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THE
MISSION FIELD
1878

SOCIETY
FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

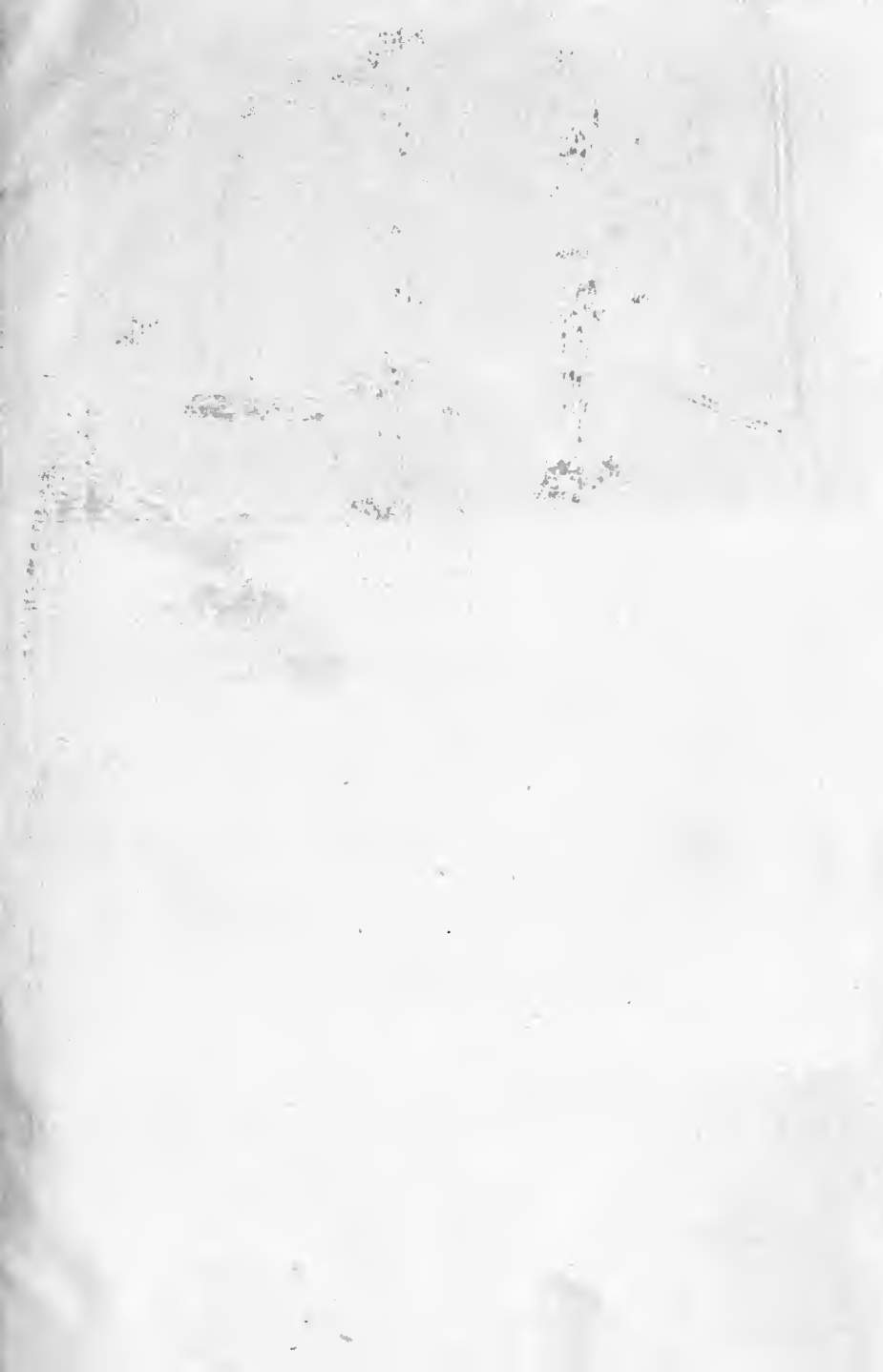
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THE
MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel,

AT HOME AND ABROAD.

L3

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATT. xxiv. 14.

1878.

LONDON:
G. BELL & SONS, 4 & 5, YORK STREET, COVENT GARDEN,
AND ALL BOOKSELLERS.

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THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JANUARY 1, 1878.

REVIVAL OF MISSIONARY ASSOCIATIONS.

NOT less than eight thousand parishes or districts in the United Kingdom are now enrolled in the Society's Annual Report as having Parochial Associations, all having been formed since 1819. The Incorporated Members, who constitute the Society strictly so called, are now four thousand; having increased in about the same time from the limited number of three hundred. Twelve dioceses out of the thirty in England and Wales have now their elected Representatives on the Standing Committee; and in each of the seventy-three archdeaconries the Society has its Organising Secretary.

The object of this great organisation is the Christian teaching of our fellow-subjects and others beyond the seas who are strangers to our Faith, or imperfect believers; Christian teaching through the Church in its sixty-six branches spreading forth into every nation under heaven; Christian teaching in which the Society has the indirect part of supporting the teachers with its sympathy, its prayers, and its alms, and of procuring similar support from all persons whom by any effort it can influence.

A period has now arrived in which the alms fall short of what is required. In the pamphlet entitled *Wants of the Colonial and Missionary Church*, the Society has made out a case for "raising the contribution of each diocese to the Society's General Fund by one-half of its present amount."

If this is to be done; if the acknowledged want of these large multitudes for Christian teaching is to be supplied; if the fields

white unto harvest are to be reaped by labourers ; if in our generation we are to put forth our best efforts to promote the glory of God—this great organisation must be quickened with new life, must extend itself, prove its sympathy by its activity, and bring forth more fruit.

A revival and an extension of Associations ought to be aimed at. What is meant by the inadequacy of the alms of a wealthy country? Does it not point to a want of that zeal in the Missionary cause for the quickening of which Parochial Associations are constituted, and all this organisation exists? And of all means within our power, what is there to be compared with united prayer for stirring up zeal?

We venture to suggest that there should be everywhere a careful scrutiny into the actual condition of each Parochial Association as a body organised for a *spiritual* purpose to contribute its part to a great *spiritual* work. What is the central point of unity in a given Association? Is it simply to hear an annual sermon ending with a collection? Is it to listen once a year to a Deputation whose efforts may be requited by a collection? Or do its members join it with a common purpose to promote the glory of God ; and are they sustained in that purpose by meeting together for united prayer connected with their object, and for imparting and receiving information from abroad? In one word, Does united prayer hold its proper place in the majority of our Parochial Associations? If it does not, we venture to suggest that such Associations need revival. And let us add, that when we look specially at the contributions of many large town-parishes to the Missionary cause, they seem to indicate special opportunities for such revival.

Is not an Association—speaking generally—*incomplete*, unless it has its periodical meetings more than once a year, and independent of the aid of Deputations from a distance ; meetings in which some appropriate passage read from Scripture would inculcate the common duty of Christians to spread abroad the Gospel ; in which prayer, more definite, alas ! than our Prayer-book at present supplies, might be offered up, varied as the Mission-field is full of varieties ; in which some of the abundant information with which our numerous Missionary publications supply their readers every month might give point to the general teaching of Scripture, and to the good desire fostered by prayer? Such meetings need not supersede the annual sermon or the annual speech of the Deputation : but where they do not exist, it is no wonder that the Missionary spirit of the Association and of the parish languishes.

May we express a hope that the year on which we are entering will witness such a revival of our Associations, and an extension of them? The Day of Intercession already six times repeated ought to lead to it. The state of the Church at home and abroad calls for it. The *Subjects of Prayer* published in the *Mission Field* last year, and reprinted in the *Almanac of the Church in Foreign Parts*, 1878, would afford suggestions; as would also the little *Manual of Prayers, Intercessions, and Thanksgivings in behalf of Missions*, published by the Society, and used daily in the Society's chapel. Many other useful compilations of Missionary Prayers exist, and are doubtless well known to our readers.

We venture to add to our own imperfect suggestions the weighty recommendation which the Bishop of LINCOLN has recently made in a Letter to his clergy:—

“No parish can be said to be in a healthy state where a loving zeal for the Missionary work of the Church is not an essential element and integral part of the parochial system. Where a parish trusts to the stimulus produced by the accidental visit of a *Deputation* (however useful it may be in originating and quickening the Missionary spirit), there the pastor of the parish is superseded, and the laity do not take an interest in the work. But let the pastor of the parish himself be imbued with a love, and be inflamed with a zeal, for Missionary enterprise; let that spirit breathe forth, from time to time, in his sermons and in his ordinary ministrations to his flock; let him organise a body of District Visitors for collecting subscriptions at stated times from house to house; let him remember that a special blessing rests upon the *alms and offerings of the poor*; let him inform himself of the present condition and prospects of Christian Missions at home and abroad; let the Missionary spirit animate his teaching and his life; then it will kindle a fire in his hearers' hearts, and the effect will show itself, not in ebullitions of momentary excitement, but in the regular flow of Christian beneficence. Let our Ruridecanal Chapters arrange schemes for promoting Missions in every parish. The best Deputations of Missionary Societies are the parochial clergy. Let them recognise themselves as Home Missionaries. Their minds and hearts will be enlarged and elevated thereby; their zeal for Missions will react with good effect on their parishes. By inviting their people to consider and succour the spiritual needs of the heathen abroad, they can best excite them to value and use

their own spiritual privileges at home; and by reminding them of their own spiritual privileges at home they can best urge them to compassionate and relieve the privations of the heathen, and of our own colonists, in foreign parts."



GENERAL SUMMARY.

OUR "General Summary" is not a sermon; and yet this month we are going to prefix to it a text: and the text we take from the leading article of *The Christian Express*, published at Lovedale, South Africa. Says the writer:—

"Missions in South Africa are mostly supported by the home country. The Colonial Churches do but little for the heathen, and the colonists, for the most part, are indifferent and ignorant on the subject. The aggressive action of Christianity is due, it seems, to the men who look at the state of the Africans from the distance of six thousand miles, and not to those who have them at their door."

And in accounting for the fact he alleges, he lays it down that "the cold reality and the apparent absence of romance seems to chill people who live on the spot."

Again, he says, "Missionaries have neglected to *create* an interest in their work among their fellow-countrymen here. News about their trials and successes are not wasted on the people of this country. They are all sent home to be given forth from the platform, or in the pages of a Missionary magazine. Contributions are not systematically asked for, and, more than all, there is unquestionably the absence among us of the energetic Christian few to lead forward the lukewarm many."

Now we are no adequate judges of the amount of truth there may be in these statements. Nor can we summarise the sensible suggestions made by the writer of the article. But it may be suggested to our friends in the colony whence this expression of opinion comes that a Christian country should in this matter be like Cæsar's wife, "above suspicion," and its people should be manifestly doing what they can for their heathen countrymen. Turning now to the incidents of Mission work as found in the following pages, the only salient point that seems to show itself is the *Native Ministry* question; and that is the question of the hour in several of the African

dioceses. In the diocese of ST. JOHN, KAFFRARIA, it is much farther advanced than elsewhere; and there the question is signalised by the ordination to the priesthood of PETER MASIZA, a Kaffir deacon—the first native of South Africa who has been made priest. Other ordinations of natives are, it is understood, contemplated.

The Bishop of BLOEMFONTEIN is educating in his Theological College of St. Cyprian, at Bloemfontein, *six* coloured youths (together with *six* white students), for catechists, and “to go on to Holy Orders.” He would like to take in six more. He obviously sees that his diocese must be, to a considerable extent, even now, and almost wholly in the future, officered by native clergy, if the Church should develop there as we all hope it will.

The Bishop of GRAHAMSTOWN, as was noticed in the October *Mission Field*, had ordained *two* native deacons; and in his pastoral letter, dated March, 1876, he plainly announces the adoption of a system of native ministry.

It is the same in the dioceses of CENTRAL AFRICA and of MADAGASCAR, and possibly in other dioceses also. It speaks much also for the caution and judgment with which the Bishops have chosen their ordinands from time to time, that in almost every one of these cases their elevation has been perfectly justified by their conduct and labour subsequently.

There are many reasons to encourage a gradual and careful, but yet decided and unhesitating pursuance of this course.

It is the *cheapest*; and thus suits the apostolic poverty of most of our struggling Missionary sees.¹ It is the *most congenial* to the minds of the African people. The native preacher or evangelist knows the way to the heart of his own people, as a foreigner, however earnest and kindly, can never know it. The foreign preacher must of necessity feel himself *outside* the circle of native ideas; the native is inside it, and acquainted with it; and that instinctively and without effort.

It is, finally, absolutely *necessary*; because England cannot supply the men that are needed. In the diocese of Bloemfontein there are upwards of 180,000 natives; in that of Maritzburg 287,000; in the newly-founded see of the Transvaal 300,000. What but a native ministry on a large scale can even attempt the evangelisation of these?

The practical conclusion is that in every African diocese there

(¹) The entire expense of a native agent, clerical or lay, is not more than a fourth or even a fifth of a European, who has to be brought at a great expense from England.

should be what has been commenced already in several, a system of educating native Christian agents for the work of Missions to the heathen in the diocese.

Other subjects of interest which are recorded in this number are the consecration of the Cathedral at Maritzburg, and the meeting of the Diocesan Synod there; the visitation of the Province by the Metropolitan Bishop of Capetown; the effects of the war with the Gcalekas upon the diocese of St. John, and the appointment of the first Bishop of the Transvaal, Dr. Bousfield.



C A P E T O W N.

PAROCHIAL MISSIONS.—THE BISHOP'S VISIT TO THE TRANSVAAL.—REV. W. J. R. MORRIS'S REPORT.—REV. A. R. M. WILSHERE'S REPORT.

FROM this diocese we have a variety of facts reported, individually small, but indicative every one of them of earnestness and progress.

St. Mary's Church, Papendorp, is about to be enlarged and completed by the addition of a new chancel, which is intended to be a memorial of Bishop Gray. The estimated expense is 750*l*.

Another interesting gathering is reported from Capetown of the friends of St. George's Orphanage, in celebration of the opening of the new buildings, which were duly inspected, and their whole arrangements pronounced most satisfactory. About 300 children of the Mission School, together with the forty-five inmates of the Orphanage, were regaled with tea and cakes. Articles of clothing also were distributed by Lady Frere, and it is interesting to note that among these Lady Frere recognised some as the work of herself and her daughters, made in England in connection with the Ladies' Association of the S.P.G. It will be remembered that several of the orphans are being trained as teachers; they are evidently already doing good work as assistants in the Mission School. Miss Arthur is to be heartily congratulated upon the progress of the many good works connected with the Orphanage.

The departure is announced of the Rev. A. R. M. WILSHERE from Claremont, of which parish he had been Rector for eighteen years. His congregation marked his departure by the presentation to him of a purse containing 85*l*. He undertakes the chaplaincy of Robben Island.

The consecration of St. Stephen's Church, Lower Paarl, is reported. The *Capetown Church News* thus describes the building, which appears to be a handsome one:—

"The new church is built in the Norman style of architecture; it is sixty-five feet long by twenty-five feet wide, with organ chamber and vestry; provision has been made for enlargement when necessary, especially for the addition of a chancel or apse. The walls are sixteen feet high and about two feet thick, strongly buttressed, and substantially built on granite foundations. The cost of the building has not been more than 750*l.*, towards which a sum of about 80*l.* is still required. Communion plate, pulpit, altar linen, Scripture texts, &c., have been given by various kind friends. A font, a bell, and some other necessities are still required."

The Bishop had left home on his long Visitation tour, and many Confirmations are reported [see pages 36—38].

An intention is expressed to hold Parochial Missions in several of the most important towns of the country. The Dean of Capetown and the Rev. T. W. Swift were to go as Missioners to Port Elizabeth.

The following were the arrangements made (*Church News*, October) for the visit to Transvaal:—

"The Metropolitan was to be met at Kimberley by the Bishop of Bloemfontein on Saturday, September 23, and to preach at St. Cyprian's on the following day. The two Bishops were to proceed to Bloemfontein during the week, and yesterday the Metropolitan was to preach in the cathedral. This evening a *conversazione* is to be held in the Town Hall, in order that all may have an opportunity of meeting the Metropolitan, and of wishing God speed to the Bishops who start to-morrow for the Transvaal."

The Rev. W. J. R. MORRIS, in a letter written on July 21st from his Mission of Oókiep, Namaqualand, relates some of the incidents of a Confirmation visit made to his parish by the Bishop in the course of the Visitation mentioned above:—

"The Bishop embarked in the little coasting steamer *Namaqua* on July the 4th, and after a good passage of about forty-six hours arrived at Port Nolloth early in the morning of the 6th. A large number of the inhabitants of this village, including the curate, Mr. Godfrey, with myself, received the Bishop at his landing on the pier. In the evening he preached in the little chapel (St. Andrew's) to a crowded congregation of Europeans, St. Helenians, and natives. Early next morning we left for Oókiep (ninety-three miles by rail) in the private carriage of the Superintendent of the Cape Copper Mining Company, whose guest the Bishop was during his stay in Namaqualand. The railway being only a narrow gauge (2 feet 6 inches) constructed by the Cape Copper Company for the conveyance of the ore to the coast, does not admit of rapid travelling, and it was evening before Oókiep was reached.

"The next morning, Sunday, the 8th, the Bishop preached at St. Augustine's Chapel, Oókiep, and celebrated Holy Communion. In the afternoon we went to Springbok, five miles south of this, where, in the pretty church of All Saints, the Bishop preached, and again after our return at Oókiep. At all these services very large congregations attended, and the services were most hearty. On the Monday evening at Oókiep eighteen persons, six Europeans and twelve natives, were confirmed, the chapel being again filled to overflowing. His Lordship's address was most impressive. Before the laying-on of hands the whole congregation knelt in silent prayer for the candidates, and while still kneeling sang the hymn *Come Holy Ghost, our souls inspire*. The number confirmed would have been larger had it not been for the fact that the Bishop found it necessary to come three months before the time at first appointed. Of all the candidates I can speak most hopefully. One old man with his wife had walked a distance of sixteen miles, remained at great inconvenience till the Tuesday evening, walked home, and after setting their affairs in order (it was ploughing time) walked all through the night of Wednesday for their first Communion early on Thursday morning. The Bishop was much pleased when he heard of this, and has made him a present of a large Dutch Bible, which the old man prizes greatly. This man, John Faron, is one instance of many in this land who have encouraged their children to become Christians, and yet from some cause have themselves deferred baptism till quite old. I had baptized most of his children and grandchildren from time to time before the parents themselves received that Holy Sacrament. Yet long before that he had been in the habit of having family prayer daily in his hut, and had carefully instructed his family.

"Next day the corner stone of the church was laid by the Bishop amid great rejoicing. We hope to erect a House more worthy of Him whom we worship than our present building, which, though neat and church-like, is used for school purposes. A very large number were present, and a still larger number next day, when the churchyard was consecrated. A most affecting address was delivered by the Bishop, which was listened to with rapt attention by the vast congregation. The same evening the Bishop preached especially to communicants, and the next morning celebrated the Eucharist for the newly confirmed; twenty-eight communicated, including nearly all the candidates. On the Friday I escorted the Bishop as far as Klipfrutering, forty-eight miles on the way to Port Nolloth. At the station a number of the inhabitants were waiting to present to the Bishop a farewell address, to which he responded in a few hearty words. On Saturday he went on to Port Nolloth while I returned here for Sunday. On Monday I again went down to the Port to assist in the Confirmation service. Seven persons were confirmed, all either South Helenians or else natives of South Africa. On Tuesday evening the Bishop preached, and on the following morning administered Holy Communion to sixteen persons, including six of the newly confirmed. On the 19th he re-embarked in the *Namaqua*, and I returned to Oókiep.

"It is impossible to describe the good effects which such visits produce—the deepening of the spiritual life, the raising of feelings which have long lain dormant, the strengthening of the priest's hands, all these and many more good results flow from such a visitation, and give another proof, if any were needed, of the necessity of the extension of the episcopate.

"During the year I have held services at this place every Sunday,

twice in English, once in Dutch, and on Wednesday and Friday in English, and Thursday in Dutch; at Springbok three Sundays in the month in the afternoon, one service in each language, the fourth Sunday afternoon being spent at Steiger Kraal, a station eleven miles from Oókiep on the railway, where I hold a service in each language. Also once a month I visit Spectakel and Anenous for services and Holy Communion on week days, and Port Nolloth for a celebration and for a Dutch service, the curate being as yet unable to preach in that language. Upon the whole the work at all the stations has been rather more encouraging than usual, though leaving much to be desired."

Mr. WILSHERE also, who is mentioned above, has written, giving particulars respecting his removal, and describing the new work at Robben Island, of which he had undertaken the chaplaincy:—

"The work here consists of four departments—there is the male and the female lunatic asylum; the lepers; the chronic sick men and women; and the convicts, besides the attendants and their families, and the lighthouse establishment. After being about thirty-two years in Holy Orders, though in perfect health, I yet felt the need of a change, and as I could not visit England, have accepted this post."

"I am thankful to have been permitted to close my duties at Claremont with the kind feeling of all the parishioners, and only regret that I have not done more in the service of my gracious Master. I came here this day last week. There is plenty to occupy me—three services on Sunday and about six or seven during the week."

"We have begun the Memorial Tower at Claremont to the late Bishop—the foundation has been laid very deep, and the upper part is of granite. I am glad that this portion was finished whilst I was still at Claremont, where I could supervise the work to some extent. We have, I think, everything now there that is needed—a good infant school, female teachers for older girls, master and catechist for the boys and the Mission congregation—not to mention good schools at Newlands and at Protea, besides a reading club at Claremont. All are doing well. There is plenty of work, however, of a spiritual kind for my successor. At present the congregation, I am glad to say, is good, and the services well attended and well cared for."



GRAHAMSTOWN.

APPLICATION FOR GRANT FOR RAILWAY NAVVIES.

THE Bishop of Grahamstown writes from London to bring before the notice of the S.P.G. the condition of the men engaged in constructing a railway from Port Elizabeth to Alicedale, a town in the interior, who are much in want of spiritual ministrations. He explains that the line is fully thirty-five miles from any parochial clergyman, and the diocesan staff, who are already fully tasked, were unable to answer this new call as it required:—

"I wish to invite the particular attention of the Committee of S.P.G. to the state of our neglected navvies on the line from Port Elizabeth towards the interior. There are a large number of men collected, I cannot say how many, some thousands, black and white; but the whole line is a good way from the centre of any of our parochial work. You know what long distances our clergy have to go, and one, at least, has made something like superhuman exertions to minister to the people assembled on the railway works at Alicedale, a place full thirty-five miles from any resident clergyman, and almost as far from any visited out-station in our ordinary work.

"But, instead of saying more, I will give you an extract from the last letter I received from Mr. Mullins, our Principal of the Kaffir College. The work he does in this way is what ought not to be laid on any man who has his hands so fully occupied at home, with above fifty Kaffir students and apprentices. He writes:—'I had a long talk with the Commissioner of Crown Lands and Public Works about the navvies at Alicedale. He says that the Government would grant 100*l.* a year, a wooden house, and, perhaps, forage for a horse for a gentleman, if the rest of his stipend could be supplied. —, the head of the engineers there, was with me, and was very anxious that something should be done for the men. They have a doctor now, and are trying to get a sister to look after the hospital. Would not the S.P.G. make a special grant for the navvies? They really ought to be looked after, both Native and European. There are many really excellent fellows, especially among the carpenters, masons, and blacksmiths; and now the line is open so far, there will be some engine-drivers and porters. But it will be necessary to get some money from outside to start the work. If S.P.G. would give 100*l.* a year for this particular line—which passes too far from all our centres to be supplied by the present clergy—I feel sure the money would be most wisely spent. It is really work that they ought to do. With the 100*l.* from Government, and a house, a man (a bachelor) could live and trot about from station to station, and camp to camp. I hope you will be able to do something.'



ST. JOHN'S, KAFFRARIA.

JOURNAL OF ARCHDEACON WATERS.—REPORTS FROM THE BISHOP.
—EFFECTS OF THE WAR ON CHURCH WORK.—FORTIFICATION OF
THE PRO-CATHEDRAL.—FINANCE.

THE reports from the new diocese are particularly abundant this month, and are of a very encouraging nature. The ordination as priest of PETER MASIZA, the first native of South Africa who has been admitted into the priesthood, is an event of great importance to the Church in Kaffraria. We will begin with Archdeacon Waters' "Journal":—

"April 4th, 1877.—Teachers' meeting at St. MARK'S Mission. The discussions showed that the visits of the Government Inspector of Schools were producing a better idea of organisation, and more

careful attention to education, among both teachers and headmen. The difficulty of carriage for supplying school material was much complained of.

"*April*.—Meeting to elect churchwardens and sidesmen. The general feeling was excellent, and everything went off cheerfully. The chief complaints were in connection with pastoral visitation and looking after the sick.

"*April 10th*.—Rode to Hoyita, twelve miles from St. Mark's, and held a meeting to reconcile differences before communion. All having been settled in a Christian way, the service commenced. One young man was baptized. There was a fair attendance at Holy Communion. I was too ill to preach, and with some difficulty rode home in a feverish state.

"*April 21st*.—The Bishop arrived late at night, to our great joy, and next day preached two stirring sermons in anticipation of a general Missionary revival in the diocese. On Monday the Bishop looked over the schools and kindly prescribed to several sick people. Next morning four Europeans were confirmed, and at night there was a grand choral service, and forty-five natives were confirmed.

"*April 25th*.—St. Mark's Day commenced by a celebration of Holy Communion, with one hundred and eighty members. Shortly after two men were confirmed, and at mid-day the grand procession formed on the cricket-ground, and marched to chapel, when the annual meeting was held. The Bishop sat in his chair in front of the altar, with a native deacon on each side. I began the meeting by giving a financial account of the Mission, showing a deficiency of 187*l*. I then read letters—one from a gentleman offering an ox, if ten persons did the same; one from a lady offering 2*l*. 10*s*., if ten more gave the same amount. The offerings then commenced, when thirteen head of cattle, a lot of sheep, goats, and fowls were offered, the 2*l*. 10*s*. list filled up, and finally, the amount of 113*l*. was announced as the result of the day. Several stirring speeches, choral anthems, and hymns were given during the meeting. At night there was a grand choral service, with addresses from the native deacons Masiza and Ntsiko, and a kind, telling, fatherly sermon from the Bishop brought to a close a day to be remembered by St. Mark's people for years to come. The attendance this year was not nearly so large as on former occasions, but the offerings were much greater than on any previous occasion. The presence of the Bishop, and his kind conversation with every one, as well as his

addresses, gave a deeper tone of religion to our annual gathering, and gave a definite idea of episcopacy.

"The Bishop left next morning, and the annual competition of schools was held at mid-day. There were about three hundred present, besides a crowd of parents. The prizes were distributed as well for good conduct as for regular attendance at school. A great change has come over native children with regard to prizes: a few years ago money was what they wanted,—now nothing but books or clothing is valued.

"*May 3rd.*—Left St. Mark's at mid-day in ox-waggon with a good supply of school material for the out-stations. At night I slept at a kraal where a murder had been committed the day before. The murderer's house was burning. Went on very early next morning by moonlight, and reached the Tsomo.—Next morning left by moonlight again—reached the Fingo residency. On Sunday held English service in the office.—Native service followed; one adult baptised; celebrated Holy Communion with about twenty-five persons.

"*May 7th.*—After baptizing Mr. Ayliff's child, I went on to the IXILINGXA, and next day held service in St. Thomas's chapel. Received one penitent, and administered Holy Communion to twenty-five persons when I returned to St. Mary's. Next day there was early Litany, then Holy Communion with sixty persons. I examined the school, and discussed various Church matters during my stay. Went on to Tsheshe river this evening, and next morning examined the school and held a meeting to raise funds for the teacher, when twelve pounds a year was promised. There were thirteen at Holy Communion. The people here speak good English, and live in a civilized manner: they have recently joined the Church of England, and take great interest in our Prayer-book. I reached ISIHLABENI at night, and next morning held the usual services. This station is improving in the face of many difficulties and sectarian opposition. There was a large congregation, and seventeen communicants.

"At Kotana I was kindly received, but had to go forward early next morning to keep an engagement at KRILI's residency on Sunday, when the service was held in the office for the Europeans. The congregation was good, and there were ten communicants. Colonel Eustace read the lessons, and Mrs. Fynn played the harmonium. A gentleman who had been travelling in desert places for many weeks was among the communicants, and told me how refreshing he

found the Church service in every place, and how much he felt revived by this morning's service. At sundown there was evening service in the office. Next morning I felt rebuked by two Kaffir women asking me, 'Why I had not kept Sunday for them?' I promised to remember them on my next visit. As I left the residency on Monday morning there was a crowd of Kaffirs waiting for passes to the Colony in order to find work on the railways.

"*May 15th.*—At KOTANA, where I examined the schools and held the usual services. Church work is improving here, under a careful man, but the school is languishing, as at most other places, owing to careless parents. Left at mid-day, and after calling upon a few Europeans, slept on the Nqamakwe river. Next day reached HEBEHEBE, where the naked walls of the unfinished chapel frowned upon all church travellers. People at the neighbouring valley, Dagana, complain of being neglected. There were thirty communicants, and I had much pleasant talk with many of them. Crossed the Tsomo, calling at Mrs. Love's, and so on to Dema's location. Next morning a large congregation gathered, with twenty-three communicants. The chapel is in ruins, but Mr. Dema is preparing to rebuild it. Went on to CABA valley, and held service next day. The headman here complained strongly about canteens being licensed in Fingoland; but what can be done? If canteens are necessary evils in the Colony, they must be so in the Transkei. If licences are not granted, there is an enormous amount of illicit trading. May the Lord of the harvest send more labourers into the field and enable them to turn men from gross sin to a pure life! After giving Holy Communion to an aged Christian, went to XELOBE, and met the headman, with whom I had much talk about building a new church. Next day held the usual services with a large congregation. Thence over the Camama Mountain, reaching St. Mark's at midnight.

"*May 29th.*—Government Inspector of Schools here. After a careful inspection he seemed satisfied with the progress made. His report of many of the out-schools is not encouraging.

"*June 24th.*—At the UMTATA river, where the Bishop has set up his pro-Cathedral. This iron erection is not displeasing to the eye outwardly, as many such buildings are, and inside the proportions are so good that it is decidedly pleasing. The dimensions are seventy-six by thirty-four feet, the walls and roof lined with wood, a good wooden floor, and well-designed seats. The altar is much too low, but beautifully furnished; the cloth is an offering from

ladies in England, valued at 50*l*. The pulpit of carved oak is a splendid offering. It is the work of several ladies in Edinburgh. A second pulpit, offered to the Bishop, will be sent to St. Mark's Mission. The Cathedral bell (the Bishop longs for a full peal) is the largest in Kaffirland, and will be heard for many miles round. An English lady was resting a few miles from St. Mark's a few years ago, when the 'sabbath bell' sounded along the banks of the river. The feelings called forth vented themselves in a flood of tears. I mention this as an encouragement to those who have sent out church bells to the Colonies.

"The Cathedral at the Umtata will be a strong centre of all English Church feeling, and the services at its opening were strikingly appropriate. The Bishop's sermon in the morning was an excellent discourse on the visible Church. Two English deacons and one native priest were ordained. This is the first Kaffir priest ordained, and marks the opening of St. John's Cathedral far above anything else. He will have need of all the grace required for the office of the priesthood, in a peculiar sense—he stands as yet alone, no other Kaffir has the Apostolic power he now possesses to give the Sacraments, and his humility will be sorely tried by the attention which will be paid to him. Much will depend upon his discharge of the duties of his office, as to whether others shall be advanced to this degree. His ordination has been the result of many a year of prayer from unfeigned lips; may the same prayers be continued in order to extend yet further the offices of the Apostolic Ministry among the Native races!

"The service was in English. The congregation was English, with about twenty natives. In the afternoon prayers were in English, and sermon in Kaffir, as the majority present understood that language; and as the Cathedral is for the natives, it was wisely arranged to have a portion of the service in their language.

"The following five days were occupied by the Diocesan Synod. I was obliged to leave by post-cart. As we drove in the dark we got much shaken, and I was thrown down with great violence against a bar; my rib was bruised, and I have not been able to ride on horseback since. On the following day the cart was thrown over, but I was not hurt. Next day I reached St. Mark's."

Complete reports of the acts of the Synod are still wanting; but we learn that it had very wisely constituted a Diocesan Finance

Board to receive and administer the pecuniary means of the diocese under the guidance of the Bishop. The text of the resolution was as follows :—

“That the revenues of the diocese be received and administered by a Diocesan Finance Board, under the presidency of the Bishop of the Diocese, consisting of the members of the Diocesan Board of Trustees, three of whom shall be necessary to constitute a *quorum*, one of whom it is desirable should be a layman. In the absence of the Bishop the Finance Board shall elect its own Chairman.”

On the 5th of July Bishop CALLAWAY wrote from Umtata :—

“We have just held our second Synod, which has been very satisfactory. You will have the particulars at some future day. We appointed a Finance and Trust Board, and shall begin to work with them as soon as practicable.

“Mr. Henry Waters is, at his father's request, sent to Fingoland. He is still in deacon's orders, the time not having arrived for him to be ordained priest.

“Rev. Peter Masiza, ordained deacon by Bishop Merriman, 1873, has been ordained priest, the first native of South Africa raised to the priesthood. He is stationed at St. Mark's, and will be a great help to the archdeacon.

“Mr. Mitchell was admitted to deacon's orders at the same time, —St. John Baptist's Day. He went with Dr. Steere to Zanzibar, but the climate did not suit him, and he came to us. He is about to marry the archdeacon's second daughter, and to go to Kokstad.

“Mr. Coakes was also ordained deacon. He is to be with me at the Central Station.

“I may also mention that a very strong and almost unanimous expression was given in the Synod of an opinion that I ought to attend the proposed Conference at Lambeth next year. I do not quite see my way to do so, but if Lomax and Coakes are settled in here, I might go without any loss to the work of the diocese.”

On the 12th of July Bishop Callaway wrote :—

“The new works undertaken since 1874, that is, since my return, are as follows :—

“*Clydesdale*—Schoolmasters and Catechists. There are at this station about eighty children receiving instruction.

“*Ensikeni*—Bakcas, Griquas, and Sutos, about thirty children,

and a Church work growing constantly and rapidly in importance. Mr. Broadbent is assisted by two Springvale boys.

"*Emngamo*—Sutos, about forty children, taught by a Suto native, Josiah.

"*Kokstad*—Griquas, fifty-three children, Mr. Dixon, teacher.

"*Weldevrede*—Griquas, fifty-five children, native teacher.

"*Kcapani*—Bakcas, forty children, native teacher.

"*St. Andrew's*—Pondos, half-castes and whites, eighteen regular attendant boarders, and from fifteen to twenty day-pupils, William Ngewensa, teacher.

"Mr. Button also holds occasional services in Alfred County, viz. : at Harding, at Fynn's on the Umzimkulwana, and at Stafford House ; besides visiting regularly certain out-stations, where we hope to be able to place native teachers.

"There is also a very promising work going on at the Umtata, though still in its infancy."

Bishop Callaway under date 24th September last gives the following account of works in his diocese in progress or begun :—

"In the faith that I shall receive support from home, I have undertaken additional work at Clydesdale, Ensikeni, Kokstad, and St. Andrew's, around each of which sub-stations under Native teachers are rapidly forming. Alfred County, of which I was requested to take charge by the Synod of Bishops, is, I hope, soon to be supplied with a Missionary to reside at Fynn's on the Umzimkulwana, and to hold services at Harding. These several stations are giving evidence of real earnestness and vitality by contributing towards church and school-work. For those in Griqualand the Government makes grants amounting to 128*l.* per annum, towards the salaries of the teachers ; at Kokstad the children, about forty in number, pay school fees ; at Weldevrede, not far from Kokstad, the people guarantee 30*l.* a year for the teacher ; there are there between forty and fifty children. At Emngamo the Sutos have built a school-room, used as a chapel, and have formally given it over to the Church, and they are now wishing to build themselves a church, for which at a late meeting they subscribed 80*l.* At Ensikeni they raised about the same amount, which they expect to increase to 100*l.* Several Native chiefs, Usidoi, Ludidi, and Umsingapansi, are anxious to have schools and churches among their several tribes, and are ready to contribute towards such objects. At St. Andrew's, Pondo-

land, there is a very good work going on, but of a rather different character. Umkqikela does not give, he prefers to take, making returns only in the form of promises. The peculiarity of St. Andrew's is that it has a boarding-school for boys and girls, many of whom pay for their board. I believe the sum they have to pay is 12*l.* per annum. I allow Mr. Oxland 80*l.* per annum for eight boarders, five boys and three girls. The Pondos are gradually learning to appreciate the presence of the Church amongst them. A nephew of the chief is amongst the boarders; Umhlangazo, another nephew, and chief of a petty tribe, is very anxious to spend a few years at St. Andrew's; but there is some invisible influence holding him back. I received an earnest letter from him a few weeks ago. A new Mission is also just commenced among Umhlonhlo's people, the Amapondomisi, by the Rev. S. ADONIS, one of the three natives ordained deacons by the Bishop of Grahamstown on Trinity Sunday, 1873. It was at the request of Umhlonhlo and his people, and by his own desire, that the Rev. Stephen Adonis was allowed to quit Kxilingxa, Fingoland, and to go to work amongst his own people. I received a visit lately from Umhlonhlo, who is a shrewd but melancholy man.

"I ordained on St. John Baptist's Day, the Rev. Peter Masiza, priest, and Mr. Mitchell and Mr. Coakes, deacons. Mr. Mitchell is appointed to Kokstad; Mr. Coakes is with me, Mr. Masiza has gone back to assist the Archdeacon, and he finds him a very great assistance.

"I forgot to say that we have, without waiting for better accommodation, begun school here, and we have between thirty and forty on our list. I have three native young men boarders, and one girl. A few of those who attend school are whites, the greater number are half-castes and natives. There is every prospect of a very great work developing here. But we require a daily increasing amount of sympathy, in the practical form of funds and men."

The Rev. JOHN GORDON, Missionary at All Saints, intends to remove to King William's Town, to act there as military chaplain in order to educate his children.

The Rev. THURSTON BUTTON, Missionary at Clydesdale, furnishes a full report of work (August 1), in which he has some interesting observations on the prospects of Kaffraria, in connection with an Industrial Institute which he is desirous to establish for

native lads, which seems to us an excellent plan. He is certainly looking somewhat far into the distance, when he anticipates the overcrowding of the country:—

“I am sure that the only way to raise the people and to educate them that they may take up a progressive course and so live, is to teach their hands as well as their heads. If this is not done I cannot see what chance they have with such a pushing and rapidly-growing civilisation as ours is. The natives are not decreasing but increasing in numbers, and unless they can take up a position in some degree like that of their white neighbours, in time there must come a great clashing of interests between the whites and blacks, and then I fear the settlement of the matter would only be brought about by war. Such a catastrophe is now hardly warded off. As large pieces of land are kept specially for the natives, we may still have peace for a time, but when more Europeans flock into the country some of this land will be taken up, the natives will be still further pressed together, and difficulties must arise. The land question will be one of the most troublesome that our rulers will have to deal with, and we have now too much amateur legislation, which will not smooth the way in the future. We all have our hopes. Some would see the natives die out—we Missionaries could not work with any heartiness if we thought they would. I am sure that the way to enable the native to live is, as I have said, to teach his hands as well as his head. And now is our time to work whilst the native has still to some extent elbow room. At present most of our natives are scattered about the country, each kraal or village, perhaps, a mile apart, though in some places several kraals are built within a few hundred yards of each other. Thus nearly all the people are cattle farmers, but on land to which they have no title whatever. As more whites enter the country these little farmers will be compressed into smaller compass, and then, unless some of them are fit and capable of living in larger communities and forming towns, and so occupying less country, there will be trouble between the whites and blacks.

“It has lately become quite a fashion to run down Mission Stations, and even some who have themselves formed them now follow the multitude I have known people who have just landed from the old country quite ready with their estimate of the badness of Mission work—they will not allow that any good is done—and

the strangest part of the whole matter is that they have not seen a Mission Station, and do not know what Mission work means. I have met many such people on my travels, but never one who had taken the trouble to examine before judging, and of becoming thoroughly acquainted with the matter before condemning. It is difficult even for a friend to form a just estimate of what is being done, by simply passing through the country. Some of our work has been brought to a certain stage of perfection, and then much that we do, and much of the influence that is being exercised by a Christian community, cannot be seen and felt by an outsider—nor even by a friend, unless he throws himself into what is going on for a time, and then if he is really striving to estimate the extent of Mission work he will see that much more goes on than meets the general view. Even the Missionary experiences this, and he is very often encouraged by finding the seed that has been sown and lost to sight springing and bringing forth fruit unexpectedly. I have had such blessed experiences, and I am sure that others in the work have been so encouraged. It was only the other day that several asked for baptism of whom I had no previous hope, and so I have no doubt that our work will show in other places where fruit was not expected. If we cannot ourselves see all these things whose life-work it is, surely we may ask of our judges, however clever and penetrating they may be, a longer hearing than they are accustomed to give us. Now I do not think that we ought to endeavour to bring all our converts to our stations or villages, but, where possible we should let them live amongst their heathen relatives, and so act upon them—yet still just as it has been found necessary to have towns in England, so we shall need them here, more in the future than we do now—and why should we not prepare natives for this? Our present village system is not complete, it has to be worked into form, and people forget this. They compare us with the civilisation of Europe, and forget that we are not a hundred years old yet, but even now I doubt whether the morality of an English village or town is so very much better than that of our Mission Stations. I cannot help thinking that it is a more advanced life to be able to live together in communities than to live scattered all over the country. Nor are the natives nearly so idle on our stations as in the scattered kraals. They till the ground, and get waggons, and so earn a livelihood by carrying goods for the white man. But this is not enough—we want them to become carpenters, blacksmiths, waggon-makers, and

workers at other trades—and so they will be able to hold their own, and advance with their neighbours. It is that we may have an institution in which all these and other trades shall be taught, that we ask the help of kind friends at home. Many of the Clydesdale people are waggon-drivers, and others saw in the neighbouring forests; a few make bricks when there is any demand for them: there are very few drones in the hive.

“We are now beginning to hope for a very early spring. Last year we had so much dry weather that I fear some of the natives will suffer from a scarcity this year unless the rains fall early. In Mr. Broadbent's district the people have not suffered so much: he wrote to me the other day and spoke of a very interesting meeting he had had with the people for a harvest home. The people, almost all heathen, brought twenty-four sacks of mealies as a thank-offering to God, and 14s. in money. Mr. Broadbent will, I expect, get 10s. a sack for the mealies, so that he has every cause to be satisfied with the people and his work.”

A report has also been received from the Rev. P. K. MASIZA, the first native Kaffir priest, which is very interesting as showing the nature of his work. But in the press of matter relating to the diocese, it is too long to insert in this number.

The great subject of interest is the war in this district; and fortunately a very full journal has been received from the Bishop, which enables us to follow the fortunes of the little church colony almost from day to day. The Bishop's description of the turning of his church into a “fortress” takes the reader back to the civil wars in England, and the siege of the Cathedral Close at Lichfield.

Bishop Callaway, writing from the Umtata, October 3rd, 1877, says:—

“I shall have to send a new list of wants soon, and, I hope, a new list of receipts, for a collection of things from England is accumulating at East London, but cannot come on because of the WAR!

“Yes, we have a little war here, which may become a very serious and extensive one. But I trust not, and am even inclined to hope that it has already passed away, *i.e.* as to its real danger. Usahhili (generally written Kveli), the Chief of the Gcalekas, has always been a troublesome man to the Government. The Government has been very lenient and forbearing with him and his tribe, and I believe

I am correct in saying, spent 40,000*l.* on them during the famine which they brought on themselves by listening to a prophetess, who told them to kill their cattle and destroy their corn, and then promised them that, on a certain day, the cattle, together with their departed ancestors, should rise from the dead ; and then would be the Kaffirs' day, and the white men would be driven into the sea. This was probably a political stratagem ; and the intention was to induce a hungry, impoverished, savage people to throw themselves as one on the rich possessions of the white man. And, doubtless, had all the tribes united to work together, and thrown themselves from all points on the Colony, the destruction of life and property would have been fearful ; progress of all kind would have been postponed indefinitely, and South Africa would have again become a wilderness, materially, intellectually, and morally. But they could not do this ; and so, instead of an elated, proud, savage mass of people rushing upon the whites, there came a famished, hungry, dying people, humbly craving for food, and shelter, and work. And I need not say they received everything from the Government. But still they have not been taught by this that England wishes the improvement, the true interest and progress of the people over whom she assumes the government. So there have been frequent contests with Usahhili of a petty kind. The tribe, scattered by the unwisdom and wickedness of its leading men, has gradually gathered around its old chief, and now again they have become a large and powerful tribe. And for some time, in fact ever since my return, there have been continual rumours of a Gcaleka invasion. And at last this has become a reality, from a quarrel at a beer-drinking. The Gcalekas, and other tribes in Kaffraria, have been long growing in a feeling of jealousy of the Fingoes. They were slaves ; they have, through the nurture of the colonists, under the Government's wise management, become a wiser and more advanced people. The Kaffirs could see without much wonder the white man's superiority, and did not object to find them occupying larger and more frequent sites amongst them. But they do not like to see Fingoes, black men like themselves, progressing, and coming to occupy lands which they have forfeited by their sins against social life, their robberies and witchcraft, and legalised murders arising from it. At the beer-drinking in Fingoland there were some Gcalekas, and when they got excited by the beer they quarrelled and fought, and the Fingoes handled the Gcalekas roughly. The Gcalekas returned, I believe the next day,

and stole a lot of the Fingoes' cattle, a thing they have been doing a long time on a smaller scale. This was an open armed attack on British subjects in British territory. The authorities tried to settle it by arbitration and peaceful means, but the difference grew ever greater and greater, and the Fingoes, in self-defence, were obliged to fight. I do not know how things would have gone on, had it not most providentially happened that Sir Bartle Frere was in the neighbourhood, and visited the seat of the disturbance to see for himself. He tried the peaceful method at first, but Usahhili would not come to see him. And with statesmanlike insight he soon saw that the 'hush-up policy' must be abandoned, and this chronic state of threatening, the danger of which had thus been brought before him, must be stopped. And at once preparations were made to repel the Gcaleka invasion and to restore peace. War was declared on Usahhili formally. Of course war begins easily enough, but no one knows where war will end. Late on Friday last (September 28th) a despatch was received by Mr. Sub-Inspector Ryneveld, telling him to take possession of the Cathedral and to *fortify* it, as the magistrate on the Umtentu, about thirty-six miles off, was expecting an attack, and it might be found necessary to fall back on the Umtata, which they should be able to hold more easily. All the time since, Saturday, Sunday, until now, has been employed in fortifying the Cathedral, and in forming other means of defence. I believe the Cathedral is capable of defence against any number of Kaffirs, if we have sufficient armed men inside. It is surrounded six feet from the wall with a wall composed of stakes or timber fixed in the ground in two rows a foot apart, to which are nailed planks, and the space between is filled up with earth from a ditch dug on the outside. The wall is about six feet high, and is loop-holed at regular distances. They are adding to our defensive capabilities by surrounding the cathedral and the other buildings with what may be called rifle-pits, or rather a ditch and bank. This line (of ditch and bank) is ninety yards from the buildings, and there is a distance of about 200 yards or more between the cathedral and the other buildings. The Umtata is about 500 yards, perhaps less, from the cottage, and if we are likely to have a siege, we shall have to make a wall to protect our approach to the water.

"Now all this looks very dreadful, does it not? It is quite necessary to take all precautions. But I do not believe that the war will roll on to us. I even trust that by the time the mail goes, I

shall be able to report that it is practically over so far as we are concerned, and is now limited to the Gcaleka country.

"There is no doubt a great uneasiness amongst the Kaffir tribes everywhere, and perhaps a greater disposition to combine against the white man than at any previous period of the history of South Africa." "But what is the origin of this wish to drive out the English? Not the unkindness of the English, nor the severity of their Government. Both Government and people have been most forbearing; and even if you could gather into one every unkind, cruel, and wicked act of the whites towards the natives, it would be a very tiny insignificant catalogue compared with that of the injuries the whites have received from the blacks. They are progressing in every way,—in knowledge, and material prosperity,—in the security of life and property,—and in the development of individual independence. In fact it arises from the antagonism between light and darkness,—Christianity and heathenism,—between man as a spiritual, and man as a mere animal being. I believe that the proper way to deal with these people is to take them over as a charge to be attended to, allotted to us by the providential position in which we find ourselves, and to govern them not only with kindness and justice, but with the firm hand of the law, which shall visit with rapid and sure punishment every sin against society.

"4th October.—We heard yesterday that the ammunition sent under escort two days ago from this place, has reached its destination, and that the Tembus, of whose fidelity there was a little doubt, have obeyed the orders of the magistrate, and have crossed the Bashee to go and co-operate with the Government forces and Fingoes against the Gcalekas. The camp here is getting a little more orderly.

"5th October.—The Gcalekas attacked the mounted police and Fingoes on Saturday near Butterworth, and were repulsed. On Sunday they took advantage of a dense fog, and came up again and made a fierce attack before their presence was known. The fighting continued almost the whole day, when the Gcalekas fled. Their loss was very great. They charged with assegais, and the Fingoes fought with the same weapon. It is possible this check will put an end to the warlike ardour of the Gcalekas.

"10th October.—The war, I suppose, is nearly over, that is if other tribes do not conspire with the Gcalekas. The Gcalekas have run away to the bush, which is their fortification. And it is said there is

now a sufficient force of mounted police, volunteers, and soldiers in the Transkei for any emergency. The Cathedral is, as it was, surrounded by 'fortifications' and waggons, which are now placed into line so as to make a square with the cathedral and buildings. There are about 300 people on the place. We have daily service for them, which is held by Mr. Coakes, who also has a school for the children. It is well that we were here before them; we are able to give many accommodation.

"This war has stopped our work; and will probably be equivalent to a three months' delay. Very much of our material has been taken for the 'fortifications.' I suppose Government will pay us back again.

"It is now settled, I hear, that Major Elliott, the Chief Magistrate, is to have his residence at the Umtata, and barracks are to be built for 100 mounted police; there is to be a telegraphic station and a post-office here. Thus you see my choice of the site for the central station of the diocese is justified. The Umtata (I hope they will call it St. John's, and as they all seem quite disposed to concur with me in my wishes, I daresay that will be the name of the Township or City) will be a large place in time—the town of Kaffraria."

Another member of the Mission writes, *October 4th* :—

"Many families of traders and settlers have gone to the station at the Umtata for protection, and have combined with the residents in fortifying the church, and in entrenching themselves behind an out-work of ditch and waggons. As many as sixty men, with their wives, children, cattle, and dependents are thus in danger. We little expected our iron church, or pro-cathedral, where our services were so regular and homelike, would have to be used as a fortress. Last Sunday we could not even go to church, as they had not had time to set it to rights. We of the Bishop's party are out of the way of it, being for the present in a hired house, two miles or more from the church and beyond the river. The Kaffirs and Fingoes south of us have been fighting for some weeks, but it is only lately that our Government has decided to interfere.

"We have as yet no details of the proceedings of the Synod, owing, no doubt, in part to the printing press not being yet in operation. But we hear that the bell, the gift of a daughter of St. Andrew's, Scotland, was mounted on its supports in the course of the following fortnight, and that its silvery tones can be heard for miles around."

On the 5th September, says a correspondent of the *Capetown*

Church News, the Bishop held a Confirmation—the first—in the Cathedral. The service was most impressive. Eight candidates were presented. The Bishop gave a loving address, full of solemn exhortation and encouragement.

“On the afternoon of the same day a public meeting was held to consider the question of inclosing the churchyard. 60*l.* had already been collected, to which the Bishop promised to add 20*l.* as soon as the sum amounted to 100*l.* A second list was opened, and 20*l.* obtained immediately. The people here are exceedingly liberal, but they are not all rich, and they do as much as they are able.

“A choir has been formed and is gradually becoming efficient, under the guidance of an excellent (volunteer) organist, a member of the police force, stationed in the neighbourhood. A small Sunday-school is carried on before the morning service.

“The members of the choir of St. John’s Cathedral, Umtata (we quote from a local paper of September 26th), have enlivened us during the week by giving a concert on the 19th and 20th September. That on the first evening may be called a sacred concert, as the pieces were for the most part of a religious character; that on the 20th consisted chiefly of song and humorous subjects.” “The people were evidently highly gratified.” “May they frequently have the pleasure of listening to such performances.”

Notwithstanding the unsettlement caused by the preparations for war, the Bishop is able to write on October 10th, the date of his last letter:—

“I think we are getting on. Our school improves. It is wonderful considering our” (want of) “accommodation. We want a man acquainted with Kaffir to take charge.

“I have felt at times lately depressed at the amount of work which has to be attended to, and whilst clearly seeing that my position as Bishop gives me many advantages, yet I long to be able to devote myself to the Bible, Prayer-book, and the other work connected with the language, for which my present situation is so favourable. Everything will be clear in time. But I am getting old, and I do not think the unsettlement in which I live is at all desirable; it cramps and hinders me, and yet I do not see how I am to escape from it without getting more men here, and expending much money.

“Utterly unprepared as we are, we have about thirty children under instruction. I did not like to turn the boys (boarders) away.

I have taken them into the kitchen, where they eat and sleep, a very undesirable state of things. We must put up some house rapidly for the immediate accommodation of such applicants. Gangelizwe, the Tembu chief, sent three children to be taken into the school, but I could not receive them; we were not ready."

The Bishop's anticipations that a town would speedily spring up on the spot which he had chosen for the settlement is apparently in a fair way to be fully verified.



MARITZBURG.

LETTER FROM THE BISHOP.—PROPOSED FORMATION OF A CLERGY SUSTENTATION FUND, AND OF AN ENDOWMENT FOR THE THEOLOGICAL TUTORSHIP.—DIOCESAN FINANCE.—MEETING OF DIOCESAN SYNOD.

THERE is little of a marked character to report this month from Maritzburg. It cannot, of course, be expected that every Mission should afford a series of surprising incidents any more than does an English diocese. Both in one and in the other a truthful report will show the observer long periods of patient, uneventful waiting, while the gradual transformation of character proceeds. And it is very much "the seamy side" of the work that is turned to us in the Bishop's latest letters. Difficulties and disappointments respecting workers, and something of the discouragement incident to a struggling church in a new country, where every atom of organisation and "plans" has to be built up from the very ground, form the background of the Bishop's letter. He writes on the 25th June:—

"1. In my letter of May 2nd, a few weeks after my arrival, I mentioned my having placed Mr. Whittington in charge of Durban, until the arrival of the Rev. A. B. Donaldson, whom I had nominated to that cure before I left England. Mr. Donaldson's very serious illness and slow recovery still keeps me in doubt whether he will be able to come out to this work. Meanwhile, therefore, Mr. Whittington remains at Durban, and Verulam, vacated by Mr. Edward Shears, and Ladismith by Mr. Price, are without the benefit

of a resident clergyman, and depend upon the occasional ministrations of those who can undertake to give such services.

"2. Archdeacon Fearn has, I am thankful to say, recovered in a great measure from the effects of his fall, but he has not yet been able to preach, though he has taken services at Richmond, and he has expressed his wish to resign his cure, together with the charge of St. Mary's College. The difficulty, however, about this, is that he is unable to retire without a pension, and we have no funds from which to make any such allowance.

"3. I have not yet succeeded in finding a fit man to relieve Mr. Robinson of the native work in Durban, yet he will have to be removed before the summer heat sets in, and I have almost decided on sending him to Newcastle, a post I have long wished to fill, where his Durban experience will, I hope, enable him to establish work amongst the native as well as European part of the population.

"4. I have removed Mr. Stewart from St. Augustine's Mission (Mrs. Stewart's health is such as to render it impossible for her to live there) to Hlubi. Mr. Smith is very hopeful about the prospects of the Mission, as the chief and his people are not only anxious to have the school kept up under an efficient teacher, but express the hope that the Bishop will not leave them without one to hold services on Sunday.

"5. We are all thankful to have the Dean at his post again this week, but he will have to exercise care, or the work will be too much for him."

The Rev. J. TAYLOR also reports diligent work among the scattered population of his Mission of Greytown.

The Bishop has recently invested 1,000*l.* in the colony, to form the nucleus of a Clergy Sustentation Fund, and 500*l.* in a similar manner for the endowment of a Theological Tutorship for the diocese. He wrote on the 17th of September:—

"May I call your attention to the promise made by the Society last year that they would give a sum of 500*l.* towards a capital sum of 2,000*l.* for a Sustentation Fund for the clergy of this diocese? I have invested 1,000*l.* on mortgage on first-class property in Maritzburg for this purpose, having first consulted the Registrar and the Finance Board, who were fully satisfied with the security. This yields seven per cent. I have also invested 500*l.* in a similar manner for the endowment of the Theological Tutorship for the diocese.

The mortgage bonds will be held by the Diocesan Trustees, under the provisions of the trust deed approved by the Synod and by the provincial authorities at Capetown."

The Rev. W. A. ILLING, Missionary at St. John's and St. Philip's, reports generally that his Missions are doing well and prosperously, though without great increase.

The Bishop in a later letter, dated 11th October last, mentions that—

"Our Diocesan Synod has just risen from a long and interesting session, in which an increasing interest in Mission-work was an encouraging feature. The Synod unanimously begged the Dean to go to England to recruit his health, and he will probably leave on the 27th inst. An equally unanimous expression of the Synod that I should attend the Lambeth Conference next July will (D.V.) lead me to pay as brief a visit as possible to the old country again next year." [The Dean has arrived in England in improved health.]

From the excellent summary of its proceedings in the *Capetown Church News* we learn that the Synod declared its agreement in principle with the resolutions of the Indian Bishops on jurisdiction; but remarked that "the resolutions do not appear to it to set forth with sufficient clearness that the Church, for the preservation of unity, allows an appeal from the decisions of a Diocesan Bishop."

The thanks of the Synod were presented to the Rev. W. D. Bowditch for the "valuable Theological Library brought out by him from England, and presented to the Dean and Chapter, and for his exertions in raising the same."

The temperance question was discussed, and action taken upon it. The offertories from the various parishes in the diocese were reported to have been 4,272*l.* during 1877.

The cathedral at Maritzburg was at the same time consecrated, and the Bishop formally enthroned. A copy of his "charge" has been sent to us: it is an able, sensible, and truly church-like address. The Bishop asserts the lawfulness of both vestments and of the eastward position of the celebrant; while at the same he counsels patience and consideration before bringing either into use. The Bishop commends the newly-formed *Clergy Sustentation Fund*, in his address, to the support of the diocese.

BLOEMFONTEIN.

THE WORK AT THE DIAMOND FIELDS.—THE CHURCH AT MOHALIS
HOEK.—SUSPENSION OF THE MISSION TO THE BAROLONG.—
VISITATION OF THE TRANSVAAL.—PROPOSED NATIVE MINISTRY.

“**I**N season, out of season,” might be written as a motto for the work of this diocese during the period now to be treated of. We have no such marked incident to record in this number as the advance to Phokoane and violent check of the work there, which was described in the October number, 1877. It is a very trite observation to say that we cannot always expect progress of this marked kind.

The characteristic feature of the reports now before us is quiet and steady work, without much advance of frontier. The seed has been sown; it is needful to await its growth, whilst not ceasing the work: Eccl. xi. 6.

The Bishop's stipend, which was wholly paid up to the end of 1877 as an annual grant from the S.P.G., has been commuted in part by the payment of a sum of 5,500*l.* contributed towards the endowment of the See. The commutation thus partly carried out was contemplated, in accordance with the principles of the Society, at the foundation of the diocese. Its obvious results are two;—not only to give to Bloemfontein the superior stability of an endowed See, but also to increase the Bishop's stipend, in proportion as the endowment is invested at Colonial interest, above the original amount of 500*l.*, which, though deemed sufficient a few years ago, is admitted to be insufficient now. By an unfortunate mistake the commutation was at first misunderstood as if it were a withdrawal instead of an increase of the support given to this diocese. It led to the following letter from Archdeacon CROGHAN (September 13), in which he deprecates any withdrawal of aid, on the perfectly just ground that the Society's grants are carefully and efficiently administered in the diocese:—

“We have ventured so much, that the grants hitherto made have been so applied as to produce results altogether greater than could have reasonably been expected; and as this has strained our resources to the very utmost, it makes us more dependent on the liberality of the Society than if we had been content with lower results. The Venerable Society will, I am assured, endorse a policy which makes the most of the means which it provides for

doing the work of God ; and I may venture to express confidence that it will rather be disposed to reward faithful stewardship by enlarged help, than to endanger the very existence of work which God has blessed with manifest prospects of success, by withdrawing part of its help just when we most need it, and at a time when our faithfulness to the mission which we have received has exposed us to misrepresentation and calumny, at the hands of some who would fain hinder us from preaching the Gospel to the benighted heathen.

“As an illustration of the way in which the Society’s grants are put to the very utmost use, I may be forgiven for pointing to my own Native Mission in Bloemfontein. In return for the grant of 50*l.* a year, for which I heartily thank the Society, we can show a large and orderly congregation of Native converts, daily increasing, worshipping in a comely and well-appointed chapel, with daily services and weekly Communions largely attended, day and night schools well conducted, a regular staff of church officers, and offertories which would not be thought small from the similar class of congregation in England (that is, a congregation composed exclusively of servants and labourers). With humility and thankfulness to Almighty God, I can offer this result to the Venerable Society in return for their support.

“The principles on which our work is done would, I feel sure, meet with your hearty approval, as being directed not only to produce a good result in the present, but to secure the continuance of the work in the future. We are providing for a Native Ministry, and training Missionaries ; our own clergy have translated the Prayer-book, and given to the Native Church a devotional literature printed at our Press. Native female education receives peculiar care, and nothing is willingly neglected which is necessary to secure future permanence and efficiency. But this policy increases our dependence on the Society ; it requires time to lay foundations, and yet without good foundations no lasting work can be built up.

“An enumeration of the scholastic institutions in this town alone will enable members of the Society to form some judgment on the future prospects of our work. I will ask them to reflect upon the amount of personal exertion and labour necessary to carry on efficiently this department alone, on the large amount of money sunk in buildings, &c., and otherwise necessarily expended, and how largely those institutions contributed to the results which the Society has most at heart :—

"1. St. Cyprian's Theological College, with at present six white and six coloured students.

"2. St. Andrew's College for Boys. One of the students at this school has lately gained a high place at the matriculation examination of the Cape University.

"3. St. Andrew's Seminary; a boarding and day school for girls.

"4. St. Michael's School; a day school for younger children.

"5. A Boarding School for the daughters of Native chiefs.

"6. School of the Good Shepherd, for half-caste children.

"7. St. Patrick's Day School for Bechoana children.

"8 and 9. Two Night Schools, one for Bechoana men and boys; all well attended, and efficiently conducted.

"I could multiply proofs, if necessary, that the funds intrusted to us are administered to the very best advantage. But all our work will be endangered if help be withdrawn, or even seriously lessened; and it will be endangered just because we have been so faithful in administering the Society's grants to the very best advantage, and securing the largest possible amount of work done in return."

The Rev. W. CRISP, late of Phokoane, is now in England. He has heard that the converts there remain steadfast, and are most earnest and diligent in prayer. They have rebuilt the church, and are no longer molested. Mr. Crisp wrote (Dec. 15):—

"Our readers will remember the disasters which befell this Mission at the beginning of last Lent, and which made a temporary withdrawal advisable for the clergy engaged in it. Mr. Bevan with Mr. Halls have meanwhile taken up their quarters at the Diamond Fields, and are steadily working among the many Becoana who are employed there. They have erected a church and mission-house, and will, it is hoped, succeed in so far establishing the work that it may be easily carried on by others when once more the door is open for a new effort in Becoana-land. Phokoane, the large native town from which they were compelled to withdraw, and where they were building the church which the heathen part of the tribe demolished, is not more than seventy miles from the Diamond Fields, so they are still able to pay occasional visits to the Christians living there and in the neighbourhood. Mr. Bevan's account of one of these visits has been recently received, and contains a cheering description of the perseverance of the Christians, and even of the progress of the work.

“Mr. Bevan and Mr. Halls left Kimberley on Thursday evening, September 27, travelling in the Mission-waggon drawn by eight oxen, and after two days’ journey crossed the Vaal River, and halted at a little village called Mutle’s, where several Christians are living. Most of the men were absent, but an old widow, a leading person in the village and a Christian, welcomed them very warmly and gave them a goat for their food. This was the more generous because provisions thereabouts are very scarce. Last year’s crops were burnt up by drought; and though it would be an exaggeration to describe them as in a state of famine, there is a very insufficient supply of food. Mr. Bevan held services at Mutle’s on the Sunday, and at the afternoon prayers went through the Catechism with the congregation. He says, ‘I was surprised and pleased to find how well they knew it.’

“On Monday a further advance was made, and visits were paid to two other Christian villages lying near together, in one of which the Holy Communion was celebrated. There were fifteen communicants. Three young men and three children were baptised, and a woman was received as a catechumen. The head-man of one of these villages, an earnest Christian, who has proved very trustworthy, brought his son to Mr. Bevan and begged him to take him, and to educate him for the ministry of the Church, renouncing all claim upon his future service, and giving him up entirely to the work. The lad, who is a communicant, has been for some time under our instruction, and has returned with Mr. Bevan to Kimberley.”

“Mr. Bevan writes: ‘On Friday morning, October 5th, we reached Phokoane. The first thing we saw was a *small church* in progress of building on the same site as the one which was demolished last Lent. It is not yet thatched, but they laid mats on the rafters to serve as a temporary shelter from the sun.

“‘We found the church at Phokoane thoroughly active and diligent in prayer. Sitan (the old catechist in charge) says there are always large congregations, and certainly this was the case during the ten days I remained there. They are thoroughly united, and there are no jealousies among them. Peter (the junior catechist) is most earnest and efficient in his work. He teaches the Catechism to catechumens, adult Christians, and the children, and has added a short reading lesson before the Sunday morning service. I had a long talk with him the last day I was there as to his future. I suggested his going with his wife to live at Bloemfontein for two

years to be educated at the Theological College. Of course his difficulty is his father's wanting his services at home.

"Three candidates asked to be received as catechumens—two of them the wives and the third the mother of converts. Peter had instructed them well. One of the young men who has been recently staying at Thabanchu, and has been baptised there, brought to me a decently dressed girl, whom he wishes to marry when we come again, and I told Peter to teach her with the rest that I may receive her as a catechumen. The Christian children came to prayers and catechising every morning, and to prayers every evening. It was quite a pleasure to teach them. I instructed the Christians daily after evensong, especially on the Holy Communion. Despite the great scarcity of food no one begged from us, and I was struck by the respect shown us by those who are not Christians. There is a wonderful increase of godliness since our last visit, and the children are distinctly improved. Three of the baptised children have died since we left last February.

"We kept Friday, October 12, as a day of prayer and repentance, in preparation for Baptism and Communion, and also to pray for rain. There were large congregations at the three services, and they were most devout and attentive. I preached a long sermon on St. Peter's fall and repentance. I was struck to observe how dutifully they acted on my instructions not to talk and laugh as usual on this day, and so in all respects they showed themselves willing to receive counsel and admonition. On the Saturday we dedicated the little church. It is a poor little place enough in human estimation, but not too mean for Him who does not despise the meanest offering of love. We assembled in the little screened-off place which up to now is all the shelter we have had, and went in procession, singing, to the new church. We had a very bright Eucharist, with hymns. I never saw a more devout and joyful service. At ten we had choral matins, with reception of catechumens, marriages and baptisms. Then we gave one of the women some meal to make porridge with for the children, and afterwards some to cook for the grown-up people, and also some tea.

"On Sunday morning, October 14th, the people assembled very early at church, and after they had said the preparation prayers with Peter, I went on with the celebration, which was very quiet and devout. Nine men and seventeen women communicated. At the afternoon Sunday-school I directed them to be diligent in finishing

the building, and I informed them that, as they had desired of me, I had written to ask the Bishop to come here with me after the Epiphany to visit and confirm them."

Mr. Crisp wrote the following description of work in the Diamond Fields to the Secretary of the Bloemfontein Mission :—

"Forced for a while to retire from our own work, we had no sooner reached Barkly than a letter came to us from the clergy at Kimberley, asking one of us to go to their aid.

"A very great change has taken place at Kimberley and Du Toit's Pan, since I worked there for a few months, four years ago. There is an air of order about the camps, and far more of settled regular life. Of course a great deal of this must be attributed to the continued exertions of the Government; but I suspect it is mostly owing to the great increase of domestic life—to the presence of more women and children. Kimberley has been lately satirically called 'the city of tin,' since corrugated iron still forms the principal material of the houses. But plain enough as such dwellings necessarily are, inside hundreds of them may be found prettily-furnished rooms, and happy families—a great improvement on the hand-to-mouth bachelor life which was the rule a few years ago.

"Such a change has, of course, made the Church's work more hopeful, as well as more interesting. The large congregations at both camps are no longer a mass of men only. Children sing in the choir, and on Sunday the large church of St. Cyprian's is full of little people, singing the same hymns which their contemporaries so much delight in at home.

"Many public improvements have been made. Government gardens, in which you may take a pleasant walk, have been laid out between the two camps. Well-built prisons have replaced the wretched dens which served as gaols in time past. Volunteer corps, both of cavalry and infantry, have been started; but, above all, the hospital accommodation has been enlarged and improved. You have heard of the Carnarvon Hospital, of which our Sisters have the charge. It has been built by Government, for the reception of patients who can afford to pay some 50s. a week for their maintenance within it. It can take eight patients, and was filled almost as soon as it was opened. It is impossible to underrate the blessing of such a place of refuge on the Diamond Fields. In time past, when men fell ill they were often deserted by their servants, and,

unless some kind friend or neighbour came to their aid, were left to die alone. Even at the best, it was almost impossible to secure in private life the necessary constant nourishment and care. Here, they have the benefit of skilled nursing; they are housed in pretty, well-ventilated rooms—the residence of the medical officer is almost within call; a bright, well-furnished room is set apart for their use during convalescence; while the whole is sufficiently removed from the camp to be free from the bustle and clatter which pervade the streets. At present the work is new, and, I fear, taxes the Sisters' strength; but as they go on, it will naturally make less demands upon them. You at home can hardly imagine the efforts we have to make hereabouts, to do every little thing properly and regularly. Nothing can be left to servants. Unless one is constantly with them—ay, and *working* with them—nothing will be ready at its proper time. The fuel is of the poorest kind, and so dear that it must be rigidly economised. To keep things straight demands a constant trotting about from morning to night, and this is what proves so trying to workers here. We are very rarely ill, any of us, but we are mostly one and all tired and fagged. Only in such a bright, healthy climate could we go on with such work, day after day; yes, and do it happily and with pleasure too."

The name of "parsonage" suggests to the English reader ideas of comfort and culture which are seldom realized in Mission stations. Mr. Crisp in the letter already quoted, describes "St. Cyprian's parsonage" as being "a *canvas* mansion with a wooden shed behind for a bedroom," which yet boasts of its flower-garden, and looks all the less blow-away-able, from the pretty ivy which twines up the front of it. We hear even of *iron* "parsonages!"

A report showing apparently substantial, though quiet progress, is that of the Rev. E. W. STENSON, Missionary at Mohalies Hoek (March 31):—

"I have been in sole charge of the parochial district of Basutoland during the years 1875 and 1876, with the exception of the northern district of Leribe, where Mr. Widdicombe opened a Mission in July of 1876, and so relieved me of that part; the extent of the entire district which was so worked by me for eighteen months was over 4,000 square miles.

"My Bishop has lately further relieved me of the Maseru district, so as to enable me to concentrate my efforts on St. John's, district of

Mohalies Hoek, South Basutoland. I have still a large country in my charge, viz., from Mafeteng northwards to the south of the Orange river, some 2,000 square miles in extent, with a population in round numbers of 200 English and 50,000 natives, of whom, perhaps, 3,000 are more or less under the influence and teaching of the Mission established by the Paris Evangelical Society. I lived for eighteen months at Maseru, the head-quarters of the Government, but finding no opening for native work there, removed to Mohalies Hoek in last September. Here I have formed my station, so far as building and filling a native chapel, and establishing a school.

"There is a most promising opening in this place for extension of Church work, but as only my own limited means are at present available, we cannot go on as I would wish. We have twenty-six Basuto communicants, and our church is well attended, not only by the Christians, but by heathen, who come to hear and see.

"The Bishop has been able to help us with 80*l.* towards a church for the European congregation; this is all the assistance we have had from any quarter, excepting 25*l.* to clear off a debt on the Basuto school-chapel. On first taking charge of the Mission there was much carelessness amongst the English inhabitants, and indeed general spiritual deadness; this has given place to a better state of things now; people come on Sunday to our services, from distances of six, ten, even twenty miles. The native services are peculiarly bright and hearty, marked by reverence and devotion; this was witnessed by the Bishop of Bloemfontein, who, accompanied by the Mother Superior of St. Michael's Home, Bloemfontein, and Miss Trench, visited St. John's lately.

"On Sunday, the 19th February, there were twenty-four Basutos confirmed. We had full service in Sesuto, with surpliced choir. The chanting of the canticles and the singing of the hymns especially received the warm approbation of the Bishop and the ladies who accompanied him.

"On the same day the Bishop held a Confirmation for the English, in the Court-room: there were ten candidates. The building was more than filled, many stood and sat on the platform outside the door, known as the 'Stoep,' a Dutch term. I should have said that our native chapel, built to seat 100, was crowded; around the doors and windows were large groups of native Christians who could not

gain admission, as well as many heathen, anxious but unable to gain admittance also.

"On Monday, the 20th, the Bishop laid the corner-stone of the church above alluded to. It was a most interesting ceremony, several hundreds of heathen, amongst them one important and three minor chiefs, assembled. There were many English and a large assemblage of native Christians; one feature of the proceedings was the singing of the 'Te Deum,' in Sesuto, and the retrocessional hymn, in the same language, sung by the native choir. The Bishop again expressed hearty gratification.

"We have now two prosperous Missions in Basutoland: St. Saviour's, north, at Leribe, Mr. Widdicombe in charge; St. John the Evangelist, south, in my charge. The Church services are well rendered, and are very acceptable to the people, so that if we can only take advantage of each opportunity as it offers, the Mission to this country will be most successful.

"We might at once plant a Mission amongst the Fingoes, a people who, although resident in Basutoland, are separated by race, language, and customs. The French Missionaries have so far done nothing for them (for forty years). One chief has asked me to establish a school at his village. I am unable to seize the opportunity.

"In concluding this report I would place before the Society the wants of our Mission. We have no Mission House; any help, even a little, would be valuable. I have no school material;—elementary standard school-books, wall-sheets, illustrated, both of Natural and Scripture History, are wanted. At present I am teaching from manuscript in English. We have had the services printed. I would solicit aid towards this expense, about 10/. Church fittings, or furniture of any kind, such as Service-books for English congregation, lamps, Communion plate and linen, we are destitute of; in fact, I do not suppose that any Mission in the Province of South Africa has had less toward the work, or more needs it, than the Mission of St. John the Evangelist."

The Rev. GEORGE MITCHELL writes from Thabanchu, appealing for the small stipend of a native catechist and for two lady helpers in his work.

"I see more and more how much more influential the Church would be if we had two or three ladies at work on the Station, to

take charge of our European and Native schools, some of the native women, and the Mission House. All these matters devolve on me, besides the ordinary work of a Missionary."

The above substantially completes the reports of the past months. Future plans discussed by the Bishop and by Archdeacon Croghan turn principally upon financial matters. He was contemplating a Visitation of the Transvaal in company with the Bishop of Capetown. "It ought not to be left any longer," he says, "without a visit from a Bishop. It would be very much to the injury of the Church if I were any longer to delay the Visitation. In fact, I must go before any reply can come, trusting that the cost which I cannot afford myself will be met. Other arrangements would have been made if the Transvaal had remained part of this diocese. A glorious work awaits the new Bishop if he be properly supported."

Here too the Bishop is having increased recourse to that native agency which is on the spot, and merely requires training, which it is proposed to give in the College at Bloemfontein, by means of Mr. Crisp; and he proposes a plan for that purpose:—

"What would help us very much in the future would be a promise from the Society to make an annual grant of 50*l.* for every native catechist who has had three years' training and instruction in the College. We could secure native students, but we hesitate about receiving them, because, though there is any amount of work for them, we cannot give them a livelihood in Church work. The Wesleyan Missionary Society adopts this method of making fixed grants, of 60*l.*, 70*l.*, and 80*l.*, to native teachers and preachers properly qualified. Nothing would develop the native ministry, and Mission work in general, more than the adoption of a similar mode of assistance by the S.P.G.

"Would the Society kindly consider an application for 50*l.* a year? say to the extent of six native catechists, going on to Holy Orders, and properly qualified by at least three years' training. We should have something definite to look forward to in this case."

A letter from the Archdeacon discusses the same plan at great length, and it seems a promising one.

The visit of the Metropolitan Bishop of Capetown had thus far been a great success. He had been met with the heartiest welcome

and acknowledgment of his position everywhere in the Province. Addresses had been presented to him from the churchmen of Bloemfontein and other places, expressive of the pleasure which his visit had given. We take the following (very graphic) account of the incidents which marked his stay in Bloemfontein itself from the *Capetown Church News* of November 1. :—

“The Metropolitan arrived in Bloemfontein on Wednesday, September 26, St. Cyprian’s Day. He had been met at the Diamond Fields by the Bishop of Bloemfontein, and had preached at Kimberley. The two Bishops left Kimberley on Tuesday afternoon, and travelled rapidly and late, in order not to disappoint the many who intended to meet the Metropolitan and escort him into town. At Bain’s Vley, about an hour from Bloemfontein, a large party had assembled, among them a considerable number of the Christian natives of the district, under the charge of the catechist Gabriel. Evensong was just finished in the Cathedral, when the cavalcade reached Bishop’s Lodge. Later in the evening, however, the Bishop of Capetown paid a quiet visit to St. Cyprian’s Theological College. On Friday morning an address was presented by the clergy and Church officers of the Parish of Bloemfontein, to which his Lordship replied, expressing thankfulness at the signs of zealous work and corporate unity in the diocese, and especially at the evidence afforded by the address of loyalty to the Church of the Province as ‘strictly accordant to the fundamental principles of the Mother Church of England.’ In the afternoon the Cottage Hospital was visited, and St. Andrew’s College. The hospital has lately been opened, and is under the care of the nursing Sisters of St. Michael’s Home. The boys of the College were addressed in a kind-hearted manner and released from further work till Tuesday morning. In the evening the Metropolitan kindly presided over a debate among the students of the Theological College, and, in an address at the close, after saying that nothing but the Bishop of Bloemfontein’s urgent request would have induced him thus apparently to supersede his brother Bishop in his own Theological College, he expressed his astonishment that such a College had been found possible. He had not yet seen his way to one in his own diocese. On Saturday morning, St. Michael’s Day, after the early celebration at matins, about forty sat down to breakfast at St. Andrew’s College. All the members of the sister institution, St. Cyprian’s, and several of the leading churchmen of the town, had been invited to meet the Bishops. In the middle of

the day the President and certain of the most influential citizens met his Lordship at luncheon at Bishop's Lodge. In the afternoon a service for children was held in the new chapel of St. Michael's Home after the Metropolitan had been conducted over the whole of the large premises, which, in consequence of the rapid increase of St. Andrew's Seminary for girls, have been developed from the small house purchased about five years ago. About two hundred boys and girls from the various schools of the church listened with marked attention to the affectionate words of their chief pastor.

"On Sunday, September 30, Holy Communion was celebrated as usual at eight o'clock, and Matins said at ten. At eleven o'clock two deacons were admitted to the priesthood. The Rev. C. H. W. REYNOLDS, from Bethulie, and Rev. G. BROOKES, from Colesberg,—the latter by letters dimissory from the Bishop of Grahamstown. The Metropolitan preached. The Cathedral was completely filled, and had it not been for the recent enlargement, temporary and unsightly from the outside as it is, a great many would have had to go away. The increase in the Cathedral congregation is one of the great signs of progress at Bloemfontein. In the afternoon his Lordship preached in St. Patrick's native chapel, and in the evening again in the Cathedral. On Monday the church officers of the parish met his Lordship at luncheon on the invitation of the Venerable the Archdeacon, and in the evening a *conversazione* was held in the Town-hall. The room was crowded. In course of it the Metropolitan alluded to his long friendship with the Bishop of Bloemfontein, and to the great satisfaction he felt when he saw how much had been done in a few years, and thought that had he come, as he once had been near doing, to Bloemfontein as Bishop, he would probably not have been able to do so much. He said he had no idea when he left England what a fine place Bloemfontein was, and even at Capetown he had done it very little justice. On Tuesday morning the Bishops started together on their long journey to the Transvaal, intending to visit on the way Thaba Nchu, Modderpoort, Fichsburg, and Bethlehem, where a nice little church awaited consecration.



TRANSVAAL.

CONSEQUENCES OF THE ANNEXATION.—NEW CHURCH AT LYDENBURG.
—REV. ARTHUR LAW'S REPORT.—CHURCH MATTERS AT RUSTENBERG.

SINCE we last wrote respecting Church affairs in this territory, the Rev. H. B. BOUSFIELD, M.A., Vicar of Andover, and Rural Dean, has accepted the episcopal charge of this newly-formed diocese. We trust that the Divine blessing will rest upon his endeavours to build up a church in this wilderness.

Letters received from the residents still speak with thankfulness of their having been taken under the protection of the British Government. One correspondent says :—

"The tidings of annexation gave us joy. Our national banner went up on many a flag-staff which had been prepared for the honour. A sense of relief came over many a one who for months had had to speak with bated breath. *We* exclaimed, 'God hath done great things for us, whereof we are glad.' We celebrated the occasion with a thanksgiving service, at which tears fell from many an eye. But after all, the vast results of the change did not strike us as forcibly as the sight of the red-coats lining the way of His Excellency's approach to the town, and taking part in our service. They were to us the emblems of the discipline and subjection to authority, the lack of which has brought such ruin to this country. May God grant that nothing may hinder the development of what has so auspiciously begun."

Church-people in the district have not been altogether idle while waiting for their Bishop : and the Rev. J. THORNE, the Missionar at Lydenburg, reports the erection of a handsome stone church and clergyman's residence, at a cost of 1,000*l.*, of which only 300*l.* had been actually subscribed, and of this Mr. Thorne himself provided 100*l.* He appeals for help towards the remainder. The foundation-stone was laid with much *éclat* by the Governor, Sir T. Shepstone, and we have a variety of communications relating to this considerable event in the history of the town :—

"The parsonage is now being roofed, and a very comfortable cottage it will be when finished. The church will also soon be ready for the roof.

"All the responsibility as to the raising of funds rests upon Mr. Cooper, our reader here, and myself. We undertook the work in good faith that the local subscriptions would be supplemented by help from home. If disappointed, we shall be in a sorry position.

"The congregations have much increased of late, and we have sometimes been pressed for room. The Sunday school is also in a more satisfactory state than for a long time previously."

The Gold Fields Mercury reports the event in the flowery style which it devotes to all the doings of the "gubernatorial party." It is very characteristic of colonial life in South Africa that we should be told, of another part of the day's proceedings, that "just before the time for his Excellency's arrival a very heavy thunderstorm took place, *and made the iron roof rattle so that conversation was impossible.*"

Another report from the Rev. ARTHUR J. LAW, Missionary in Pretoria, describes, among other matters, a journey which he took to RUSTENBERG, seventy miles distant, which proved to be somewhat adventurous :—

"We have raised about 27*l.* by a concert and sale of clothing sent from England, which I have yesterday paid in as the first instalment to the Church Building Fund of New St. Albans. At the same time I paid in the last money I had to collect to pay off the debt of 50*l.* on the old church. There therefore remains now only a 50*l.* debt on the old building, for which there is a promissory note for the same amount deposited, which we confidently expect will be met when the drawer of the bill returns to Pretoria, and he is expected shortly. It has taken some time to get all our papers straight—I mean those referring to church property—everything hitherto has been in the hands of clergyman and churchwardens; now we are getting all property properly transferred to the trustees appointed by the Bishop. Well, as representatives of the Provincial Synod of the 'Church of the Province of South Africa, otherwise known as the Church of England in these parts,' which is the legal formula for trust conveyances, I visited Rustenberg for Sunday, August 12, to administer the Holy Communion to the Church-people there. Rustenberg is seventy miles from here. We started at three o'clock on Wednesday afternoon, and just as darkness came upon us we found ourselves at the foot of the neck or pass over the Magabesberg Mountains. We tried to get over the pass, but in the dark we could not see how steep the track was, or we should not have tried it with tired horses. I must tell you that I was riding on horseback and the rest of the party were travelling in a horse waggon drawn by six horses—horses which, by the way, had never been in harness before, I believe, and certainly never in harness together—but that is nothing in these parts. Half-way up the ascent one of the horses fell—tired out—and as we could not rouse him to his work again we had to outspan on the road on the mountain side, put stones behind the wheels, and bivouack on the grass by the road side instead of getting on, as we had hoped, to a Dutchman's house on the other side of the neck. Fortunately we found a Kaffir who got some water for us, and we gave him some money to keep up our fire all night. Having made these preparations we had some supper, put one of our rugs each on our horses, rolled ourselves in our other rug, and so with our feet to the fire, and some with a stone for a pillow, some with a bag of clothing, and myself with the hollow of my saddle for a pillow, went to sleep. At daybreak we rose and tried the hill again. But the horses were cold and stiff and would not take the collar, so I rode on over the neck for help from the boer on the other side. He sent a team of eight oxen to pull us up, but in the meantime another Dutchman came up the neck

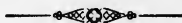
in his cart, and he very kindly lent them his two horses, and with their help they got the waggon over the crest of the pass, just in time to meet the oxen coming to their aid. Then on we went and crossed the Crocodile river by a very pretty drift, where trees grow down to meet the reeds and rushes by the water's edge. Here we outspanned for breakfast, or tiffin rather, for it was past eleven o'clock. After a talk and some food we inspanned and went on again, managing very well until just before sundown, when we were two hours only from Rustenberg. At this point a horrible (I hope the sequel will excuse the word) old boer woman, whether by accident or design, told us to take the left hand road at the next point where the road forked, and we did so. But it turned out that we ought to have taken the right hand road, and so when darkness again fell upon us we found ourselves lost in the bush, rather short of provisions, and very tired. However, just as it was getting really too dark to track any farther we came upon an open spot with a pool of water close by the road, so we outspanned again for the night, and made the best of it, sleeping as before on the ground round a fire. Fortunately one of our party had secured a loaf at one of our outspans in the middle of the day, and two others had procured a couple of dozen of hard-boiled eggs, so we did not go to sleep supperless. During the night one of our party amused us by thinking he heard a lion, but there are none in these parts; it was probably only a jackal or hyena, and perhaps even a Kaffir-dog howling. Before sunrise we were stirring again, and, starting as soon as it was light, arrived in Rustenberg."

The Church in this place does not appear to be very strong as yet, and the resident clergyman, a deacon, has to contend with great difficulties, pecuniary and other, as we learn from Mr. Law's letter:—

"As regards church matters I found Mr. Richardson had just completed a small church, in which we met on Sunday morning a rather small congregation. At his request I preached both the morning and evening sermons. The services were very hearty—partly choral, Mrs. Rens, Mr. Richardson's sister, presiding at the harmonium and leading the treble voices. We were in all nine communicants, a good number, I think, considering how few really Church-people there are in the town, the population being principally Dutch. In the evening we had a much larger congregation, and the service was very bright and cheerful. In the afternoon I visited the graveyard, where they are making preparations for properly fencing in the resting-place of their dead, so that, if possible, it may be consecrated during the approaching visit of the Metropolitan and Bishop Webb. I am afraid young Mr. Richardson has rather a hard time of it pecuniarily. He has, as you know, 50*l.* per annum from your Society. His guarantee fund to meet that grant is nominally on paper about 110*l.* But actually last year he received only 12*l.* of that sum, and this year up to the present time only 6*l.* 10*s.* Similarly from his school his remuneration has failed—I can assure you that there seemed to be literally no *money* in Rustenberg, though any amount of goodwill and hospitality. How they all live I cannot imagine. I put the question to Mr. Richardson, and his answer was he really did not know himself; he only knew that they did manage to get on somehow or other. The present church has been to a great extent built by his own hands, and most of the seats and furniture are the work of the 'parson carpenter,' and it is all so neat that a professional artizan need not be

ashamed to own it as his work. It was a pleasant visit ; if only one could have done something substantial to help him and his Church work it would have been pleasanter still."

We must hope that the Bishop, when he arrives in his diocese, will be able to do much for these scattered and struggling congregations.



CENTRAL AFRICA.

REPORTS OF THE MISSIONARIES.

THIS Mission is not to be judged of by ordinary rules. It affords a field of work practically unlimited, and of which only the mere edge is at present touched. The cry is still for more workers, and Mr. Farler well describes in the *Central Africa Mission Occasional Paper* the *kind* of men who are wanted.

In a later letter he records the baptism of fourteen adult converts, twelve men and two women, and reports most encouragingly on the work in every respect. In his own station (Magila) alone there were more than one hundred native Africans receiving instruction. Among these were several chiefs. One of these is a man of some importance.

The following extracts from a letter of one of the junior workers in the Mission will perhaps interest our readers :—

"You ask me in your letter how I am progressing in the language. I am glad to say much better than I expected. Although I am afraid I cannot come anything like up to your expectation of three weeks, I hope I shall be able to preach it in twelve months extempore. If I can I shall be thankful. I think it very probable, however, I may not have the chance of preaching in Swahile. My reason for saying so is this: when we were all talking one Sunday evening about our work and future stations, Mr. Randolph, the priest in charge, asked me if I would volunteer for work at Mataka's town, if a new station were started there. I told him I would willingly. He then said, if the Bishop comes back and sees his way clear to allowing it, he would like to go up and to take me with him. I should then have to study Yao. I hope, however, I shall know Swahile pretty well before this comes to pass. I shall be very glad to be on an up country station, because I shall then be able to help with any carpentering and building knowledge. At present I am only consulted about that sort of thing, and cannot therefore be so useful as

I would be. I have had the honour of doing most of the designing of the first bullock-cart which is to be taken to the mainland. It is so constructed that on bad ground it can be taken to pieces ; is not over fifty-six pounds, and thus becomes a load for one carrier. By knocking off the front and back bar, the two will come quite apart, and the bottom, which is grooved in, will take to pieces. I hope it can be put together or taken to pieces in five minutes. It is cut low before and behind in order that it may escape the overhanging branches of trees more easily. It has a long pole for a pair or four bullocks, as may be thought best. It is open at the front and back, so that it can carry poles without their ends catching in the trees. Provided grain is to be carried, two boards slip into a groove and make a cart of the usual kind.

“Our last from its destination, Masasi, is good in respect to the work but bad for the workers. Mr. Maples and Mr. Johnson were both down with fever ; the latter will I think be returning here soon. Mr. Johnson went out to a village at a distance of ten miles to say the Litany for the first time in Yao ; after he finished he asked the chief for a piece of land on which to build a church. The chief gave him the best site in the village, and on his next visit told him his own men should build the church ; is it not a cause for great thankfulness ? The health at Magin is also very bad ; we should not be in the least surprised to see all the Europeans down here for a change. Yorke writes he has had fever three times during the past month. Phillips and Mr. Foster are likewise ill ; should they come I think Goldfinch will go to Magira. I shall be very sorry to lose him ; we were looking forward to moving up the country together.

“I am glad to say I have kept free from fever during the past month, and am feeling very well indeed, and as happy as I can be. I would not change my Mission station for anything.

“Last Wednesday I went to a reception held by the Sultan at his palace. All the English, to the number of about seventy, met at the English Consulate and walked two and two to the palace. All the Sultan's army was drawn up to receive us, the regulars being armed with wooden guns. As soon as we approached the palace a band, which sounded like one tin whistle and two kettle-drums, played our national anthem, the Sultan in the meantime shaking hands and welcoming each. He thereupon led us back to the reception room, where, having taken our seats, tables, consisting of two chairs set front to front, were placed before us. A large

tray of sweetmeats was then brought. Having partaken of a small portion, and drunk a glass of iced sherbet, the room was again cleared, and coffee handed round. It was the best coffee I ever tasted. At a stamp of the Sultan's foot the attendants brought round otto of roses and scented our pocket-handkerchiefs. This concluded the reception. According to the Arab custom, he saw us to the palace yard, and again shaking hands we took leave of him. It was certainly unique.

"We have had a lot of disappointments in our work during the past month."



MAURITIUS.

LETTER FROM THE REV. GEORGE CARPENTER.

FROM this diocese the Rev. GEORGE CARPENTER, in a letter dated Port Louis, Oct. 11th, writes:—

"The Committee have appointed the Rev. C. A. BLACKBURN as their Missionary at Praslin [in the Seychelles]. Mr. Blackburn is in deacon's orders. He was in training for orders at the time of Bishop Huxtable's death. After that event he was employed for some years as a catechist among the Creoles. After the arrival of Bishop Royston he was again placed under instruction, was ordained deacon about two years since, and has been very successful in his work in Port Louis.

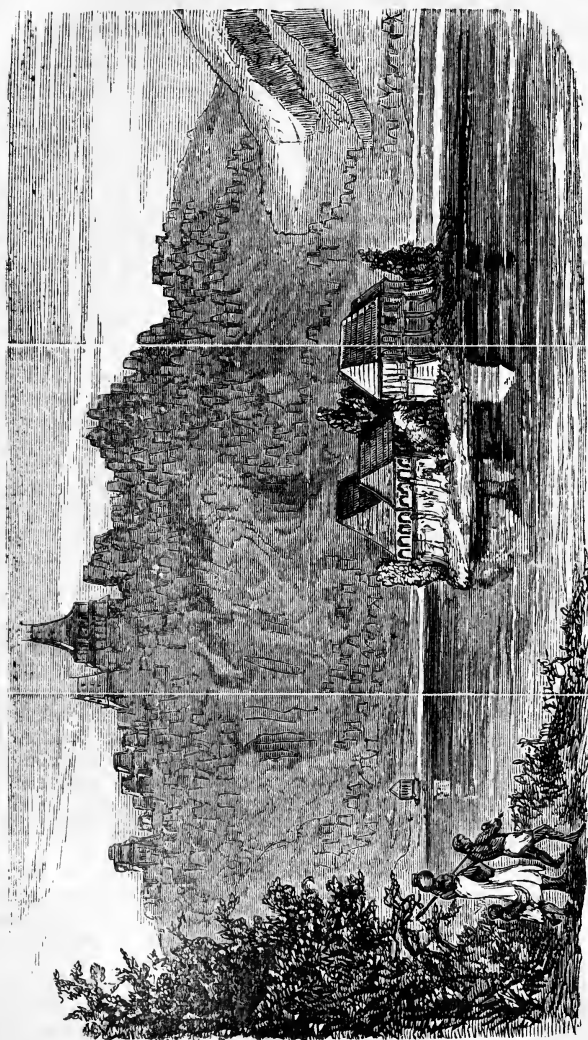
"Mr. Blackburn will receive 75% per annum from the Society, and a corresponding sum from Government. The civil chaplain at Mahe, the Rev. G. Bichard, will, I have no doubt, pay his customary visits to Praslin for the purpose of administering the Holy Communion as heretofore."



MADAGASCAR.

PROSPECTS OF THE MISSION.—LETTER FROM THE BISHOP.—FRIENDLY DISPOSITION OF THE GOVERNMENT.

THIS Mission grows, if possible, in interest and importance. There are many peculiarities in its circumstances tending to encourage, and to strengthen the conviction that the Anglican Church in Madagascar may have a great future before it. The Hovas are a vigorous and (what is still more rare) a *teachable* race, and the native Government is evidently able to value the education and culture which come to them in combination with the Christian; and to give a welcome to the religion for their sake.



ANTANANARIVO, MADAGASCAR

Then their old religion has evidently little or no hold upon the people. There are no great bodies of heathen devotees and priests, as in India, whose interests are bound up with the maintenance of a false system, and hence the prospect of a *national* adoption of Christianity by the entire race, is hopeful and far from remote.

If the letters and reports are read with this idea in mind they will be seen to be very encouraging. The Bishop writes (August 11):—

“On the first journey I was accompanied by Archdeacon Chiswell and Mr. Crotty. The object of our journey was to inspect the district of Isaha. This is a place in which we had a catechist some time ago, but owing to the great distance, we were not satisfied that the work could be properly carried on and therefore withdrew our teacher. But the people refused to leave us, and when by the kind assistance of a deanery in Gloucester we were enabled to put on a better teacher, we determined to visit this district again and examine it carefully. Our point was the village of RAIMANANDRO, which in itself is small, but near which are many other small villages, so that there is a congregation of about 200 persons. We remained at this place one day to rest, and on the third day proceeded about twenty-five miles further west to a town called Andránomanjaka-Kely, where we found another centre of another group of villages, and were also informed of a large population a day's journey further west. To this place I despatched Mr. Crotty, as we had work at Raimanandro, which compelled our return. This district was formerly occupied by “the Friends,” but has been left by them. We shall, owing to the kind assistance to which I have referred, be able to occupy Raimanandro, but the other district is, for the present at least, quite beyond us.

“At the end of last month, in company with Mr. Gregory, I made an inspection of the district of VONIZONGO. A long day's journey brought us to the southern limit, and a second day to the northern portion of the district. *This* is a very interesting part of Imerina, since it was here that Christianity first took hold of the people, and because they were regarded as being ill-affected towards the Queen of Madagascar they were severely persecuted. There are two men from the London Missionary Society stationed here. We found that there were five congregations in the southern part of Vonizongo, and two in the northern, who wished us to send them a teacher, but we came to the conclusion that unless we could send an Englishman we had better not undertake the work at present.

“I inclose Mr. Batchelor's report from Tamatave; it is most encouraging. He says, ‘a splendid work has been commenced at Mahambo by John Mandrinda, he has a school of 100, with an average attendance of seventy. Mahambo is one day north of Foule Point, and is one of the stations which I feared must be given up.’

“I have heard nothing from Andevoranto for some time, which surprises me the more because I wrote to Mr. Little soon after my arrival at the capital to tell him that it would be necessary for him to come up to the capital as soon as Mr. Gregory commenced his residence at the college.

“All our party are well here and all working well.

“I have heard from Mr. Woodward, who had arrived safely at

Sambava after an adventurous land journey of twenty-four days ; he had however not suffered from fever. His wife must, I fear, return to England."

Of similar tenour is the Report (June 30) of the Rev. R. B. BATCHELOR, Missionary at Tamatave, which is, as readers will



WOMAN AND BOY CLEANING RICE, MADAGASCAR.

remember, on the coast. He takes notice of the emancipation of the slaves, which all concur in considering as a benefit to the work of evangelisation.

"Notwithstanding the fearful ravages which small-pox has been making in our midst during the past six months (I am very sorry to say

it shows no sign of leaving this town and neighbourhood), the prospects of this Mission cannot be called discouraging. Our congregations and schools are as full as they were before the epidemic broke out last year, and that is saying a very great deal, because our losses have been numerous and hardly to be replaced.

“Taking advantage of the Bishop’s long stay in Tamatave, I have visited each of our east stations twice since the commencement of the year, spending a few days at each of these places in endeavouring to rally them from the dispiriting influences of the epidemic which all of them have severely felt. I trust my efforts have been blessed of God, for already some of them show signs of deeper feeling and greater zeal. One more has been added to the number of these out-stations, a place called Imabatsing, a village on the right bank of the Ivondrona, and opposite Mabaso. The inhabitants are slaves of the prime minister, and three other members of his family. Already we have a school there of fifty-six boys and girls, and I am very hopeful of soon having a congregation of adults numbering nearly 100. Before we commenced work here there was not a single person, baptised or one that could read. I am exceedingly anxious to take up work in two other villages, the chief people of which are very desirous of having teachers.

“You will be glad to hear also that we have a second church and congregation in TAMATAVE itself. This is almost at the most eastern extremity of the town, not far from the spot on which still stands the house used by your first Missionaries, Hey and Holding, as their church, school, and residence. The congregation last Sunday numbered seventy-one, and a school which is taught daily has an attendance of about thirty.

“On the 20th June, the Queen’s Edict emancipating all the Mozambiques in Madagascar was publicly read to a vast concourse of people made to assemble for the occasion. This humane measure does not affect our work here, as there are few Mozambiques in Tamatave, but the presence of the Queen’s special representatives for the few weeks they were here has had a very beneficial effect upon the people generally. Much attention just now is apparently being paid by the native government to the question of education, and it would be a very good thing, and would tend to attract the people towards us, if more could be done for education than, being single-handed, I am at present able to do. The Queen’s Special Messenger held a general examination of our children and thanked me warmly for what we are doing to spread education amongst the subjects of Ranavalona.”

An important letter from Archdeacon CHISWELL, dated from Antananarivo in May last, discusses the course which the relations of the Church with the native authorities seems to be taking, and opens a very interesting line of thought, of which more may be said hereafter. For the present it will be wisdom to allow events to ripen undisturbed by criticism from Europe, the providential guidance, as we must believe, of the great Head of the Church.

It is to be noted as a significant fact that the three or four Malagasy catechists whom the Archdeacon in his last letter proposed to send to St. Augustine’s, will now all be wanted at home, owing to the great and immediate want of additional native teachers.

The Rev. G. J. WOODWARD writes from Nossi-Bé, under date September 7th, where he had been to take his wife on board the *Abyssinia* for her return to England, which was made necessary by serious illness. He feels deeply the needs of the Church in the northern part of the island.



ST. HELENA.

MR. WHITEHEAD'S REPORT.—BISHOP'S LETTER.—PROPOSED HELP FOR TRISTAN D'ACUNHA.

THE Rev. HENRY WHITEHEAD, Missionary at St. Paul's, writes on September 30th :—

"The services at St. Paul's Church have been well attended, and the schools have been kept in operation with tolerable success. The Benevolent Society's schools, under my superintendence, are in an uncertain condition, from the decrease of subscriptions to the funds. These schools have given great aid to the Church's work, and their decline would be of serious loss to us. I am obliged to devote much time to them, and am now embarrassed by the difficulty of providing salaries for the teachers.

"There has been much sickness among the people, and death among the very old and young."

The BISHOP writes, on the 31st of July, thanking the Society for its grant. An additional grant had been proposed to provide a clergyman for Tristan d'Acunha, of which he was anxious to avail himself, but thought Mr. Brady not yet sufficiently prepared for ordination.

The Rev. J. C. HANDS, Missionary at Longwood, has also written, giving the "short and simple annals" of the island during 1877 and the second half of 1876, during which, as he says, there is little or nothing of importance that has occurred. We may quote a few sentences from it :—

"The attendance at our school has not been at all satisfactory, but this I attribute to the amount of sickness prevalent amongst the children, and to the poverty of the parents, who are not able to clothe them in a decent manner, and who keep them at home to earn any trifle they can pick up by temporary employment. In April last we changed our mistress; and the sewing class, I am glad to say, progresses favourably. You can well fancy my agreeable surprise when, on entering the vestry of St. John's for service on New Year's Eve, I found a very nice letter from the congregation, thanking me for voluntarily giving them an evening service, and begging of my acceptance of 5*l.* as a New Year's gift, and a token of their gratitude. This being the result of contributions of the mites of many *very poor* people, was, you may be assured, considered all the more sincere in my eyes, and made me feel all the more grateful to them."

DEATH OF THE REV. J. F. KEARNS.

TELEGRAPHIC intelligence has reached the Society of the death of the Rev. J. F. Kearns, Missionary at TANJORE.

Mr. Kearns went out to India in 1849, while still a youth. He acquired the Tamil language, and after working as a catechist for some years he received Holy Orders. When he had laboured for some time as Assistant Missionary, he was appointed to the charge of the important and extensive district of PUTHIAMPUTTUR in North Tinnevely. Here he was an energetic, sagacious, and self-denying Missionary, never flinching from hard work, never shrinking from the privations which the charge of such a district involved.

Under him, the native Church in this district acquired organised strength, while, year by year, as the fruit of his evangelistic labours, souls were added to it. The writer of this paper several times visited Puthiamputtur, and spent many happy days in company with Mr. Kearns on a tour of the district, and so had frequent opportunity of seeing how much he was beloved by the native Christians and respected by the heathen. Mr. Kearns devoted great attention to his schools, which were again and again well reported of by the Government Inspector. In this, as indeed in very much of his work, he enjoyed the wise co-operation of her who now, as a widow, has to mourn his loss, and for whom there will be felt deep and respectful sympathy throughout the Mission.

Mr. Kearns was very successful in stimulating the liberality of his people, and so contributed in no small degree to the independence and self-support of the native Church. He was one of the first to put aside timidity in regard to the ordination of natives, and he contributed materially to the raising up of a native ministry by picking out promising young men, and obtaining for them the necessary training.

After many years' work in Puthiamputtur Mr. Kearns took charge of the ancient Mission of TANJORE. The separation from the people, whose pastor he had so long been, was painful to him and most deeply regretted by them. Tanjore Mission, better suited in some respects to his lessened physical strength, yet demanded no little energy of action, as well as decisiveness of policy. More than once the Society has expressed its appreciation of his efforts there.

By a large circle of friends Mr. Kearns will be sorely missed. He was a thoroughly genial man, full of liveliness and wit, with a bright face and a warm heart. He was consequently a very pleasant companion. Throughout the Missions the intelligence of his death will be received with sorrow. May it please God to raise up many more such as James Kearns to live and labour for Him, as Evangelists to the heathen, in the same grand sphere of Missionary enterprise.



THE LADIES' ASSOCIATION.

THE Ladies' Association in connection with S.P.G. are glad to announce at the close of their financial year (Nov. 30th) that in addition to a balance in hand the subscriptions and donations received during 1877 amounted to 4,223*l.*; the expenditure during the same time to 4,203*l.* The total receipts include 637*l.*, a special fund entrusted to the Association for the support of 160 female scholars in various Mission Schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers. There is an increase of 273*l.* in the receipts over those of the previous year.

The four Zenana Missions, at Bombay, Calcutta, Cawnpore, and Delhi, have prospered during the year; the number of pupils under instruction in them being now more than 1,250. In addition to these there are about 850 girls being taught in the thirteen schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 150 are boarded and educated in S.P.G. Schools at the expense of members of the Association. Two ladies have gone forth during the year, one to reinforce the Mission at Bombay, the other to take charge of the small Industrial School at St. Andrew's, Pondoland. Seventy-five teachers, European and native, are now on the list of the Association. Many Schools and Missions have received valuable help in the boxes of natives' clothing sent out during the past year, and about 450*l.* have been reported as realised by sales of work abroad.

A hopeful beginning has been made in these Missions and Schools, but all will require much strengthening before they can become self-supporting and independent of help from England. Applications for teachers are also constantly received from fresh places, but the resources of the Ladies' Association at present barely suffice to carry on the work already begun, and are quite inadequate to meet all the new calls for aid.



CONSECRATION OF THE BISHOPS OF LAHORE AND RANGOON.

THE consecration, on St. Thomas's Day, of Bishops for the two new Sees of Rangoon and Lahore marks an era in the history of Christianity in the East.

The dioceses are constituted under Letters Patent, and each of the Bishops receives pay from the Indian Government, as a chaplain, in addition to his income derived from endowment.

The endowment for the See of LAHORE was raised in the following way. 4,000*l.* were contributed in India, and 7,000*l.* were raised in England by the exertions of a committee formed mainly in the diocese of Oxford. These amounts were given as a memorial to the late Bishop Milman, of Calcutta, who was for many years a

beneficed clergyman in the diocese of Oxford. The sum required was completed by a grant of 5,000*l.* from the S.P.C.K., 2,000*l.* from the S.P.G., and 3,000*l.* from the Colonial Bishopricks' Fund.

For RANGOON 10,000*l.* were raised by a committee formed in the diocese of Winchester. Sums of 5,000*l.* from the S.P.C.K., 2,000*l.* from the S.P.G., and 3,000*l.* from the Colonial Bishopricks' Fund completed the endowment.

The Consecration was in Westminster Abbey, on Dec. 21st, at 11 A.M. The Archbishop of Canterbury celebrated Holy Communion. The consecrating prelates were the Archbishop of Canterbury, with the Bishops of Winchester and Sydney, Bishop Anderson, and Bishop Piers Claughton. The priests who were consecrated were—to the See of Lahore the Rev. T. V. FRENCH, D.D., late Fellow of University College, Oxford, for many years Principal of the Church Missionary Society's College, at Lahore,—and the Rev. J. H. TITCOMB, D.D., of St. Peter's College, Cambridge, Vicar of Woking, to the See of Rangoon. Archdeacon TROLLOPE was, at the same time, consecrated as Suffragan Bishop of Nottingham.

The Rev. Canon Kay, for many years Principal of Bishop's College, Calcutta, preached.

Many Christian people will, it is hoped, pray for the Indian Bishops consecrated on St. Thomas's Day,—that they may each be really what, if we follow late and untrustworthy legends we shall say St. Thomas was—an Apostle to India.



REPORTS RECEIVED.

Reports have been received from the Rev. W. H. Gomes, W. R. Mesney, J. Perham, and E. B. Shepherd of the Diocese of *Labuan*; R. J. French of *Mauritius*; W. A. Illing of *Maritzburg*; J. Kemp of *Quebec*; G. Keys of *Huron*; J. Neale and G. Schofield of *Fredericton*; J. Lockward of *Newfoundland*; H. S. Crispin and J. T. Crowther of *Nassau*; H. H. Brown of *Avokland*; J. A. Newth and C. S. Nichols of *Wellington*, and A. C. Shaw, Missionary in *Japan*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street on Friday, December 21, P. Cazenove, Esq., in the Chair. There were also present—Rev. Canon Bailey, Canon Gregory, R. J. Dundas, Rev. B. Belcher, B. Compton, Colonel Childers, Rev. J. W. Festing, H. V. Le Bas, W. G. F. Phillimore, Esq., General Tremenheere, W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; F. J. Ball, Esq., Rev. A. Barff, J. Boodle, Esq., Rev. V. G. Borradaile, Rev. R. H. N. Brown, Rev. J. W. Buckley, F. J. Candy, Esq., Rev. W. R. Churton, Rev. T. Darling, Rev. P. A. De Teissier, Rev. J. J. Elkington, Rev. J. A. Foote, Rev. J. Going, Rev. C. D. Goldie, Hon. and Rev. D. Gordon, Rev. G. Greenwood, Rev. E. Hoskins, Rev. A. J. Ingram, Rev. H. M. Ingram, Rev. Edgar Jacob, H. F. Johnson, Ven. Archdeacon H. H. Jones, E. Lake, Esq., Fras. Low, Esq., Rev. W. H. Lyall, Rev. T. O. Marshall, Rev. H. Mather, Rev. F. S. May, Rev. Jul. Moreton, Alf. North, Esq., Rev. T. Peacey, Rev. E. B. Penfold, J. W. B. Riddell, Esq., Rev. E. Shears, Rev. T. Skelton, Hon. and Rev. A. C. Stanley, Rev. R. Tweed, C. Knight Watson, Esq., Col. Watson, Rev. J. H. Worsley.

1. Read Minutes of last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to November 30th :—

Society's Income for 1877.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Nov., 1877.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 27,471	£ 11,634	£ 4,083	£ 43,188	£ 70,606
II.—APPROPRIATED . .	20,300*	—	5,240	25,540	20,217
III.—SPECIAL	21,106	—	1,863	22,979	32,883
TOTALS	68,877	11,634	11,186	91,707	123,706

* This includes £16,889 for South India Famine Relief Fund.

B.—Comparative Amount of RECEIPTS at the end of November in five consecutive years.

	1873.	1874.	1875.	1876.	1877.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£27,390	£26,768	£28,324	£26,827	£27,471
2. Legacies	7,419	13,800	7,294	12,012	11,634
3. Dividends	3,184	4,048	4,127	3,915	4,083
	37,993	44,616	39,745	42,754	43,188
II.—APPROPRIATED	6,781	10,141	8,475	8,833	25,540
III.—SPECIAL	9,412	25,763	18,789	28,663	22,979
TOTALS	£54,186	£80,520	£67,009	£80,250	£91,707

3. The Secretary announced that the Members of the Standing Committee who would retire at the February Meeting were—from paucity of attendance—C. Dale, Esq., Colonel Makins, M.P., W. G. F. Phillimore, Esq., D.C.L.; from seniority—Rev. B. Belcher, G. Frere, Esq., Rev. W. D. Maclagan. And it was announced that the Standing Committee would propose at the Meeting in January, for Election in February—Rev. B. Belcher, G. Frere, Esq., Rev. Canon Duckworth, Colonel Davis, Rev. C. T. Procter, and C. Knight-Watson, Esq.

4. The Secretary on behalf of the Standing Committee, proposed for election as Vice-Presidents, the Bishops of Rochester, St. Alban's, Lahore, and Rangoon, the Bishop-Suffragan of Nottingham, and the Rev. Canon Williams of St. Asaph, for twenty-seven years Organising Secretary of the Society in that Diocese. The election was deferred till next Meeting.

5. Mr. W. M. Cameron, B.A., of Corpus Church Christi, Oxford, was accepted for Missionary work in the Diocese of Kaffraria.

6. The Rev. B. Compton asked leave to withdraw the Resolution of which he had given notice, and on a division permission was given to him to do so.

The Rev. B. Belcher moved, and Rev. J. W. Festing seconded, a Resolution which, after a long discussion, was carried in the following terms :—

“That (1) a Committee be appointed to consider the constitution of the Board of Examiners and to confer with the Metropolitan and other Colonial, Indian and Missionary Bishops relative to the mode now pursued by the Society in selecting applicants for Missionary work, and to report their views as to what improvement can be made in the manner of choosing men for such work. And (2) that such Committee consist of the Rev. Berdmore Compton, Rev. R. T. West, Rev. W. Cadman, Rev. Dr. Currey and the Rev. Canon Gregory.

7. The Rev. B. Belcher moved, and Rev. E. Jacob seconded, the following Resolution, which was passed :—

“That the Society desires to express its thankfulness to Almighty God for the increase of the Episcopate in India by the consecration of the Bishops of Lahore and Rangoon.”

8. The Rev. T. Darling proposed for election at the February Meeting the following gentlemen as Members of the Continental Chaplaincies Committee, the number to be limited to twelve—viz., Rev. J. W. Ayre, Rev. B. Belcher, A. Cazenove, Colonel Childers, Rev. T. Darling, Colonel Haygarth, F. S. May, Rev. J. H. Snowden, J. G. Talbot, Esq., M.P., Canon Wade, Rev. R. T. West, and T. Parry Woodcock, Esq.,

9. Resolved that the Treasurers be authorised to pay to the Colonial Bishoprics Fund the sum of 2,000*l.*, voted for the endowment of the See of Rangoon.

10. Resolved that the Seal of the Society be affixed to a Power of Attorney for the sale of 909*l.* New Three Per Cents., held on account of the Bishopric of Bloemfontein ; and that the Treasurers be authorised to pay over to the Colonial Bishoprics Fund the proceeds of the sale of such stock, together with all other sums in their hands belonging to Bloemfontein Bishopric Endowment Fund.

10. The Secretary stated that the Rev. J. F. Kearns, an old and faithful Missionary in Madras, had died at Tanjore ; and it was resolved to convey to the widow and family the assurance of the Society's sympathy (see page 52).

11. All the Members who were proposed in October were elected.

12. The following were proposed for election in February :—

F. M. Metcalfe, Esq., Inglethorpe Hall, Emneth, Wisbeach ; Rev. W. H. Mostyn Buckworth, Huntingdon ; Rev. H. Herbert, Hemingford Abbots, St. Ives, Hunts ; Rev. E. A. Peck, Houghton, Huntingdon ; Rev. W. Maule, Eynesbury, St. Neots, Hunts ; Rev. H. H. Chamberlain, Godmanchester, Huntingdon ; Rev. D. G. Thomas, Hamerton, Huntingdon ; Rev. G. E. Frewer, Fulleby, Horncastle ; Rev. E. R. Wilford Welney, Wisbeach ; Rev. W. H. Pritchett, St. Paul's, Charlton ; Rev. Arthur Brinckman, All Saint's, Margaret Street ; Rev. G. T. B. Ormerod, Stroud, Gloucester ; Rev. Dr. Mazuchelli, Rectory, Wrington, Bristol ; Rev. W. S. Cole, Ryther, Tadcaster ; Rev. H. D. M. Spence, Vicar of St. Pancras ; Sir Bryan Robinson, late Chief Justice of Newfoundland and Colonel Gilillan.



Notices of the following Legacies have been received :—

Mrs. Julia Ann Dobie, 7, Houghton Place, Amptill Square.....	£300	0	0
Miss Mary Martha Freeling, Longport, Canterbury (moiety of residue)...			
The Hon. Mrs. Greville Howard, Ashted Park, Surrey.....	1,000	0	0
Miss Charlotte Anne Learmouth, 17, Charlotte Street, Portland Place....	25	0	0
Mrs. Elizabeth Musson, Barleston, Leicester.....	50	0	0
Miss Louisa Simpson, Devizes.....	70	0	0

THE MISSION FIELD

The field is the world. The seed is the Word of God.

FEBRUARY 1, 1878.

THE PROVINCIAL SYNOD OF CANADA.

THE ninth session of the Provincial Synod of Canada met in MONTREAL on the 12th of September. Little more than a quarter of a century has passed since the formation of the Synod. From a comparatively small beginning—for it included at first only the representatives of three dioceses—this Synod has grown. It has now besides the Metropolitan—the Bishop of Montreal—nine Bishops in the Upper House (one of the Episcopal chairs, Newfoundland, is vacant), and ten dioceses are represented by clerical and lay deputies. The Bishop of FREDERICTON preached in Montreal Cathedral. He urged upon Churchmen the duty and the need of liberal and kindly toleration. The *New York Church Journal*, which was published on September 22nd, remarks:—

“To those accustomed to the great gatherings of the Bishops, clergy, and laity at the General Conventions of the American Church, the Provincial Synod of Canada may appear small. Yet it will be remembered that, in ages past, the greatest blessings have come upon the Church through the deliberations and the work of men not exceeding in number those assembled at Montreal. And there is good reason to believe that the increase which has marked the past twenty-five years will be far greater in a like period in the future.

“The House of Bishops is presided over by the Bishop of MONTREAL, who is the Metropolitan. The Bishops are all men long tried in their Master’s service, and well fitted for that trying duty in the Church of GOD to which they are called in the present day. In the Lower House there are the most able and influential of the clergy from the several dioceses. Among the lay delegates there are, from one diocese, a chief justice and a judge of the Supreme Court of Canada ; while it may be said of the whole body of the laity that they comprise the most leading

men, in the way of talent and position, to be found in the Dominion. Though busily engaged in various pursuits of much importance, these lay members of the Synod are ready to give their valuable time to the consideration of those matters by which the highest interests of the Church are affected, and work patiently side by side with their brethren the clergy."

The number of *Church Bells* published on October 27th gives the following account of the work of the Synod :—

"Of the business done by the Synod, one of the most important pieces was the enactment of a canon—attempted in former years in vain—conceding to the Bishops of the Province the right to refuse to consecrate a Bishop-elect. This canon specified six grounds on which the Bishops might thus refuse :—if the elect is under thirty, or not in Anglican priests' orders, or deficient in learning, or has by improper means obtained election, or is immoral, or heterodox. Another canon assimilated the clerical oaths and subscriptions to the present law in England, with the addition of a promise of obedience to Canadian canons. Another provided the procedure for trial of a Bishop. A 'resolution' was agreed upon, declaring that no clergyman shall marry within the degrees prohibited by the Church in England. The Lower House refused to legislate in favour of admitting to the diaconate young men, who had completed their theological course, at the age of twenty-one."

The *New York Churchman* of October 6th gives a pleasing account of the tone of the gathering :—

"The proceedings of the Synod, now drawn to a close, will be found to have left an important mark on the history of the Church in the Dominion of Canada. It is not so much from what has been done in the way of legislation as from what has been left undone. There is nothing the Church stands less in need of than legislation. What has been done in this direction in the year past is, at least, harmless, and in the right direction. The grand result—one of incalculable advantage—arises from these periodical assemblies of representative men, both of the clergy and laity, from avowedly different sections in the Church. Such men met together at the late Synod, and seemed astonished to find, after all, that their differences were not so very great."



MONTREAL.

WORK IN COUNTRY DISTRICTS.

SOME idea of the progress made by the Church in this diocese in the present day may be formed from the fact that the Ven. R. LONSDALL, when he was appointed to his present charge, found only seven clergy in that corner of the great vineyard where there are now twenty. Archdeacon Lonsdell wrote in September that in a recent visit to the Missions in his Archdeaconry he travelled more than 482 miles by land, and 480 by water :—

"The object of my late visit was to inquire into the state of the different congregations, and especially to ascertain, as far as possible, the financial affairs of each Mission. I am happy to say that the report which shall be submitted to the Metropolitan will, on the whole, prove as favourable as can be expected. In some of the remote Missions the people are exerting themselves to the utmost of their ability in making provision for maintaining the Church amongst them, while others who have been backward, owing in many cases to the depression of the times, have assured me of their hearty desire to do more for their Church. One stern churchwarden gave it as his opinion that as the Church was planted in the Colonies of England by the Mother Church, therefore it was the duty of our gracious Queen to provide for the wants of those of her subjects who were members of that Church of which she was the temporal Head!

"Christ Church, St. Andrew's, was crowded on the 9th ult., when twenty candidates, who had been under special instruction during three months previous, were presented to the Metropolitan for the laying on of hands; several had been educated among different denominations. The whole congregation appeared deeply impressed. Sixty-three persons received Holy Communion. The Bishop left for the new Mission of La Chute—a place where I had opened a service some years ago. The attendance was very gratifying. After this second service he proceeded to Lakefield, Gore, a distance of nine miles through a mountainous country."

At the end of September the Rev. A. D. LOCKHART wrote that he had moved from Lacolle, where he has been Missionary for twelve years, to ORMSTOWN, about forty miles off. His first work was to clear off the debt on the church fabric. This has been done. Increase in the number of the church services, improvement in the church music, and the opening of a Sunday-school, which has had a library forwarded to it from England by the S.P.C.K., are outward marks of progress. On the last day of the year 1877 Mr. Lockhart wrote from Ormstown:—

"At the beginning of the present year I commenced a service at a place called Valleyfield, which is distant about twelve miles from Ormstown. It is a place of considerable population, on the banks of the river St. Lawrence, where some mills are in operation, and where a large cotton-mill has been recently erected, and which employs a number of hands from England. The great majority of the residents are of French extraction, as is usually the case in our Lower Canada towns and villages. It was very important that the Church of England should be planted here (as it is likely to be a rising place on account of its manufactories) or the English operatives would be left entirely without the services of their Mother Church in which they had been baptised and confirmed. After preparing the way by visiting them at their homes and at the mills, I gave notice of a service on the following Sunday at 3 P.M. You can imagine that I had little time to spare, having, after my morning service at Ormstown at 11 A.M., to be in Valleyfield, twelve miles distant, by 3 P.M. I had to return home every Sunday evening after the service at Valleyfield, and sometimes felt very much fatigued after the twenty-four

miles travelling. When I arrived at the schoolroom for my first evening service there—the first, I believe, which had ever been held at Valleyfield by a Church of England clergyman—I found nearly a hundred persons assembled in the schoolroom, and a very hearty service we had. The responses and singing were remarkably good, and I imagined I could discover in the reading of the Psalms by the men that some of them were from Lancashire and Yorkshire. I preached to them from Ecclesiastes, 9th chap. 10th verse—*‘Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.’* After the service was over a very respectable-looking young Englishman stepped up to me and handed me a letter from his Rector in Lancashire, commending him to the care of any clergyman of the Church with whom he might come in contact in Canada. The letter stated that the young man had been for many years a Sunday-school teacher. I was delighted to receive such a letter, and we became good friends at once. I felt that he would be of some assistance to me in my work of planting the Church at Valleyfield. And here I would say, as one of your Missionaries of almost *thirty years’* experience in Canada, that it seems to me an excellent plan that our clergy in England should give such letters to any of their parishioners who are emigrating to this country, for it is often the means under GOD of keeping them members of the Church in a country where numerous sects abound, each one of which claims to be the Church of Christ.”

Unmistakable signs of healthy and vigorous Church life mark, during the year 1877, the parochial history of the district of IRON HILL, whence the Rev. H. W. NYE wrote in December that Church services were well attended both on Sundays and week-days, and that the contributions both towards the Diocesan Church Fund and to local objects were larger than in former years. At a village seven miles from the head-quarters of the Mission, which was previously a stronghold of Nonconformity, services have been held on every Sunday in the year, excepting two or three, when the roads were blocked up with snow. These services, too, have been well attended.

The Rev. WILLIAM JONES, writing on Christmas Day, said that the year 1877 had been one of progress in his Mission of GRANBY. A portion of the district, the centre of which is North Shefford, had been formed into a new Mission with a clergyman of its own. There are here twenty-five families of decided Church-people, among whom are thirty communicants. Though, besides this latest offshoot, the old district of Milton has been taken from Mr. Jones’ Mission, his district of Granby still covers a hundred square miles. There has, during the year, been much sickness there, with many deaths.

Of the forty-three years during which the Rev. W. ANDERSON has been in the ministry, forty-one have been spent in the diocese of Montreal. A substantial brick church, with organ, font, silver altar-

plate, large parochial library, a brick parsonage-house, with a parochial endowment fund of six thousand eight hundred dollars, and large contributions towards Missions to the heathen and to the Jews, are some of the fruits of Mr. Anderson's work in his Mission of SOREL, as we learn in a letter which he wrote to the Society on the 10th of August.

At CÔTEAU DU LAC a beautiful new chancel, with organ-room, has been added to the church. A vestry, a font, and a "magnificent east window" of stained glass have also been presented. Still more satisfactory is it to learn, from the Rev. T. A. YOUNG (Michaelmas Day) that the Church services and the Sunday-school have, throughout the summer, been well attended.

The Bishop wrote to the Society (September 20th):—

"Our Synods have met, and I am afraid that, for the present, the matter of the new diocese of OTTAWA must be in abeyance, though I feel sure that, ere long, it will be revived. The present times are all against us."

We learn from the *New York Church Journal* (December 6th) that the first service for the deaf and dumb that has been held in the Province of Canada took place in Montreal Cathedral on November 18th. The Bishop presided. The Rev. Dr. GALLAUDET conducted the service. The pupils of the "Deaf-mute Institution" were present.



QUEBEC.

THE BISHOP'S VISITATION TO LABRADOR.—REPORTS OF MISSIONARIES.
—LENNOXVILLE COLLEGE.

WORK amongst the Church families thinly scattered throughout Lower Canada is not without many encouragements. These encouragements, of which the chief is the earnest religious zeal of many of the people, and their great value for religious privileges—in the midst—or, perhaps, partly by means of—their deep poverty and hard lives, are needed. For the Missionary has also many trials. Cold, hunger, hardness, isolation, combine with the preponderating influence of Romanism, and the prevalence of Dissent and of an openly-avowed rejection of all religion, to hinder his efforts. How these difficulties strengthen man, by the constant effort necessary to meet them, and how the work of the Church

prospers in this diocese will be seen, as well by the brief notices of Missionary reports which are appended to this paper, as by the very valuable account which Bishop WILLIAMS has sent to the Society of seven weeks spent in a voyage to the Missions along the coast of Labrador. The Bishop wrote from Quebec on the 24th of September :—

“Having just returned from a trip to Labrador, I propose to give you some account of the kind of work your Missionary does, and the kind of life he leads, on that coast.

“The Rev. J. HEPBURN, who has now resided there for five years, was to have returned last autumn, but the ship which was to have brought up himself and his sister was, while riding at anchor, blown ashore in a violent gale, and he was compelled to remain during the winter. Of course he was unprovided ; but by great exertions he made a passage, difficult and dangerous so late in the fall, to the nearest post of the Hudson Bay Company, and procured there the means of subsistence.

“Finding that Mr. Hepburn must remain on the coast for the winter, I wrote by the first ship that went down in the spring (communication during the winter being impossible) to say that I should be down myself on her next trip. The trading-schooner from Quebec to Labrador makes three trips in the year. Accordingly Mr. Hepburn sailed in the Mission boat to await my arrival at Natasquan, the western point of his Mission. This place is on the mainland, just to the east of the island of Anticosti, about five hundred miles below Quebec. And the Mission extends thence to Blanc Sablon, in the Straits of Belle Isle—a distance from harbour to harbour over the course the Missionary travels, of two hundred and seventy-five miles—though something less from point to point on the map.

“We passed through the whole Mission in the Mission boat, which is a fine one, given by well-wishers in Quebec—22 feet long and 9 feet wide, visiting every bay where Church-people live. And perhaps the best way in which to give some information about the coast will be to take the stations in the order in which we called at them.

“I took no chaplain with me ; but my son, who, having just left school, and being able to pull a strong oar, formed no bad substitute, accompanied me.

"On the 22nd of July we sailed in a trading schooner for Berthier, twenty-four miles below Quebec, and reached Natasquhan, after an unexpectedly quick passage, before Mr. Hepburn arrived. After landing and finding no tidings of the Missionary, I returned to the schooner to tell the captain that I had made up my mind to go on with him—with the chance of meeting Mr. Hepburn—and also with the chance of missing him. On board, however, I met Mr. Scott, the agent of the Hudson Bay Company, who took me to the Company's post in the river. As we were entering the river the Mission boat rounded the point, making for the harbour where the schooner lay. We signalled her, and she came to us.

"The meeting was a glad one, for none can know Mr. Hepburn without being strongly attached to him. And I rejoiced to see him well and strong, though somewhat worn, for he had gone through a fever since I had seen him; and had been sailing night and day without rest to keep his appointment with me. We had evening prayer, and remained at the post for the night. In the morning we went on to KEGOSKA (twenty-four miles), where there is one Church family. Here we had evening prayer as usual, several Romanists being present.

"The following day (being Saturday) we moved on to CASCO BAY (four miles), intending to spend the Sunday there, as it is the largest Church-settlement in the neighbourhood, there being eight families, and some few unattached individuals, numbering in all fifty-seven souls, who have come within these last few years from the opposite coast of Newfoundland.

"On Sunday, the 29th of July, we had morning prayer, with Confirmation and Holy Communion; in the afternoon Sunday-school for the children, who are very numerous, and without any instruction save what they get from the Missionary in his too infrequent visits; and in the evening divine service again; the crews of four fishing schooners in the Bay swelling the congregations till the room would not hold those desiring to be present.

"I may here say, once for all, that every day, wherever we were, unless hindered by the impossibilities of travel, we held divine service at least once, with a sermon, and that all who could possibly do so attended. The people of this district are all poor. Their poverty drove them from Newfoundland; and I am afraid they have not improved their condition.

"On the Monday we were detained by foul winds; but on Tuesday

we sailed fifty miles, and reached the solitary habitation of a fisherman who lives here with none but his family (eleven in all). Our welcome was a glad one, and the Church's evening prayer, which these remotely living ones so seldom join in, was fervent and affecting. On the following morning Mr. Jones, his wife, and three eldest children were confirmed, and received for the first time the Sacrament of the Body and the Blood.

"On Wednesday, August 1st, we started for Harrington Harbour, another sail of forty miles; but the wind failed us when half way; and we stayed the night with a hospitable Frenchman, reaching HARRINGTON in the afternoon of the following day. I visited all the houses in the harbour, and in the evening the six families living here met for evening prayer, and eight persons were confirmed. Here, too, there are many children and no schools.

"On Friday, August 3rd, we proceeded to MUTTON BAY, stopping for two or three hours with a widow and her daughter, who live on an island rather more than half way from Harrington to Mutton Bay.

"Mutton Bay and Schooner Bay, a few miles off, are respectively the headquarters of the Mission in summer and winter. All the inhabitants of the coast have two residences—a summer one on the outside, where fish can be caught, and a winter one in the bays or rivers, where shelter and fuel can be had. Ten families reside here, containing forty-eight souls.

"On Sunday, as before, we had morning and evening prayer, with Confirmation and Holy Communion; and Sunday-school in the afternoon.

"In Mutton Bay we were detained by storms and calms for a fortnight, during which time we made some short excursions—to TAHATIERE and Melatina, where fishermen are settled—calling the people together for evening prayer every night when at home by the hoisting of a flag.

"Mr. Hepburn's two sisters have lived here for these last three years, and their willingness to endure the dreariness of such a residence has its reward in the fact that their presence has sweetened the life and lightened the labours of their brother; and in the blessing of Him who rewards, even in this life, those who give up father and mother and home for His sake and the Gospel's. They have kept up the schools—both Sunday-schools and day-schools—in Mr. Hepburn's long and frequent absences.

"Our Mission on the Labrador coast, I may here say, has increased very much in importance, by reason of the greater number of souls to be ministered to, and in difficulty by reason of the greater distance to be travelled; the fishermen settled in Mutton Bay, Harrington, and Casco, numbering 150 souls, and stretched along 160 miles of coast, having all come from Newfoundland since my last visit. The Missionary now has 270 miles to travel, and the utmost he can do is to go up and down the Mission once in winter with dog-teams, and sometimes twice in summer. It takes, moreover, a very strong and determined man to do that. In Mr. Hepburn, who has now been five years on the coast, we have had a man in every way qualified for the work—an earnest, God-fearing man, whose modesty makes no noise concerning the endurance he displays, but whose high spirit, that no difficulties can daunt, combined with his toughness of fibre, makes him, in a boat or on foot, the most capable man on the coast. Of the hold which his simple, earnest character has taken of the affections of the people, one illustration only out of many I will give.

"The stout, hardy, cheerful wife of a fisherman talking to me, as we were crossing a bay to church, of many matters, and in prompt, joyous tones, giving the decisive judgments of a strong-minded woman, came in the course of her conversation to the approaching departure of the Missionary. 'I suppose,' she said, 'we shall never see Mr. Hepburn again.' And she suddenly stopped, and turned her head aside in the endeavour to master her emotions, which she did not succeed in doing for several minutes.

"In Mr. Allnatt, who volunteered to relieve Mr. Hepburn for two years, we had also a man whose devotedness to his work was unsurpassed. His bodily strength was not equal to that of Mr. Hepburn, but he, too, had a spirit that never quailed. And, both in winter and summer, if a Missionary in this field is to be of any worth, he needs a spirit that is not easily cowed. He has the usual perils of the sea to encounter in open boat along 275 miles of rocky coast in the summer, and the chance of being lost in a snow-storm in the winter. One of Mr. Allnatt's experiences, which I learned from the man who was with him, may serve as a specimen.

"A party had started with dog-teams to go some twenty miles. The dogs travelled with difficulty, and, after a time, Mr. Allnatt and Mr. Welman, my informant, got off the dog-sleigh to walk. As they walked a blinding snow-storm came on. They lost communi-

cation with the teams, which saved themselves with difficulty. After a time they found it impossible to face the storm, and turned back. Before long Mr. Welman lost himself. Next he perceived that Mr. Allnatt's strength was failing. 'I am sorry for you,' he said, 'I am used to this; I can tramp and keep life in me till the storm is over, but your time is come.' 'No, no,' said Mr. Allnatt, 'I can walk yet.' And he forced himself on. At last Mr. Welman recognised the landmarks. 'Thank God,' he said, 'I now know where I am. I can bring you to a house.' Then the strength, born not of the body but of the spirit, which in the time of danger had kept Mr. Allnatt up, gave way; and he could scarcely move one foot after the other. The help Mr. Welman could give was not sufficient; and he said, 'Mr. Allnatt, if you will promise me not to sit down, I will go on and get help.' Reluctantly Mr. Allnatt did promise; and, scarcely able to move, he continued to drag himself on. This painful effort, by God's blessing, saved his life. Had he stopped, he would soon have been asleep—and once asleep he would have been frozen as solid as a log. Mr. Welman returned with others, and Mr. Allnatt was brought in and restored. He is not the man to talk of these things. And I should have known little about them had I not visited the scene and learned the story of the adventure where it happened.

"To resume now my narrative. On Monday, the 20th of August, we went from Mutton Bay to ST. AUGUSTINE (thirty miles), where there are three families. Here we arrived, drenched with rain, not long after dark, having spent some not very pleasant moments upon a rock in one of the many narrow passages between the islands. On the following morning, after morning prayer with Confirmation and Holy Communion, we made sail for STECATECA, a beautifully picturesque harbour, formed, as all the Labrador scenery is formed, by the bold outlines of bare granite rock. Such is the whole coast.

"Innumerable islands salt and bare,
The haunt of seals, and orcs, and sea-mew's clang."

At Stecateca there are only two families; and one of these spends the winter in Newfoundland. A fishing vessel was lying in the harbour, and at our evening service the captain with some of his crew was present. Five persons were confirmed, and in our common worship the hearts of all were warmed. I celebrated Holy Communion in the morning, before we started to cross the Baie de

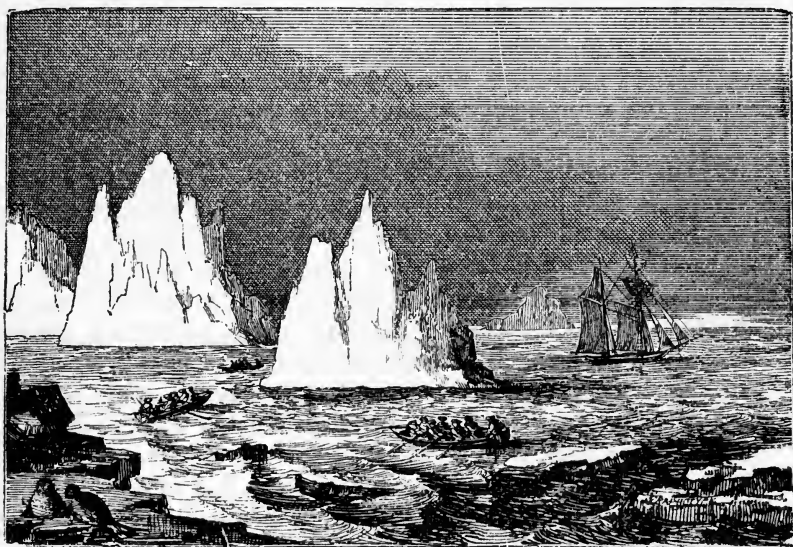
Rochers, one of the most dangerous parts of the Missionary's course. We called at two houses to give notice of service the next day at one of them; and went on to DOG ISLANDS—some hundred granite rocks, of all shapes and sizes, about three miles from the mainland—for the night. Here we were received with true Labrador hospitality by Mr. Dore in his mansion made out of the cabin of a castaway ship. Only two others live with Mr. Dore on the island—one a Churchman, and one a Romanist. On the following morning we pulled across to Mr. Welman's, where the Holy Communion was celebrated, and five persons confirmed, including the father of the family, Mr. Allnatt's companion on his perilous journey. Returning to Dog Islands we proceeded the next day to Old Fort, calling on our way at Pêche Lizzard, and taking with us an old fisherman, now broken down and past work, and arranging for the rest of the family to go on to Stick Point for Sunday.

“At OLD FORT I consecrated a burial-ground. There were five or six graves, including that of the old man who had welcomed me to his house on my last visit. Fresh as from the Creator's hand the blue sea sparkled in the morning light, and grey with age the everlasting hills stood round in silent witness, as mother, and son, and widow, and brother, passed round the graves, and with hymn of praise, and prayer of faith, hallowed the ‘sleeping place,’ where the bodies of their loved ones rest; and where they look, when they shall be gathered to their people, themselves to lie down to await the resurrection morn.

“On Sunday, August 26th, there were large and attentive congregations both at Stick Point, where the chief service of the day was held, and at Salmon Bay, two miles further on, where we had evening prayer, and where I confirmed three persons who were not able to reach Stick Point in the morning. We spent the Monday here, and on Tuesday started for Blanc Sablon, where the diocese of Quebec ends, calling at Bradore and Long Point, to notify the candidates to come on to Blanc Sablon, where they were confirmed the following day.

“The history of this place, Bradore, gives a lively idea of the vicissitudes of the fishing life. The father and mother of the present occupant lived here in great state, in a large mansion, making and spending some 3,000/. a year. Then the seals, the source of their fortune, ceased to come; and for many years the life of the

owner has been a narrow escape from starvation. Now the seals have begun to come back ; and last year he caught 600, every one being worth 1/. But as yet he still lives in a small hut, made out of the relics of the old mansion, the rest having been burnt for fuel in the days of his poverty. A life of ups and downs is that of the fisherman. He is kind, hospitable, but rarely provident. Of his hospitality I can speak with knowledge, for I have shared his bed and his board all along the coast, for more than 300 miles. Every house is open to all comers, and the best is set before all



SEAL SHIP ESCAPING FROM THE ICE.

with alacrity. Fish,—fresh and dried—the yield of the good man's daily toil ; salt pork, and tea, and good bread,—which he imports with what he sells—wild berries, that grow in plenty upon the mosses of the rocks where he lives, and wild-fowl of every sort ; the daintiest dish of all (excepting the curlew, which is only got about the straits of Belle Isle) being the young sea-gull.

“To the east, where the diocese of Newfoundland begins, the fishermen are more thickly settled, and, for the most part, better off. At Forteau, where we were detained for a week chasing steamers,

in the hope of getting off by one of them, we felt as if we had returned to civilisation. Here we had service on Sunday in a real church, for the first time since leaving Quebec.

"FORTEAU is in the diocese of Newfoundland, and a Missionary formerly resided there. He now lives on the opposite coast of Newfoundland, and only visits Forteau at intervals. In the winter he is unable to reach the Labrador coast at all. Our Missionary, who makes his visits along the coast once in winter, and sometimes twice in summer, has been accustomed for many years to extend his winter journey as far as Red Bay, thirty miles to the east of Forteau.

"The late Bishop of Newfoundland proposed a plan to me by which our Missionary was to have fixed his residence at Forteau, and taken charge of the whole coast from Red Bay westwards; the Bishop of Newfoundland, who goes round his diocese in his own ship, taking the episcopal duties of that part of my diocese for me. I assented to this gladly, but, owing to the influx of fishermen, already described, and the consequent extension of our Missionary's field some 150 miles further westward, the plan was found impracticable. To make these visits in the year, our Missionary travels over 1,800 miles: in open boat, in dog-sleigh, or on foot.

"After having remained a week at Forteau, I succeeded in getting off by the steamer *Good Hope*, bound for Montreal. To get on to the coast is comparatively easy; to get off, when one's work is done, is the difficulty. Thick weather is almost perpetual in the Straits; at least, according to my experience. One day we were out watching for the steamer, about a mile from the spot where our boat was moored. Mr. Hepburn was perched upon a rock, my son was pursuing curlews over the 'barrens,' and I was wandering on the beach, when the fog lifted, and I saw the steamer. The last injunction given to me by my physician was never to run again. But I did run then. I took off my overcoat as I went, and waved my cap to those on the hill; but, when we reached our boat, we were too late—the steamer was passing the point. Had the weather been clear we could have caught her easily. The next day it was raining heavily, and, without thinking of another chance, I was writing in the house, when the cry ran that a steamer was coming. At once we picked up our baggage, made for the boat, got under way, and, in a deluge of rain, flew out before a strong wind into the vessel's course. But again we were too late, and had to beat

back wet and discomfited. Then we made up our minds to spend the Sunday in Forteau. The word was quickly passed round; and in Forteau Church we had two large congregations—Holy Communion being celebrated in the morning.

“The eagerness of the people to join in worship is one of the cheering influences that lighten the lot of the Missionary toiling in this not very cheerful field. In Canada, especially on the borders of the New England States, a clergyman has to contend with the schisms and dogmas of innumerable sects as a matter of course; but the most disheartening thing of all is the blank indifference, and avowed irreligion, of great numbers of respectable people, who will receive him with all civility, and tell him that they belong to no religion, with as much unconcern as if they were saying that they did not mix themselves up with political parties.

“There is nothing of this here. Night after night, where the Missionary is, all will assemble, at least all who can, to listen and to learn, and to pray. And though the lot of the Missionary in Labrador is, in respect of his remoteness and seclusion from friends, and from all cultivated society, a desolate one, the appreciative sympathy of those to whom he ministers is what cannot fail to lighten his toil, and give to him the blessed increase of faith, hope, and love.

“I am looking anxiously to find a successor for Mr. Hepburn. He must be one who can endure hardness; but, above all, he must be, for his own sake as well as for that of the people, a spiritually-minded man, taking his oil with him, for from many of the sources whence men replenish their failing, flickering lamps, he is cut off.

“As my story has been a rather desultory one, it may be as well, perhaps, that I should sum up the facts in a few words:—

“Distance travelled in schooner	...	...	500 miles.
” ” open boat	...	...	275 ”
Places called at	...	...	20
Families on the coast	...	...	55
Souls	...	...	334
Sermons	...	...	33
Confirmed	...	...	52
Celebrations of Holy Communion	...	...	10
Time occupied	...	...	49 days.

“After all our disappointments, the steamer *Good Hope* put into

Forteau Harbour from stress of weather ; and we arrived in her at Quebec on Saturday, September 8th, in time to leave on the following Monday for the Provincial Synod in Montreal."

The congregation at BOSCOBEL is very devout ; that at North Ely is less so, as yet. Both (they are twelve miles apart) are within the Mission of the Rev. C. P. ABBOTT. Most of the people are very poor, but exceedingly industrious, and liberal in their contributions, both to their Missionary's stipend and to the Diocesan Mission Fund. They do all they can for the education of their children, and most of them are active in furthering the temperance movement. At North Ely there is a church, and at Boscobel a church and parsonage, which had, till quite recently, a debt encumbering them. This is now cleared off. The ten acres of glebe land, hitherto almost wholly in bush, has been broken up and cleared by the ready help of the parishioners, one of whom, a man about seventy years of age, has been recently baptised.

For the last two years the Rev. JAMES CHAMBERS has been working in the MAGDALEN ISLANDS. There he leads a hard, active, and most useful life, holding service in the numerous islands, and inspecting the schools, where it is found possible to have any. At Gross Isle the church (doubtless of wood) had decayed, and it was found necessary to build another. The people are very poor ; they have done what they can. Will our readers help them to complete their humble house of GOD ? There is a parsonage house, but it does not keep the snow out. At Gross Isle many of the people attend Bible Class.

The office of Principal of LENNOXVILLE COLLEGE was left vacant by the lamented death of Dr. Nicolls, who, for thirty years, had trained within its walls a large proportion of the clergy who minister in the diocese of Quebec and Montreal. His successor in this most important office is the Rev. J. A. LOBLEY, who, in his first letter to the Society, wrote (Dec. 28), from the College, that his first impression of the exhibitioners, eight of whom hold S.P.G. exhibitions, is very favourable :—

"Several exhibitions for the diocese of Quebec are provided by the liberality of Churchmen in that diocese. I hope that their example will be followed in the diocese of Montreal, as soon as any candidates for additional exhibitions shall present themselves.

"Such of the exhibitioners as are taking the course for the degree of

Bachelor of Arts I have just examined, and I am able to report to the council that the results were, on the whole, satisfactory.

"The senior students are nearly all engaged in some branch of Missionary work in the neighbourhood of Lennoxville, under our very able and zealous Professor of Divinity, the Rev. HENRY ROE.

"The college [which had suffered from fire] is now being rebuilt, with several improvements, and we hope to take possession of the building early in April. The vacant rectory is at present used for lecture rooms, and the students board in the village. There is a scheme for completing the enlargement of the chapel, which the late revered principal began, as a memorial of his holy life and self-denying labours; and subscriptions have already been promised for this purpose.

"On the whole it seems to me that the work here is in a very promising condition, and I humbly trust that, under the blessing of GOD, I may be able, next year, to report some slight fulfilment of the promise."

We are happy to be able, in the paper which immediately follows this, to place before our readers an account of the late Dr. NICOLLS, to whose great ability both Lennoxville College and the Church in Lower Canada owes much, and to whose entire devotion to his work for God is largely due the energy and the success which we recognise in the accounts of work in that portion—outwardly most barren and most poor—of the vineyard of the Lord.



THE LATE REV. DR. NICOLLS.—A MEMOIR.

ON the eighth of August last, the Church of England in Canada was deprived of one of her longest tried and most useful servants. On that day the Rev. JASPER HUME NICOLLS, D.D., for thirty-two years Principal of Bishop's College, Lennoxville, was taken to his rest, after a brief illness, at the comparatively early age of fifty-eight years. The Society has recently given public expression to the deep regret which is felt for his loss. [See *Mission Field* for November, 1877, page 551.] But something more is still due to his memory. The lessons of a holy, earnest, self-denying life must not be allowed to pass away unnoticed. There are many men in the Colonial Church whose names are more widely known, but few indeed whose example can be more valuable. His life was one of consistent faithfulness, of "patient continuance in well-doing," of perseverance under difficulties, of steady adherence to the work marked out for him, of gentleness and kindness towards all men. The College at

Lennoxville has great reason to be thankful that her first head was a man of such a stamp and character as his, a brief sketch of whose career we are now about to attempt.

Dr. Nicolls was the third son of the late General Gustavus Nicolls, R.E. His mother was the daughter of the late Commissary-General Thomson, and sister of the wife of the late Bishop of Quebec, Dr. Mountain. He was born in Guernsey in the year 1818, but passed most of the earlier years of his life at Halifax or at Quebec, where his father was in command. He matriculated at Oriel College, Oxford, in 1836, and graduated in honours in 1840. Subsequently he obtained a Michel Fellowship at Queen's College, and for five years successfully fulfilled the duties of Tutor in that college. During his college life, he was known, not only as a diligent student, but as a keen follower of manly sports, especially boating. Indeed, it is understood that the coxswain of the winning boat in the race so graphically described in *Tom Brown* was intended for Jasper Nicolls.

He was ordained deacon in 1844 and priest in 1845, by Dr. Bagot, Bishop of OXFORD, and had for a short time charge of the parish of Wheatley. But the love which he often expressed for the quiet pastoral work of an English parish was not to be gratified. A voice was heard calling him elsewhere, and that call he at once unhesitatingly obeyed.

Up to this time there had been no institution in Lower Canada where the future clergy of the Province could be trained. Those young men who desired to enter the ministry were obliged, if they could not come to England, to avail themselves of one or other of the colleges, mostly Dissenting, in the United States. In 1845, partly through the exertions of Churchmen in Canada, aided by grants from the S.P.G. and the S.P.C.K. and by subscriptions from home, and partly by a munificent donation of 6,000*l.* from an old friend of his, Thomas Churchman Harold, Esq., Bishop MOUNTAIN succeeded in laying the foundations of that institution which has been developed into the University of BISHOP'S COLLEGE, LENNOXVILLE. At that time its prospects were very uncertain, the buildings hardly commenced, the endowment very scanty. Indeed, the utmost amount that the College was able to afford the Principal never exceeded the very modest stipend of 300*l.* a year, with residence and fuel.

The Bishop made several unsuccessful attempts to secure a

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Canadian clergyman as the first Head of the College, and only as a last resource offered the post to his nephew, whom he had probably thought too young for so important an office, and with whose promising career in England he might feel unwilling to interfere. Mr. Nicolls at once accepted the offer in that spirit of self-devotion which was his great characteristic through life, and took up his residence at Lennoxville in the autumn of the year 1845.

The aspect of things on his arrival was very discouraging. His duties had to be commenced in a little old wooden house in the village, part of which was employed as a store—the number of students under his charge being eight. “The house was miserably cold” (says one of the little company in a sketch of the Doctor’s life, published in the *Quebec Morning Chronicle*, to which the writer is indebted for many of his facts); “the rooms low and small and inconveniently crowded, and there were many discomforts to endure. But there is not one of that little brotherhood who has not looked back upon that year as one of the very happiest of his life. And what made it so was the companionship of the Principal—his sweetness, his brightness, his never-failing good temper, his ever-ready sympathy, his brotherly rather than fatherly kindness. All this, added to his goodness and evidently unostentatious piety, his unconscious humility, his high-toned truthfulness and stern indignation against all that was mean, selfish, or dishonourable, and his eminent power as a teacher, which enabled him to lighten the burdens of the dullest, and to inspire all who had any capacity with an enthusiasm for study, filled the hearts of all his students with the warmest love for him.”

The history of Dr. Nicolls is henceforth to a great extent the history of Bishop’s College. Under his guidance and direction, and mainly through his exertions, the original buildings were erected, and enlarged again and again. A chapel was added by funds raised almost entirely by himself during a visit to England.¹ A royal charter was procured* for the College, empowering it to confer degrees; a junior department was grafted upon it, and after thirty-two

¹ It is proposed to complete the enlargement of the chapel as a memorial of the late revered Principal. On this work, in which he was deeply interested, he was engaged at the time of his death, but had just expended all the funds he had been able to collect. About 1,000*l.* are needed. Contributions for this object are received by the Treasurers of the S.P.G., at the Society’s office, 19, Delahay Street, S.W., or by the Rev. J. H. THOMPSON, Vicar of Datchet, Windsor.

years of unwearied labour, and after many vicissitudes through fire and pecuniary embarrassments, he left the institution established on a satisfactory basis, and with a steadily increasing number of students.

During far the largest portion of his Principalship he held also the office of Professor of Divinity. It is in this capacity especially that his work is of interest to the Society. A sound, though moderate Churchman, disliking extremes of every sort, he inspired all who came under his charge and were amenable to his influence with a deep love of the Church of England, with a liberal and tolerant spirit, and with a devotion to simple, hard, practical work, which is above all price.

He did not restrict his exertions to his College duties. He was ever ready to help at the Mission Church, and to keep up the services of outlying stations and schoolrooms. For several years he undertook the entire charge of a village about six miles from the College. He was a warm advocate of Missions, and used to give most interesting lectures on the Church's work among the heathen, which he carefully prepared from the latest available sources, and illustrated with diagrams and sketches specially obtained from England. One of his latest acts was to form a Mission Union, and to edit a Book of Prayers for its use.

He took a prominent part both in the Diocesan and Provincial Synods, strongly advocating, amongst other things, the appointment of permanent deacons. He was Rural Dean of the District of St. Francis, first by appointment of the Bishop, and afterwards, when that office became elective, by the choice of the clergy.

In 1847 Dr. Nicolls married his cousin, Harriet Mountain, daughter of the late Bishop of Quebec, by whom he leaves two sons and a daughter.

His death was rather sudden. For some years his health had been indifferent, and he had been obliged to submit to an operation, by which one eye was removed, to save the sight of the other. About ten days before his death he was attacked with a violent headache, which terminated in inflammation of the brain, under the effects of which he became entirely unconscious, and passed away in a state of stupor, just rallying enough for a few moments to know the dear faces round him, and to call them by name.

The writer of this brief memoir was associated with Dr. Nicolls for nearly seven years in the professional work of the College. He can never forget the more than brotherly kindness with which he was

welcomed on his arrival, and the counsel and sympathy which so greatly smoothed the first years of his residence in a new country. During that whole period he enjoyed the most free and unrestricted intimacy with him, and the more he knew of him, the more was he led to admire his noble disinterestedness, his consistency, his simple piety, and the unvaried serenity of his disposition.

In his own household he was beloved as he only can be beloved whose thoughts are always of others, never of himself. In his own neighbourhood the loss will be most deeply felt. If there were any sad news to communicate, any little soreness to remove, any breach to heal, every one turned instinctively to Dr. Nicolls as to one whose kind and sympathising nature fitted him unmistakeably for the task. His pupils are now spread over the Dominion of Canada, and not a few of them are to be found in the United States and in England. One is a Bishop, another an Archdeacon. But wherever they may be, and in whatever position, they cannot but feel a debt of gratitude to their old Professor, and look back with unfeigned regret on the dear friend whom they have lost.

May his memory be long cherished by the Church at home. May many of her sons follow his bright example, and go forth with equal readiness when called to do GOD'S work in other lands, and may they continue, like him, unflinchingly at their post of duty to the end.

J. H. T.



NIAGARA.

DIOCESAN SYNOD.—THE BISHOP'S ADDRESS.

THE Synod of the Diocese of Niagara met in the cathedral of Christ Church in the city of HAMILTON on the 29th of May, at half-past ten in the morning. Morning prayer was said, the Rev. Canon Worrell preached, and the Bishop celebrated Holy Communion. At two o'clock in the afternoon the Synod re-assembled in Christ Church School-house, where, in his annual Address to the clergy and laity, the Bishop said :—

“I regret much that I am not able to report any new Missionary ground occupied by us during the past year. Want of means to extend our labours, and to maintain adequately the Missionaries already in the field, and not want of ground promising a good return for any labour that

we might be able to bestow upon it, has been the cause. With such a large proportion of Missions as was allotted to us at the division from the diocese of Toronto, we are thankful that we have been able, through God's blessing, to maintain those who are labouring in the field, though we must acknowledge that they have been very inadequately maintained. At no ordination since my consecration have I been able to promise those whom I have advanced to the priesthood the increased stipend which, as they advance, they have a right to expect, and which the laity of this diocese should strain every nerve to afford them. And yet, much to their credit, I have heard no complaints from them, though they must have suffered many hardships for want of that increase."

The Bishop's remarks on Bible Class teachers are full and valuable. In setting forth what might be done in Niagara diocese he told what had been done elsewhere:—

"There is a congregation in Frankford, a manufacturing town a few miles from Philadelphia, which has 1,000 communicants, the greater part of whom belong to the artisan class. These were brought to a sense of their sins, and to an interest in their Blessed Saviour, principally through the instrumentality of Mrs. Welsh and those devoted ladies whom she has interested in the cause of CHRIST and His Church. Many of these communicants, when she first sought them out, had not been in any place of worship for twenty years, and were hard, ungodly, if not drunken men and women: but by exhibiting to them Christian sympathy, by meeting their various difficulties in a kind Christian spirit, by bearing with their infirmities, by constantly placing before them the unspeakable love of the Saviour, they have, through God's grace, led their feet into the way of righteousness. On Sunday, the 15th of October last, I saw connected with this congregation no less than 1,500 under Bible class and Sunday-school instruction. I first saw the church pretty well filled with about 500 Sunday-school children and their teachers. In the basement of the church I saw about as many more, of a tenderer age, with their teachers. I was then conducted into a large room in an adjoining building, where I found from 80 to 90 young men of from 18 to 25 years of age; then into another similar room, containing about an equal number of men, from 25 to 50 years of age; and, still further, into another large room, where were collected an equal number of grandfathers, every one of whom seemed to have either silvery hair, or a head well sprinkled with grey. On the other side of the building I saw three similar rooms, well filled with as many young, middle aged, and old women, all with Bibles in their hands, and presided over by a Christian lady. This blessed work has grown during sixteen years, from a small beginning, when William Welsh, having read Miss Marsh's beautiful little work on *English Hearts and English Hands*, collected together a few wives of English artisans, until it has grown to be a blessing to the whole neighbourhood. One striking feature is, that this great work has been carried on without any pecuniary consideration whatever. The good ladies have mothers' meetings during the week. A lady trained by Mrs. Welsh, and working with her for many years, has been engaged for two years and a half in Toronto, on a similar good work on a smaller scale, but still with very encouraging results. Allow me to recommend to those of you, my brethren, who would like to know more about this kind of work, a very interesting statement compiled by Mr. Welsh, and published by J. B. Lippincott and Co., Philadelphia, entitled *Women Helpers in the Church*. But I must, in

honesty, warn all those who desire to embark in this good work that it requires a good deal of sympathy and hard study. My friend who works in Toronto told me that every fresh lesson for her class cost her twelve hours of hard study. But what is that compared with the blessings such lessons are calculated to produce !”



HURON.

DIOCESAN SYNOD.—THE BISHOP'S ADDRESS.—MISSIONARY MEETING.—
MISSIONARIES' WORK AMONGST INDIANS AND ENGLISH SETTLERS.

THE twentieth session of the Huron Diocesan Synod was held in LONDON on Tuesday, June 19, and the three following days. Eighty-three clergy, and seventy-two lay delegates, were present. The Bishop, in his Address, stated that his episcopal acts during the past year included the ordination of six deacons and of eight priests, the confirmation of 821 persons, the opening of three new churches, the consecration of five churches and one burial ground, the baptism of six adults and four infants, the administration of Holy Communion fifteen times, preaching sixty-one sermons, delivering sixty-three lectures and addresses, attending thirty-four meetings, and laying the corner-stones of three new churches. The Bishop said :—

“ Though we have been enabled to maintain our existing Missionary staff, there are large portions of our diocesan territories where very many thousands of our scattered settlers are still deprived of the services of our beloved Church. . . . Local parochial efforts, unparalleled in our previous history, have been put forth in almost every parish and Mission throughout the diocese. Handsome new churches have been, and are being, built ; expensive organs have replaced poor ones ; old churches and parsonages have been renewed and improved ; new parsonages have been erected or purchased ; debts on Church property have been reduced or liquidated ; and last, though not least, Missionary parishes have been erected into synodical rectories.”

That progress is the more satisfactory as it has been made under the pressure of hard times. The Bishop adds, that the diocese has not only sensibly advanced in material strength, but also “ in spiritual vigour, health, and life, as I have had, from time to time, abundant opportunity of observing in my visitations.” While speaking highly of Huron College, the Bishop strongly urges the establishment at London of a great western University, to which Huron College might be affiliated.

The annual Missionary meeting in connection with the Synod was held in St. Paul's Church, London, on the evening of June 19. The Bishop of Huron took the chair. The Rev. Dr. Riley, Bishop-elect for Mexico, gave a very interesting account of work, trials, opposition, and success, in that country. The following resolution was then passed unanimously :—

“That this Meeting hereby commissions the Bishop of Huron to represent the interests of the Church in Mexico, during his approaching visit to England to attend the Pan-Anglican Synod.”

Work among the Indians of WALPOLE ISLAND continues to prosper in the hands of the Rev. ANDREW JAMIESON, who wrote on the 18th of July :—

“On Sunday the 8th instant, I baptized two pagan adults. The service was very impressive. There are but few pagans left on the island. They keep themselves very quiet, and are influenced, more or less indirectly, by the Christian examples of those around him. Of this I had a proof a few weeks ago. On a Sunday afternoon I called upon one of the natives, who still clings to the superstitions of his forefathers. He is an elderly man, once a great hunter, but now confining himself to the cultivation of his small plot of ground. I found him sitting in his wigwam, smoking his pipe, and more tidily dressed than usual. I entered into conversation with him, and soon found myself talking of the blessings of Christianity ; I spoke also of the great change for the better in the condition of his brethren on the island during the past few years. To this he assented ; and said, that although not a Christian, he had given up working on the Sunday, and gave me the following strange reason for so doing, He said that two or three summers ago, on one Sunday morning very early, a long time before day, he heard a voice saying in the native tongue, ‘*Don't work your ox to-day for he may die.*’ This was repeated twice, and it made such an impression upon him, that early in the morning, without saying a word to any member of his family, he went to the house of his son-in-law, who was expecting to plough that day, to tell him not to do so. On returning to his own home he found his son ploughing. He went towards him, and as he drew near one of the oxen was seen to stagger, and on being released from the yoke, dropped down dead, owing probably to the excessive heat. This struck the old Indian, and he has ever since paid outward respect to the sanctity of God's holy day. Most of his children have been baptized and confirmed.

“A goodly number of Prayer-books and Testaments in the Ojibway tongue was sent as a present to this Mission last spring. They were looked upon as a great boon, for many of the Indians can read. One young squaw, a steady churchgoer and an excellent character, was delighted with hers, and said that if all the farms on the island were offered to her, she would not exchange her prayer-book for them ; and another, when reading the 103rd Psalm, involuntarily exclaimed ‘How like God !’ The Church Services I am glad to say are well attended. On the 3rd of June last, we had a pleasant and unexpected visit from our Rural Dean. He spent Sunday with us. The church was crowded, and fifty-three Indians communicated. The appearance of the congregation was decent and orderly. In the afternoon we went to an Indian's house a

few miles from the church, and held another service. I read prayers, and the Rural Dean preached. He was much pleased with what he saw that day."

Writing from his Mission on the 6th of December, Mr. Jamieson said:—

"A few weeks since I had the great pleasure of baptizing two pagan adults, Madwakona (rustling feathers) and Ambuakana (rising feathers), aged respectively twenty-one and twenty-six years. They are the sons of Kekenanseyaw, the strongest pagan on the island: he is the old man to whom I alluded in my last letter as paying outward respect to the Sunday through the influence of a dream which he had had. Madwakona, the elder brother, has attended church for the last year or more, and is a most respectable young man. He has always been steady and correct, and a pattern of industry to all around him. And now he has cast in his lot with us and become a decided Christian."

The Indians on Walpole Island show an intelligent attachment to the faith of CHRIST. Mr. Jamieson gives several instances. Here is one:—

"One of the Indians, Kewadenushkung (North Pole), was conversing with a white man. The stranger asked my Indian friend if he was a member of the Church, and if he had been baptized. The Indian answered, Yes. 'For my part,' said the white man, 'I have never been baptized, nor do I see the need of baptism. I pay my debts, I don't drink, and I try to do what is right, and I think all will be well with me at the last.' To this the Indian replied, 'I don't know much, and I am scarcely able to talk with such as you. But do you believe the Bible? Do you think it is the Word of God?' 'Certainly, I do,' said the stranger. 'Well then,' replied North Pole, 'I am very much surprised at you. Did not our Saviour say to one of old, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God"? These words I have often heard in church. They are the words of the Saviour, and when the Saviour speaks, I am satisfied. It is not for us to cavil or complain, but simply to obey.' The caviller made no response."

The agricultural show, held at the end of September, showed decided advance as far as grain, wheat, and fruit went, but not in the cattle. The sweet-grass baskets, fancy and patched quilts, knitted socks, bread and butter, made by the squaws, were all very good.

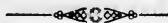
Steady work is reported from KINGSVILLE by the Rev. R. W. JOHNSTONE (September 30th), and from CHATSWORTH by the Rev. G. KEYS (June, September), who laments the lack of clergy:—

"To the north of this Mission a few miles there is ample place for a noble work for our Church with a people longing for our services, but the stillness of death reigns there. To the east of the Mission there is a good church, surrounded by a people who cry out to me, 'When are we going to have a minister?' To the west of this Mission there is a church surrounded by about thirty families attached to their own church,

and resisting the blandishments of others ; one of these visited me lately to ask what they should do to get a minister."

One congregation, unable to find a pastor, has begged Mr. Keys to give them a fortnightly service on a week-day. But, with four congregations of his own, two of which cry out for more help than he can give, he feels that, even if these distant congregations are to be utterly disintegrated and ruined by being left to themselves, he may not, for their good, injure his own people. The Rev. H. BARTLETT continues his labours at BLENHEIM (September), and so does the Rev. JEFFREY HILL (June, September, and December) at MEAFORD, where, "like most Canadian Missionaries, he makes a vain attempt to do two or three men's work" :—

"On the east I have a neighbour eight miles away, and between us, I suppose we may be said to 'reach' all the Church-people some ten miles back. Such Church-people are reported in the Synod reports as 'supplied,' and are not supposed to be the subject of commiseration. Here and there they can find a church perhaps five miles off, or more, in which they will find a service once a fortnight, a very bare bald service, with no singing, and hardly any responses—a service that, of course, recalls to the older generation their own parish churches in the mother land, but that does not win its way to the hearts of the younger members, who have no idea, and never can have, what it is to attend no church but their own, and to know its prayers and chants by heart from infancy. Being a native Canadian, and brought up in a small village, I think myself well fitted to pronounce on the state of religious feeling with regard to such things in Canada, and I give it as my almost invariable experience, where the Church has only fortnightly services, that the Sunday morning question among young Canadians is 'Where is there *preaching* to-day?' School-house, Town-hall, Orange Lodge, church, or meeting-house—Anglican, Methodist, Baptist, or Presbyterian,—they will go to hear preaching. The result is that it is very hard to secure them as even nominal adherents, let alone members. They have a widespread idea that it is 'bigoted' to prefer any denomination very much to another. They will come to a confirmation class, walking many miles for the sake of religious instruction, but when urged to receive the rite, they very often plead that they have not yet made up their minds 'what Church to join.'"



ALGOMA.

WORK AMONGST INDIANS : AND POOR COLONISTS.

THE *Mission Field* for last August contained (page 320) a letter in which the Bishop of Algoma set forth the needs of that new and poor diocese. Its claims are pressing ; but, as it was felt that other parts had even more urgent and immediate need of help,

it was found necessary to defer the granting of this and other most necessary aid till a deeper sense of men's own responsibilities and their brethren's need should bring increased contributions into the coffers of the Society.

The number of the *Algoma Missionary News* printed at Shingwauk House on the first of July tells of active and hopeful work done, and of much more which is unavoidably left undone. The first part of the winter of 1876—7 was spent by the Bishop in travelling through the different dioceses of Canada, where he stirred up many persons to greater interest in the Mission work of his own diocese. The latter part of the winter was spent in an arduous Visitation of the Muskoka and Parry Sound districts. Throughout last summer he was also hard at work. On the 2nd of June he started in an open boat, with a high wind, for GARDEN RIVER, a distance of twelve miles, to hold services for the Indians, and to appoint Mr. P. T. ROWE, late student of Trinity College, Toronto, their teacher and catechist under the Rev. E. F. Wilson. A well-attended Pow-Wow (meeting) was held in the school-house. The Bishop's speech was interpreted :—

“He noticed the improvements in their gardens—more land being inclosed and under cultivation than formerly—and advised them to take in more and more each year, so as to make provision for the long and severe winters. He spoke of the zealous interest taken in their welfare in Canada. He said that his first object in coming to see them was to speak to them of their spiritual welfare, his second object was to introduce to them their new teacher, Mr. Rowe.”

We regret that there is not space to give the Bishop's speech more at length. In the course of a speech Chief AUGUSTINE expressed a hope that Mr. Rowe should hold a week-day service in his house, as he was old, and could not attend church regularly. PUGWTCHENENE, WAUBAMENE, and Mr. Rowe spoke. Next day (Sunday) twenty-six persons received Holy Communion. The Bishop preached in the church both morning and afternoon. In the evening he held service and preached in the school-house at Sugar Island on the other side of the river. He writes :—

“I have travelled with a horse and on foot, since the 31st March, 1,137 miles, made 415 parochial visits, held 191 services, cottage lectures, Bible classes, &c., baptized twelve children and one adult, and administered Holy Communion five times. . . . Many people come from long distances to the services at BRUCE MINES, and both there and at ST. JOSEPH ISLAND I was most earnestly entreated by some, with full eyes and hearts, to come as often as I possibly could, ‘for,’ said they, ‘we love the dear old church services so well.’”

In the same number of the *Algoma Missionary News* the Rev. W. CROMPTON writes :—

“Constantly travelling, I am constantly receiving the cry, ‘O, Mr. Crompton, can you not send some one to help us?’ . . . In the midst of our last snow-storm a young man walked nine miles to ask me to bury a young woman. Both he and she were regular attendants at St. John’s Cathedral, when in Toronto. The young man when the dreadful journey (and it was a *dreadful* one owing to the storm and snow) was mentioned to him said, ‘I do not care for that if my coming could get for us a regular service, *it is so hard never now to have a service.*’ During the same snow-storm I had ridden thirty-two miles ; yet next day I set off—and of that nine miles, there were five with snow-drifts up to the horse’s belly, and he is not a small one either. I started at 9.30 a.m., and got to the place at 1 p.m., taking up three friends on the way. At the house I found *thirty heads of families*, representing at least 120 souls ; *twenty-seven* told me they were members of the Church of England, and never had been anything else. All here are willing to give that which alone settlers can give—the labour ; but even a log building (and we ask for no other) cannot be put up so far in the bush under \$100. No seats are asked for, as the head of each family would have to provide logs or chumps of wood as seats, just as they do in their houses. We have a young man willing to go as lay reader (*gratis*) on probation, and to open a Sunday School. Thus service would be going on regularly. Shall these people be kept together, or scattered abroad ? It is far harder to recover than to keep. I must honestly confess my patience is all but exhausted.”

That is only one specimen of the spiritual needs of people who are really too poor to help themselves.



ONTARIO.

[SYNOD.—AMHERST ISLAND.

THE sixteenth session of the Diocesan Synod was held in St. George’s Cathedral, Kingston, in the latter part of the month of June. We learn from the number of the *Church Chronicle* published at Halifax on June 28, that the most important subject considered was the formation of a diocese out of Ontario and Montreal with See at OTTAWA [See *Mission Field* for August, 1877, page 305.] This was approved, and steps were taken to further it. From the *New York Church Journal* of December 10, we learn that a new church had been opened, a month before, on AMHERST ISLAND “where an interesting Mission work has been in progress for some time.”



FREDERICTON.

FIRE AT ST. JOHN'S.—DANISH IMMIGRANTS.

OF the destructive fire which has reduced to ashes the greater part of the city of St. JOHN the Bishop of the Diocese wrote from Fredericton on the 18th of July :—

“I am requested by the General Committee of our Diocesan Church Society to bring to the notice of the Board of the venerable Society the terrible calamity which has destroyed two-thirds of the city of St. John, and has swept off almost all the business portion of the city. It is supposed that about twenty millions of dollars' worth of property have been consumed, of which about six millions are insured. As the calamity necessarily affects the resources of the whole province and must be felt for several years to come, our Committee ventures to hope that the Board will take the matter into their kind consideration, and will not press the reduction of their grant to the Church Society this year. It would be a great relief if we could be spared the reduction, as it will be impossible to expect our members in St. John's to contribute as usual. Very many have lost houses, furniture, and clothing, and all they had ; and the insurance will by no means cover their losses. Our largest, oldest church, ‘Trinity’ was totally consumed, and one other smaller church. Three of our clergy lost everything. The city looks like a heap of ruins.”

When this appeal reached England the Society had already given away the whole of its available funds. Nothing, therefore, remained but to make an appeal in the newspapers to Churchmen who might be disposed to aid their brethren in St. John's under the peculiar circumstances described by the Bishop. We regret to state that the appeal met with no response.

The number of the *Church Chronicle of the Maritime Provinces*, published at Halifax on June 28, records the ordination in Fredericton Cathedral, on Trinity Sunday, of three priests. The Holy Gospel was read by Mr. HANSEN, first in English and then in Danish.

“The sound of the Gospel read in a strange tongue brought to remembrance the story of NEW DENMARK. This is the name of a settlement made by emigrants from Denmark, some five years ago, in the northern part of the Province. Encouraged by our Government, a little community of these people bought a new home in our midst. They were Lutherans, and brought with them a catechist. But, separated from their co-religionists, they soon had a deep sense of isolation ; and, through the instrumentality of the Rev. L. Hoyte, in whose extensive charge they are settled, they applied for admission into the Church of England. The Bishop consented. The catechist at once began preparation for Holy Orders, which he received in the cathedral on the 11th of June, 1876. The Bishop confirmed many of the people in the new colony. Their joy was unbounded. They wore still their striking native

costumes, and retained all their home customs. At the Confirmation they requested the Bishop, when he asked the solemn question, to call each candidate by name. The first name called was Canute, and a sturdy peasant boy came forward, with his wooden shoes, and knelt before the Bishop. Service in Danish is held regularly in a private house fitted for the purpose. The settlement is very prosperous, and it is hoped that a church will be erected this summer."

The forty-second *Report of the Diocesan Church Society of New Brunswick*, (A. H. Copley, Printer, Queen Street, Fredericton,) contains Reports of Missionaries. Unfortunately there is not space to give any notice of them.



RUPERTSLAND.

MANITOBA.—WESTBOURNE.

HERE, as in other dioceses, the need of men is felt. The Rev. W. C. PINKHAM wrote from his Mission of St. James's, MANITOBA, on the 23rd of June :—

"How I wish the Society could send two or three men more. My work here goes on from year to year with little or no variety. There were twenty-two candidates confirmed here on the last Sunday in December. The number of communicants is between seventy and eighty, and the Sunday-school is very satisfactory."

Good crops have brought many blessings, as well to other parts of the Province as to WESTBOURNE, the Mission of the Rev. T. COOK, who writes in the midst of a winter almost free from snow, very mild, and very unhealthy. Malignant scarlet fever, typhoid fever, and black fever are prevalent. His people attend church more regularly than formerly, and show more interest in the service when there. Several who were drunkards are reformed, and now attend church regularly. One who was a "desperate drinker" is now a total abstainer, and a Sunday-school teacher. The day-school continues closed through want of means. Brighter days are, however, expected, when a railway communication with the outer world will give the farmers a ready market for their produce, and they will have more money to give.



SASKATCHEWAN.

LETTERS FROM THE BISHOP.

THE energetic Bishop of this remote portion of the North-West Territories of Canada wrote from Prince Albert Settlement, near Carlton, on the 6th of August:—

“The Rev. G. A. FORNERET, B.A., and Mr. ERNEST EDWARD WOOD arrived here safely last week, on 1st inst. They had a very tedious journey across the prairies from the country in many parts being almost flooded by rains. Yesterday (Sunday, 5th August), I ordained Mr. Wood deacon in St. Mary’s Church here. Mr. Forneret acted as chaplain, and presented the candidate for ordination. Mr. Wood brought a most satisfactory testimonial from Principal Lobley, of the Montreal Diocesan Theological College, and another signed by three of the leading clergy of Montreal, one of them being the Rev. J. P. Du Moulin, chaplain to the Bishop. Mr. Du Moulin was elected some years ago to the Bishopric of Algoma, but declined the honour. The ordination sermon was preached in the morning by the Rev. Mr. Forneret. Mr. Wood preached at St. Mary’s in the evening. I was much pleased with both sermons.

“Mr. Wood starts for BATTLEFORD on Wednesday, and will probably arrive there by Sunday next. I have licensed him as S.P.G. Missionary there.

“Mr. Forneret is licensed to the full pastoral charge of PRINCE ALBERT SETTLEMENT.

“The person I engaged to bring them from Winnipeg lost two horses on the way from the wretched state of the roads. The travelling expenses are therefore heavier than they would otherwise have been.

“Mr. Bernard Brewster, who was catechist here, removes to the South Branch Mission as S.P.G. catechist. He will be assisted by Mr. John Badger, as interpreter, whose salary will be paid from the funds raised in Canada.

“It is to me a great satisfaction to see the Missions of Prince Albert and Battleford so well supplied. Very heartily do I thank the S.P.G. for the means.”

On October 6th the Bishop wrote from Oakfield St. Andrew’s, Manitoba, that, before he left PRINCE ALBERT he had the satisfaction of opening for service a second church, nearly six miles distant from St. Mary’s:—

“We shall soon have ample room for two good Missionaries at Prince Albert. At present it is the first agricultural settlement in the diocese, and the population is steadily increasing. I thank the Society very heartily for kind aid in the matter of travelling expenses, and the vote for the Indian Mission.”

By a change in the work of two Missionaries, Mr. Forneret has been moved to the easier Mission of Battleford, and Mr. Wood goes to Prince Albert—a very laborious Mission, but one to which

his physical powers are equal. Mr. Wood is only a deacon ; but the Rev. Mr. MACKAY, a travelling Missionary, will often pass through Prince Albert, and Holy Communion will be arranged to fall in with his visits.



NOVA SCOTIA.

COUNTRY MISSIONS.

IN this, as in other Canadian dioceses—if we judge of the whole from the part which comes to us through letters from Missionaries—the work of the Church grows and prospers. Spiritual progress amidst financial difficulty is the burden of the last report of his Mission of PUGWASH and WALLACE given by the Rev. D. C. MOORE on September 30. In a previous report (June 30), Mr. Moore mentioned his recovery from a dangerous illness caught in a drive of twenty-three miles in an intensely cold night of what is called here “silver thaw”—a kind of ice or silver frost—to baptize a dying child. But his health still suffered :—

“Exposed as the parsonage is to every blast of the north wind from the Straits of Northumberland, and with fifty miles length of Mission—half of which is along the shore—I have doubts whether, after thirty years of clerical labour, I ought to continue in so arduous a work.”

The Rev. T. S. RICHEY reports (December 31) general progress in his Mission of St. ELEANOR, in Prince Edward Island. His church has been enlarged and entirely renovated.



NEWFOUNDLAND.

NEED OF A BISHOP.—NEED OF MEN.—ST. JOHN'S COLLEGE.—
POVERTY.—MISSION WORK.

THE diocese of Newfoundland is still without a Bishop. How deeply the need is felt appears in many ways. On September 5, the Rev. T. M. WOOD, who, as Administrator of the Diocese, was requested by the Executive Committee to address the Society upon this subject, wrote :—

“Whilst there are rites of the Church in Missions duly occupied withheld in the absence of a Bishop, there are Missions left vacant, and *more* likely to be before the winter is over.

"Great difficulties have been surmounted by the address and perseverance of the late Bishop FEILD. There are now churches, parsonages, a very general attendance of church-members, heartiness in public worship, and growth towards self-support. Steam conveyance and roads have also been greatly added to within the last ten years.

"In this poor diocese we scarcely expect a Bishop who is not prepared for self-denial. But one with administrative gifts would not now find it so difficult to work with satisfaction. Our collegiate provision (which now flags through elder members having to go off to vacant Missions) here, and at Windsor, N.S., commands some supply of clergy. Friends in England, it may be hoped, will aid the Mission with men and means.

"In my younger days of Mission life, though never of a robust constitution, I have enjoyed both summer and winter in bush-ranging and boating such as some of the Missionaries now know nothing of. The greatest severity of winter, which is often most enjoyed, seldom exceeds two, or at the furthest three months. Even little children do not die frequently out here. Of thirty-four children of my five sons and daughters settled around me, only one has died. And from the adolescent to the babe they are all healthy."

Two of the senior students of St. John's College, who are candidates for Holy Orders, were, Mr. Wood hoped (October 5), to act as Lay Readers in the vacant Missions of SALVAGE and HERMITAGE. The Rev. AMBROSE HEYGATE, Vice-principal of St. John's College—the post of Principal is unfilled—wrote on 6th September :—

"We shall be thankful for any help which may bring us more men. Here, as elsewhere, the Church is sadly crippled for want of men. Several Missions are vacant, and there is no immediate prospect of filling them. Two of our students are now doing what they can to fill a clergyman's place, and of course their studies necessarily suffer."

Of the physical sufferings of his people at CHANNEL the Rev. T. A. GOODE wrote on October 18 :—

"I think the supporters of the S.P.G. should know the poverty and nakedness and wretchedness that the poor fisher folk of Newfoundland have to endure. As regards Church work and school affairs, my Mission never was in a better condition."

When, in 1824, the Rev. EDWARD COLLEY came to the Mission of HERMITAGE there were only two schoolrooms, both used for service, in the Bay, where there are now two consecrated churches, ten chapels with eight lay readers, six schoolrooms, a parsonage, and three houses for teachers. The people's contributions in 1848 were 13*l.*; in 1876, 190*l.* Mr. Colley's age, and his unwillingness to leave his children alone, for he has lost his wife, when he goes on the long journeys which the enormous district of Hermitage needs, have forced him, to his own deep regret and that of his people, to

leave his Mission. He has accepted that of Foxtrap with Topsail. He wrote, on August 16, that he was to move in September.

Drunkenness prevails among men and women in Newfoundland to a fearful extent. In what English-speaking country does it not? The Rev. CHARLES JEFFERY (August 16) writes that he wishes to open a parochial library and to "start a Church of England Temperance Society" at SANDY POINT.

From his Mission of EXPLOITS, Burnt Island, where he has been for two years, the Rev. J. HEWITT wrote last November—it is his first report to the Society—that he found the Mission in a sad condition, as it had been for two years without a clergyman. Yet he was heartily welcomed. He began at once to travel long distances in snow shoes, and to hold services in tilts. In some outlying villages he has built schools, which are also used for service. The Rev. J. LOCKWARD (October 31), reports progress at each of the stations in the Mission of BURIN, though there have been bad fisheries. The Rev. W. NETTEN tells (June and September) of steady and hard work in his Mission of CATALINA, where he has laboured for nearly thirty years. From TWILLINGATE the Rev. ROBERT TEMPLE writes (October 1 and November 1), that it is quite impossible to finish the church, which is greatly needed, unless help comes from without. Few of the richer people there are members of the Church. The need of a church here was strongly felt by Bishop Feild.

The Rev. T. M. WOOD, part of whose letter, written as administrator of the vacant diocese, is given at the beginning of this paper, also gives reports (June and September) of steady work in his parish of St. THOMAS, in the city of St. John. He mentions that the Diocesan Synod received Bishop Kelly's resignation of the See on the 5th of July.

Each Missionary, in his letter, deploras the vacancy of the See.



COLUMBIA.

MISSIONS OF LYTTON AND COWICHEN.—ARCHDEACON WRIGHT ON
THE CHURCH'S STATE AND PROSPECTS.

THE Second Session of the Diocesan Synod (of which the Society has received no account) was held at VICTORIA last July. The Rev. J. B. GOOD, on his way back from the Synod to his

Mission of Lytton, wrote (July 31) from YALE that "the Synod, though not fruitful in any great measures or striking results, is preparing the way, I hope, for much useful and needful legislation in behalf of our much-trying Church of this diocese."

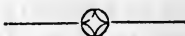
On the 30th of September Mr. Good wrote from LYTTON:—

"After ten years of toil, we now number over 140 communicants, 250 confirmed, and 470 baptized, out of a tribe some 2,000 strong. And in every way, socially, morally, physically, and numerically, the whole nation has been benefited and changed to an extent that strikes with surprise the most careless observer."

Well-attended services are held by the Rev. DAVID HOLMES at several places in his large district of COWICHEN. On the 8th of September, a church, built by the settlers and Indians, with some external aid, was opened at Somenos by the Bishop, with a full congregation. It only wants a small bell to make its arrangements complete. A much larger church has been built at COWICHEN: it was to be opened at Christmas. A third church—Chemainus—is now in progress. A bell and an altar-cloth are needed for this house of God.

In a sermon preached in Christ Church Cathedral, VICTORIA, on the 12th of July, at the third session of the first Diocesan Synod, Archdeacon WRIGHT, after alluding to the work of Governors and Judges who introduced order into a lawless land, showed what a blessing the Church had brought to Columbia:—

"In this your capital all is most promising. Your churches are, considering the sadly-disturbing influences of schism, well attended, the members steadily increasing. I never witnessed a more stirring service than that of St. John's. I may say the same of the cathedral. Your schools offer at a small cost a liberal education to all who wish their children to be instructed according to the principles of Christ's Church. The college for boys is ruled over by members of the two great Universities, Oxford and Cambridge. That for ladies by accomplished Churchwomen who, not for money, but for the love of souls, labour to inform the minds and move aright the hearts of the young committed to their care. Surely in all this there is much to encourage and comfort us. GOD'S mercy seems to be moving from us the heavy cloud of trouble. Nor must we forget that the endowments of the Church have been wisely invested, and have provided property which in days to come must prove of much worth. Not one penny of debt rests upon any single church, parsonage-house, or school in the diocese. All is clear, with, we may believe, a good future before us."



JAMAICA.

HONDURAS.—THE ISLAND OF JAMAICA.

THE very extensive settlement of British HONDURAS is situated on the east coast of Central America, chiefly between lat. 16° and 18° north, and long. 88° and 90° west. The coast is flat, and along it lie many reefs, or low green islands called keys. The approach to the shore is said to be dangerous, and the different keys resemble each other so closely that experienced pilots are needed. Going inland the surface rises gradually to a high forest region, where mahogany, logwood, and other valuable trees are found. Some of the numerous rivers are large. The Belize is navigable for 200 miles. The average temperature is about 80° F., the heat is usually moderated by a sea-breeze, and the climate is said to be more healthy than that of the West Indies.

From the chief, if not the only town, in Honduras, BELIZE, situated at the mouth of the river which bears the same name, the Rev. J. H. GEARE wrote, on December 5 :—

“Although, owing to my very recent arrival, my acquaintance with the British Honduras is somewhat limited, still I have gained a little insight into the Church's work in this colony. Belize is a town containing about 6,000 inhabitants, and amongst these, every phase of religion is represented. There are two English churches; one I am in charge of, whilst the Rev. A Sullivan is responsible for the other. Concerning the architecture and interior arrangements of both the less said the better.”

The prevailing want of Church discipline and order is due, in great measure, Mr. Geare thinks, to disestablishment. Of the want of men he writes :—

“We want here a Missionary Bishop; we want a man here who will work as a Missionary—content to live for God's sake, and for the love of immortal souls, on the smallest income the Society could spare. Corysal, Orange Walk, and the northern parts of British Honduras, are crying for help. There are Romanists doing their work, and Wesleyans, but *no* Church of England clergy. There is not even a Schoolroom or Mission Church built in either place.”

Of his own work Mr. Geare gives the following account :—

“I have introduced daily prayer, and a weekly offertory and celebration. I hope in time to have heartier services. I am sorry to say that the people

are not particularly reverent. They talk in church and not unfrequently take their dogs in with them, and when I tell them they must really take them out again, they seem most reluctant to do so. Every sort of animal is allowed to feed in the churchyard, and when service is going on they will find their way into church, and have to be driven out; still I think the black people are teachable, and so long as your firmness is tempered with kindness and gentleness, you may do almost anything with them. They are very like children, and require much the same treatment. Marriages are rare, and almost all the children are illegitimate.

"The blacks are very careful to have their infants brought to baptism. They flock to Holy Communion, though oftentimes they are most unprepared to come. God forbid that I should judge them, yet I cannot but see that many understand little of what they are doing, or of their responsibilities or obligations. There are of course many happy exceptions, and many are as faithful in their Christian walk as they are in their Church membership.

"I should much like to start both a day and night school, but unfortunately in my parish there is no school, nor any other large room of any kind, so I do not at present see my way to find accommodation. Our children consequently go either to the Romanist or Wesleyan, or some other sectarian school. We have a school attached to the other parish, which is doing its work well. We are obliged to hold our Sunday-school in church, which is bad, I think, morally and physically too, in this very hot climate. We had special services on St. Andrew's Day, and collected 5*l.* 11*s.* 6*d.* for Foreign Missions, which I inclose.

"I want to visit the northern and interior parts of British Honduras. I think there is some honest Missionary work there. At present there is no Church-work going on there, though I hear the Jesuits and Dissenters are doing something.

"I commenced the weekly offertory last Sunday; the people seemed satisfied with my explanation, and gave well. I feel sure that with tact, policy, and quiet determination, the Church in Belize has bright days before it in the now somewhat dim future. I hope that early in the next year a Synod will be in full working order. I am writing to the Bishop on the question. It will, however, be two or more months before I can get any answer; so that it may easily be conceived how far removed we are from civilization. The steamers come and go, to and from Belize and Jamaica, once a month—and, as a rule, the passage takes four days. The expense, too, is very great."

A postscript to the above letter states that the area of the colony of British Honduras is 7,562 square miles. The whole population is as follows: in the northern district, 5,986; in the north-western district, 4,566; in the central (Belize, &c.), 9,000; in the southern, 3,250; making a sum total of 22,802 souls. This is from the census of 1871. Now the number is believed to be nearer 24,000.

In the numbers of the *Jamaica Church Chronicle* published at Kingston in July, August, September, and October, we find a record of Church matters in that island. The Diocesan Synod, which was to have been held at the end of August, was deferred to the end of November, owing to the prevalence of yellow fever.

The report of the Examiners of the Jamaica Church THEOLOGICAL COLLEGE gives an account, which is, on the whole, very fairly satisfactory, of the work of the four students in that new institution.



ANTIGUA.

DISENDOWMENT.—POVERTY.

THIS diocese, like some others, is struggling to meet difficulties caused by disendowment. On the 1st of November the Bishop wrote :—

“The generosity of the venerable Society has greatly lightened my anxieties for my disendowed cures, and I must ever retain a grateful and affectionate remembrance of the kindness I have received.

“It gives me much concern to know that no eligible man has yet been persuaded to go to Nassau.”

The Rev. Dr. JAMES CLARK wrote in September, when he had been working for a year in his parish of ST. PHILIP, that his population, mostly black, is wretchedly poor. Disendowment presses hard on such a district as his. He found the parish disorganized, as there had been no Missionary there for nine months before his arrival. There was little reverence shown during Church services—little even during the celebration of the Holy Communion—and what religion existed among the people seemed scarcely that of the Church. There is now general and marked improvement.

ALL SAINTS' Mission is situated in the centre of the island. Its population consists mainly of the labouring classes. A few white men manage the sugar plantations. Here the Rev. L. G. RICHARDS feels much the evils of disendowment. There has been a marked falling off in the contributions of his people, caused probably by their deepening poverty. He has a fine church. The attendance of his people at the Church services is very good ; we must therefore hope that their morals will improve.



NASSAU.

SEE STILL VACANT.—MISSIONS OF LONG ISLAND, AND TURK'S ISLAND.

THOUGH the lamented Bishop Venables died as long ago as October 8, 1876, the See of Nassau continues unfilled.

The two reports which have been recently received from the poor and scattered islands of this destitute diocese tell of hard and faithful work. The congregations in the fourteen places on the Mission of the Rev. JOSEPH T. CROWTHER in which service is held vary from an average of 16 at Allan's Bay to one of 127 at Clarence Town; their total average being 804. LONG ISLAND, with the other islands and bays in his Mission, has suffered almost all the evils of extremest poverty.

"The salt trade, on which many of the people almost entirely depend, is utterly stagnated. The crops have failed through long droughts and unseasonable and excessive rains. The little flocks of sheep and hogs have had to be sacrificed for food. Unable to replace their old and worn out garments by new, my people have become in many cases almost naked. There has been consequent demoralization. Offerories, contributions of all kinds, and attendance at church, have diminished. Yet the people have given their labour cheerfully and abundantly. In June the beautiful church at Clarence Town was extensively damaged by lightning. Yet such was the love of these poor people for the Church that, in eight days, the damages were repaired. From twenty-five to thirty men, each day, with willing hearts and hands, toiled hard till their work of love was done. Some gave lime, others carried stones, one gave shingles, another nails, and all labour."

The Rev. W. PAGE, who is in Deacon's orders, works in the parish of St. Andrew, EXUMA, with much energy. Mr. Crowther visits it as often as possible.

"The parish of ST. CHRISTOPHER, RUM BAY and WATLINGS, very sorely needs help. These two islands are situated at the respective distances of thirty-five and fifty-five miles from Long Island. To get to them I am compelled to charter a small vessel. The cost of that, together with the overwhelming work in this parish of St. Paul, makes my visits too few. There is extreme difficulty in obtaining catechists; at present there is only one. A resident clergyman is wanted here. There is no daily school in either island. The poor people are calling out loudly for some one to compassionate and help them."

The hot and sterile island of GRAND TURK is the head-quarters of the Rev. H. S. CRISPIN, who wrote from there on November 15, that a church is much needed, as the parish church is inconveniently placed. A sum of 300*l.* has been collected for it. A lay reader conducts services at EAST HARBOUR, and Mr. Crispin visits the Mission

in the octave of the greater festivals. A resident clergyman is needed here.

PUERTO PLATA, in San Domingo, a place in which Bishop Venables took special interest, is situated in a country of lovely scenery and unparalleled resources, but is constantly disturbed by revolutions, and cannot prosper till it has a settled government. The religion is Romanist, but great liberality is shown to other bodies. The Church-people here could partly support a clergyman, and are trying to build a church.



BARBADOS.

CODRINGTON COLLEGE.

LETTERS written by the BISHOP from Bishopscourt, Barbados, on the 11th and 28th of July, mention with great satisfaction a grant of books by the University of Oxford; and urge the need of a second Tutor for the College, now affiliated to the University of Durham. Four students have passed the Durham Examination for a degree. The Rev. W. T. WEBB, Principal of the College, wrote from Barbados on August 28:—"We expect a full college next term, but can *make* room. I hope, however, the Society will give us the additional Tutor we ask."



TRINIDAD.

THE PONGAS MISSION.—PROGRESS OF CHRISTIANITY AMONGST COOLIE IMMIGRANTS.

WRITING from the PORT OF SPAIN on November 2, Bishop RAWLE explains the circumstances which make Trinidad a small contributor to the West Indian Association in its work at the Pongas in West Africa.

"Trinidad cannot be reckoned a feeder to the funds of the West Indian Associated Mission. All that has hitherto been done is to let the Offertory on the Intercession Day be applied either to that Mission or to our own Coolie Orphanage, at the discretion of the several

clergy. The amount thus [given is very small, and to be valued chiefly as an expression of good will.

“Besides the pressure of gradual disendowment (which we feel tenfold more in buildings than in salaries) we have on our hands 30,000 heathen—a slice of somebody’s Mission field—floated to our shore. If we were not the “poverty-stricken” people that we are (we merit the name in its full meaning) all our means would be required for this first claim.

“Trinidad is the only island of the group that is thus loaded with an imported and increasing heathendom. In the other islands, according to my own and Bishop Jackson’s experience, the cultivation of an interest in Missions is of great value for the improvement of Church feeling and the enlargement of charity. This, more than the effect in Africa, was my object in helping at the foundation of the Mission. I had a strong sense of its home-value, and the results answered to my expectations. The clergy and others who were earnest in promoting it appeared to me gainers by doing so ; in some cases the start taken was very plain to see, and the congregations in which most was done for the African Mission were those that showed most Church-life in other respects. . . .

“To withdraw one from the insufficient number of Pongas Missionaries, is so to enfeeble and discourage the Mission as to be little better than suppressing it. I would most earnestly deprecate such an act. Our friends in England, I rejoice to see by a note from Hayward, are coming forward to help the failing West Indian income.

“I have thankfully to acknowledge the welcome grant of 40*l.* for next year, from S.P.G., towards our Coolie Mission. Since March, 1876, upwards of 100 Hindu adults have been baptized. One instance, since my return, gave me great pleasure. A Coolie, sent on landing to the hospital, and there baptized by me, was indentured on an estate ‘down coast.’ He there instructed his brother in the elements of Christian truth which he had been himself taught, and came up with him to town for baptism on a three days’ leave, and looked so bright and happy on the occasion. The two brothers, though not understanding English, have attended Church service regularly since ; and I have recently confirmed and admitted to Holy Communion the younger brother, the elder one having been confirmed after his baptism in 1876, and having come frequently to the holy table.

"I have now in harness a Hindu catechist of excellent character, a Christian of eight years' standing, who, though not so clever as his predecessor, will, I believe, be quite as useful.

"I am in hopes of getting a Christian Chinaman also, which is a great want with us. We are frequently baptizing Chinese adults, with satisfactory evidence of seriousness and sincerity, but on the scantiest knowledge; for they rarely get beyond 'pigeon English,' which is no medium for religious teaching. I wish, in consideration of your grant, to be able, in applying for it, to say that I am doing something in both the nationalities that make up our heathendom.

"I am in full swing as Bishop-Rector of this large parish, with good working curates; quite the position of the original Bishops. The other thing would be a mistake here.



THE GENERAL CONVENTION OF THE AMERICAN CHURCH AND THE BOARD OF MISSIONS.

THE General Convention of the American Church met at Holy Trinity Church, BOSTON, on 3rd October. The *New York Church Journal* of October 11, remarks:—

"The procession of fifty-eight Bishops, covering with their jurisdiction every inch of territory of the United States, must have impressed the spectators with a new sense of the extent and catholicity of a Church which held fast to the primitive order as well as the primitive faith."

The work done by the Convention is summed up in the *New York Church Journal* of 1st November in these words:—

"THE RESULTS OF THE CONVENTION.

WHAT IT HAS DONE.

"It has sanctioned the erection of new dioceses in Western Virginia, South-Eastern Illinois, and Western Illinois.

"Accepted the resignation of the Rev. Dr. Adams, Missionary

Bishop of Arizona and New Mexico, and elected the Rev. David B. Knickerbacker, D.D., to fill the vacancy.

"Ratified the amendment to the Constitution empowering the General Convention to amend the Lectionary from time to time.

"Authorized a new Lectionary for Lent, and the use of the English Lectionary for three years.

"Constituted the General Convention the Board of Missions, and remanded its duties during the recess to a committee of thirty.

"Adopted resolutions in reference to Church work among the masses, and suggested means by which to give practical effect to the same.

"Amended the Constitution of the General Theological Seminary.

"Amended the Canon on marriage and divorce, imposing discipline for disobedience.

"Amended the Canon on deposition from the ministry, in cases not affecting moral character.

"Appointed a deputation to the Canadian Synod.

"Adopted a resolution expressing confidence in Dr. Scherschewsky, and recommending the raising of the funds necessary to accomplish his educational plans."

The map of American Dioceses which forms the frontispiece to this number of the *Mission Field* will give an idea of the extent to which the organization of the Church covers the United States. We learn, from the London *Guardian* of January 16, that the Rev. Dr. S. S. Harris, who was elected first Bishop of the diocese of QUINCY, Illinois, has declined the appointment, and that, for the new diocese organized in the same State under the name of SPRINGFIELD, the Rev. George F. Seymour, D.D., has been elected. It is also stated that the Rev. D. B. Knickerbacker has declined the Missionary Bishopric of Arizona.

The Missionary Canon of the constitution of the *Domestic and Foreign Missionary Society of the Church*, as amended and passed at the General Convention, is so important that it is given here at full length from the December number of the *Spirit of Missions*:—

ARTICLE I.

"This Institution shall be denominated the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ARTICLE II.

“This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.

“There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and Deputies sitting apart as in General Convention, or together when they shall so decide. The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time, as the business of the Board shall demand.

ARTICLE IV.

“There shall be a Board of Managers, comprising all the Bishops as members *ex officio*, and fifteen Presbyters and fifteen Laymen, to be appointed by the Board of Missions at every triennial meeting of the General Convention, who shall have the management of the general Missions of this Church, and shall remain in office until their successors are chosen, and shall have power to fill any vacancies that may occur in their number. Eight Clerical members and Eight Lay members shall constitute a quorum. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. The Board of Managers shall report to the General Convention, constituted as a Board of Missions, on or before the third day of the session of the General Convention. But nothing herein contained shall affect the rights of any surviving Life Members of the Board of Missions.

ARTICLE V.

“The Board of Managers is authorized to form, from its own members, a Committee for Domestic Missions and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote special Missionary work, and is also authorized to appoint such officers as shall be needful for carrying on the work.

ARTICLE VI.

"The Board of Managers is intrusted with power to establish and regulate such Missions as are not placed under Episcopal supervision; and to enact all By-Laws which it may deem necessary for its own government, and for the government of its Committees; *provided always*, that, in relation to organized Dioceses, and Missionary Jurisdictions having Bishops, the appropriation shall be made in gross to such Dioceses and Missionary Jurisdictions, to be disbursed by the local authorities thereof. The Board shall notify to the several Bishops the gross sums so appropriated; and those Bishops shall regulate the number of Missionary Stations, appoint the Missionaries, and assign to them their stipends, with the approval of the Board of Managers.

ARTICLE VII.

"No person shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church of regular standing; but nothing in this section precludes the Committees from making pecuniary appropriations in aid of Missions under the care of other Churches in communion with this Church, or of employing Lay men or women, members of this Church, to do Missionary work.

ARTICLE VIII.

"The Board of Managers is authorized to promote the formation of auxiliary Missionary associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public Missionary meetings, to be held at the same time and place as the General Convention, and at such other times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send one Clerical and one Lay Delegate.

ARTICLE IX.

"This Constitution may be altered or amended at any time by the General Convention of this Church."

Like many other compromises, this arrangement does not, apparently, wholly satisfy, at present, either the adherents of the American

Church Missionary Society, or those of the Board of Missions. The number of the *Register of the American Church Missionary Society* (the official organ of that Society), published at New York, for last October and November, in an Article headed, "Some Corrections which appear to be Needed," states :—

"1st. That the American Church Missionary Society has not been merged in the Board of Missions.

"2nd. That it maintains its perfect independence with regard to its fields of labour, its administration, its treasury, and the distribution of its funds.

"3rd. That in the free exercise of the voluntary principle upon which it was founded, now freely acknowledged in our Church, it becomes a willing helper of the general Missionary organizations of our Church, with full liberty and a loving invitation to carry the old Evangelical Doctrines, to which it stands pledged, everywhere, at home or abroad.

"4th. That the Society proposes to improve these opportunities, acting upon the words of the Bishop of Delaware, spoken at the meeting when this action was taken, viz. : 'This Society seems now to have a new and extended sphere of usefulness opened before it greater than it has ever known before.'

"5th. That the charge often made in years gone by, that the Society was schismatic, and even seeking the disorganization of our Church, has been disproved by the history of the past eighteen years, and is finally set at rest by the step now taken."

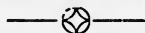
In a paper signed "A. T. T.," which stands first in the December number of the *Spirit of Missions*, under the heading, "What was done in Boston by the Board of Missions and the General Convention," we read :—

"Perhaps the very best things done were the frank and candid offer made by the American Church Missionary Society to work in future in connection with the Board of Missions, and the glad and hearty acceptance of that offer by the Board. No action taken or discussed so moved the hearts of all present as this union of two organizations which had hitherto worked apart, with possibly some antagonism as to principles and methods. The spirit manifested on the one side and the other, no less than the happy result attained, promises much for all the future of our Mission work."

Towards the end of the same paper we read :—

“The dear old Board of Missions is dead and buried, and we confess to being among its sincere and tearful mourners. It has a record of broad and substantial work, nay, of holy and blessed work, which will grow brighter as the years go on, and which no change or length of time can ever obliterate. It served for more than forty years as the chief educator of this Church in the spirit and manner of fulfilling the last command of her risen and ascended Lord. It remains to be seen whether in this respect the new Board will show a better record in its time.

“We repeat that we are hopeful and trustful, and that we mean, so far as opportunity may be given us, with requisite wisdom and grace, to aid the new organization in doing the great work entrusted to it.”



REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury, D. G. Dunne, H. J. Harrison, F. H. T. Hoppner and H. H. Sandel of the diocese of *Calcutta*; J. E. Marks of *Rangoon*; G. Billing of *Madras*; J. S. Diago, A. Gadney, and S. Stead of *Bombay*; C. David, F. De Mel, F. D. Edresinghe, R. Edwards, W. Herat, T. Mortimer, and C. Sennanayake of *Colombo*; W. R. Mesney of *Labuan*; J. M. Arnold, W. J. R. Morris, B. C. Mortimer, and J. C. Samuels of *Capetown*; C. Taberer of *Grahamstown*; W. A. Illing of *Maritzburg*; T. Button of *St. John's, Pondoland*; H. Heath of *Sydney*; J. C. Betts of *Goulburn*; C. G. Allenby of *Ballaarat*; F. Knowles of *Dunedin*; S. H. Davis of *Honolulu*; W. Anderson, C. P. Abbott, W. Jones, H. W. Nye, and T. A. Young of *Montreal*; F. J. B. Allnatt, T. L. Ball, J. Boydell, J. B. Debbage, J. Foster, G. T. Harding, J. Hepturn, J. Kemp, M. Ker, W. King, J. S. Sykes, and C. B. Washer of *Quebec*; H. Bartlett, W. Davis, J. Hill, W. Hinde, G. Keys, T. E. Sanders, and T. Watson of *Huron*; T. Neales and R. Simonds of *Fredericton*; W. E. Wilson, and F. M. M. Young of *Nova Scotia*; T. A. Goode, J. Hewitt, and A. S. H. Winsor of *Newfoundland*; and D. Holmes of *British Columbia*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, January 18, 1878, the Lord Bishop of Lichfield in the Chair. There were also present—Earl Powis, the Lord Bishop of Carlisle, Bishop Piers Claughton, Colonel Anderson, Rev. B. Compton, R. J. Dundas, H. V. Le Bas, J. W. Festing, G. P. Pownall, E. J. Selwyn, Lt.-Gen. Tremenheere, W. Trotter, Esq. S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee*; the Very Rev. the Dean of Maritzburg, Rev. S. Arnott, Rev. T. Arundel, Jas. Beebée, Esq., J. Boodle, Esq., Rev. J. A. Boodle, V. G. Borradaile, R. H. N. Brown, J. W. Buckley, C. Bull, F. J. Candy, Esq., Rev. A. Copeman, H. B. W. Churton, T. Darling, Dr. Deane, J. J. Elkington, G. H. Fielding, Dr. Finch,

J. F. France, Esq., Rev. C. D. Goldie, Hon. D. Gordon, Marshall Griffith, Esq., Rev. J. W. Horne, W. W. Howard, E. Jacob, T. R. Kewley, T. O. Marshall, H. Mather, F. S. May, J. F. Messenger, W. Pugh, Esq., Rev. A. Reece, J. W. B. Riddell, Esq., Rev. E. Shears, A. S. Shutte, J. Sorrell, Hon. A. C. Stanley, J. G. Talbot, Esq. M.P., Rev. R. D. Tyssen, T. B. Vacher, Esq., C. Knight Watson, Esq., Rev. H. E. Willington, H. J. Worsley and C. H. E. Wyche.

1. Read Minutes of last Meeting.

2. The Secretary announced on behalf of the Standing Committee that at the next meeting the following gentlemen would be proposed for election as members of the Standing Committee :—

Rev. B. Belcher, G. Frere, Esq., Rev. Canon Duckworth, Colonel Davies, Rev. C. T. Procter, and C. Knight Watson, Esq.;

and for the Continental Chaplaincies Committee, the following gentlemen would be proposed by the Rev. T. Darling :—

Rev. J. W. Ayre, B. Belcher, A. Cazenove, Colonel Childers, Rev. T. Darling, Colonel Haygarth, Rev. F. S. May, J. H. Snowden, J. G. Talbot, Esq., M.P., Rev. Canon Wade, and R. T. West.

3. The Bishops of St. Alban's, Rochester, Lahore, and Rangoon, the Bishop Suffragan of Nottingham, and the Rev. Canon Williams, were elected Vice-Presidents.

4. Mr. J. H. Bullivant, M.A., was accepted for Missionary work in India, Mr. Hughes for Japan, Mr. Howell for Borneo.

5. Messrs. Roberts, Spratt, Johnson, Hay, Cox, and Arnold, of St. Augustine's College, were recorded as approved by the Board of Examiners, as fit for Missionary work.

6. The Secretary read a letter dated Delhi, December 21, from the Rev. E. H. Bickersteth, reporting the safe arrival of himself and Mr. Murray at that city.

7. The resignation of the Rev. James Lawrence, for more than ten years the Emigrants' Chaplain at Liverpool, was accepted.

8. The Secretary reported that Mr. Relton of Queen's College, Cambridge, had been elected after examination to the Society's Missionary Exhibition at Cambridge, and the fact was recorded.

9. The Rev. T. O. Marshall gave notice of his intention to move at the next meeting :

“That the Board of Examiners be requested to inform the Society whether the Rev. C. S. Rivington, who has gone out to India to serve under Bishop Mylne, has been accepted or rejected.”

10. The Dean of Maritzburg addressed the meeting on the state of the Church in the Colony of Natal.

11. All the members proposed in November were elected into the Corporation.

12. The following were proposed for election in March :—

Rev. G. Jackson, Ford, Arundel ; Rev. C. H. Lipscombe, Howe, Norwich ; Rev. W. Rayson, Lindridge, Tenbury ; Rev. F. H. Paley, Church Preen, Shrewsbury ; Rev. H. A. Lake, Castle Headingham ; J. N. Robinson, Esq., Anderby, Alford ; E. Palmer, Esq., Sunderland Place House, Westbourne Park ; Rev. W. C. Bosworthick, 34, Delamere Terrace, W. ; C. E. Freeman, Esq., 1, Warwick Crescent, Paddington, W. ; John Smith, Esq., Sandhills, Thorner, Leeds ; P. H. Jones, Esq. J.P., Godwyn House, Dover ; Rev. W. T. Greive, St. Thomas', Regent Street, W. ; Rev. F. R. Evans, Bedworth, Nuneaton ; Rev. J. T. Hallett, Priors Hardwicke, Daventry ; Rev. J. M. Ward, Lillington, Leamington ; Col. Hardy, R.A., 3, Westbourne Square.



THE SOCIETY'S INCOME.

WE hope to give next month a favourable report of the Receipts of the Society in the past year. Details are not yet forthcoming.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, whilst thankful for the increase of its income of late years, is compelled to appeal to the Church at large by the *inadequacy of the present income to the present wants* of the Colonial and Missionary Church. If those wants are to be properly supplied, the GENERAL FUND of the Society ought to be raised from its ordinary annual amount, 90,000*l.*, to 135,000*l.* The beginning of the new year is a fit season for the commencement of new subscriptions, and for the formation of new Associations. Never, in the Society's experience of 176 years, were the calls so urgent, or the providential openings so numerous, as now.


THE MISSION FIELD.

The field is the world. The seed is the Word of God.

MARCH 1, 1878.

CALCUTTA.

BISHOP'S COLLEGE.—CATHEDRAL MISSION.

 IN February, 1877, Mr. H. G. FIENNES CLINTON, B.A., of Keble College, Oxford, sailed for Calcutta, where he held the post of Tutor at Bishop's College. We regret to state that he has been obliged, by illness, to return to England. He will be Vice-Principal of St. Boniface Mission House, Warminster. Mr. OSWELL, also of Keble College, whence he graduated in honours, has accepted the Tutorship vacant in Bishop's College, and is to sail for Calcutta on March 15 (see also page 152).

A long and interesting account of his work in the CATHEDRAL MISSION, Calcutta, during the quarter ending 30th September last, has reached the Society from the Rev. H. H. SANDEL. There can be little doubt that the steady performance of routine Missionary duties is producing results, throughout the district, of a very encouraging kind. "The past year," Mr. Sandel writes, "has been marked by many improvements. The majority of our people are decidedly progressing in spiritual life—slowly but steadily. They are now much better off in worldly matters, and also in social position. The rising generation is advancing in intelligence and, we are persuaded, also morally and spiritually. On the whole, we hope that the congregation is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The ordinary parochial work has been punctually and conscientiously performed.

tiously carried out, and the Cathedral services well attended throughout the quarter.

Of the work of the *Ladies' Association* among the native female population, Mr. Sandel gives the following satisfactory account :—

“Five female teachers employed by Misses Hoare and Grey belong to our Mission—four of them are engaged in school work and one for Zenana, who accompanies Miss Grey from house to house.

“Miss Hoare has kindly opened a day-school for the poor and lower class of girls, where our Christian children are taught along with others. A similar one has been established by her for married women and widows of the native Christians of this Mission. She very kindly helps in supporting a young Christian widow at Miss Neal's training-school, with a view to her becoming a teacher hereafter. Miss Hoare, as well as her kind associates, are doing a good work for this Mission. She takes great pains to train young married women and girls to be what they ought to be as Christians. We feel greatly obliged to these ladies for their work of love.”

The bulk of Mr. Sandel's very encouraging report is occupied with the narration of incidents that have occurred in the course of his work, illustrating the attitude of the natives towards aggressive Christian teaching; and, to judge by the experiences Mr. Sandel has selected, it appears that there is a good deal of latent sympathy among the natives towards Christianity, but at the same time there seems to be much reluctance to any open confession of the faith. Despite discouragements of this kind, we are glad to see that Mr. Sandel's work, prosecuted “in season and out of season,” is surely, however slowly, gaining ground; and he may well take fresh courage from the tokens contained in his report that the good seed is not being sown altogether in vain.

HOWRAH.

Writing from HOWRAH on the 30th of September, the Rev. B. C. CHOUDHURY announces that the Baptist pervert whose case was described in the *Mission Field* for December (page 568), had rejoined the Church community, with many expressions of regret for his conduct.

Sickness had been rife among Mr. Choudhury's congregation, and he had experienced difficulty in proceeding regularly with services and other pastoral work.

The management of the school affairs had been, to a certain extent, modified by an enforced reduction—owing to lack of funds—in the staff of the teachers; but this had not affected the organization of the school to any serious extent.

Two young natives whom Mr. Choudhury had been instructing for nearly two years were baptized in Bishop's College Chapel last August. The case of one was peculiarly interesting :—

“The elder of the two is of very deep and strong feelings, and I shall never forget the morning when he came to me to be received openly as a candidate for baptism ; he was in tears, and could with difficulty command his voice when speaking to me. He had that very morning left the home of his childhood to cast his lot among strangers ; also separated from a young and beloved wife, with a little baby in her arms—perhaps separated for life long, for God alone knows whether they will ever join him and make his heart glad. The aged father, a simple and orthodox Hindu, to whom the son was the staff of his life, for he was his only son, came to me as soon as he became aware what his son had done, and actually fell at my feet and begged me to restore him his son. I explained to him that he is still his son, that the religion which he has professed teaches to honour and love father and mother, and therefore there will be no neglect of duty on his son's part, but, if possible, he will be a better son to him than before. The old man after a while went away very quietly, not, I am afraid, much comforted by what I told him ; the next time when he came I had arranged that his son should meet him, and the meeting took place, but it brought no consolation to the father, for when he heard that his son had been already baptised, and therefore he could not take him back, he became quite disconsolate, and cried like a little child.”

TOLLYGUNGE.

The report of the Rev. H. J. HARRISON, Missionary at TOLLYGUNGE, gives a somewhat gloomy view of the condition of the Mission :—

“It is with much pain and sorrow that I write to report the secession of a large number of our native converts to the Romish Church. The movement had its origin in my declining to give employment to a young man who had applied for a schoolmastership in the Mission. His disappointment was shared by his father and a few sympathising friends, who forthwith proceeded to place themselves under a Jesuit Missionary who came to the village at their invitation. Their object was speedily realised. The young man was appointed to take charge of them as their reader. This evil example was followed by another and another leader of a faction whose services were accepted, and they also became the recognised heads of small Romish communities in their respective villages. After this relief works were opened on a large scale for the benefit of the ‘Catholics,’ which were also used as a means for decoying the poor day-labourers, many of whom were induced to accept work on condition of becoming ‘Catholics.’ About eighty families, or a little more than 300 baptised persons, have gone over to the Romanists.

“Some of the pupils of the schools have also been drawn away by the attraction of a free education, which is given by the Romanists. We have nine schools, all vernacular, with 148 pupils on the rolls and an average of 116 in attendance for the year ending 30th September, the numbers in the previous year being 170 and 130 respectively.”

This unfortunate state of things is not the only discouragement

Mr. Harrison experienced during the period covered by his report. Owing to a deficiency of funds, one of the outlying district stations, Kamargati, had to be abandoned, and the maintenance of a reader was also forfeited from the same cause. Straitened means have also prevented Mr. Harrison from rebuilding the chapel at Hoogoolkhor, which was blown down earlier in the year. This village is almost inaccessible for two months in the year. It has been a wise resolve, therefore, which has led to the placing there of a native sub-deacon, Baboo A. C. CHAKRAVATTI, as a permanent Christian teacher. This gentleman possesses the valuable gift of a special medical training, which Mr. Harrison shows to have been turned to good account as a physician of souls :—

“His knowledge of the homœopathic system of medicine has been of great use in securing a patient hearing of Gospel truths, which he has had opportunities of declaring in the houses of Hindus and Mahometans, amongst whom he has had many patients. On one occasion he was called up at midnight to visit a sick Brahmin with whom he passed three hours talking about Jesus. The Brahmin said he believed that ‘Jesus is the Saviour of Mankind,’ but, like many other educated Hindus who admit as much, he did not believe in the necessity of baptism for salvation.”

Eight candidates went up from Tollygunge to be confirmed at Calcutta Cathedral on the 20th of March, and three adult converts from Hinduism have put themselves under Christian instruction during the year.

RANCHI.

Writing to the S.P.G. Diocesan Secretary at Calcutta, under date “RANCHI, 10th November, 1877,” the Bishop of Calcutta speaks thus of the needs of the Ranchi district :—

“There is a vast deal to be done, and much new work waiting to be taken in hand. I wish you would write home and ask to have this centre really strengthened. There is ample scope for *two* good men in addition to the present staff; with these Whitley might be expected to go on, but seriously I feel that if left without more support he will not stand it long. I start on Monday for a tour through the district, and am told that I shall find from 2,000 to 3,000 ready for confirmation.”

DELHI.

Letters have been received from the Rev. E. BICKERSTETH and the Rev. J. D. M. MURRAY, announcing their arrival at DELHI. Writing from Delhi on the 21st of December, Mr. Bickersteth says :—

“We both arrived here quite safely last week, and found a very kindly

welcome awaiting us from Mr. Winter. I think there can be no doubt that before his return to Europe we shall be able to arrange for the carrying on of the various branches of the work, as far as our limited knowledge will permit. Mr. Winter will, by the beginning of the spring, have taken us round the various and very numerous branches of work which exist in the city and within a radius of ninety miles from it. And I hope we may by that time have a sufficient smattering of the language to get on a little in conversation with the natives. The Bishop arrived the day after I came, and we have had a very busy time since with meetings, services, and committees."

Speaking of the arrival of Mr. Bickersteth and Mr. Murray, the Rev. R. R. WINTER writes from DELHI, on the 4th of January:—

"The two Missionaries from Cambridge seem all that can possibly be wanted either as fellow-workers or friends. I do not know how to be thankful enough for them. The Bishop has left us after what was to us a most encouraging visitation. He confirmed 224 natives on Christmas Eve, and I baptised fifty-one adults."

The Rev. T. W. HUNTER, Assistant-Secretary to the S.P.G., has sent a long and most interesting account of his three months' residence in the Delhi Mission.

"I had heard much of this Mission, I had read much of it; but I must confess that the reality went beyond all my expectations. I was both surprised and delighted with all I saw, and will try to give some idea of the great work which this wonderful organisation is carrying on, the real life which is manifest in all its branches, and the influence for good which much prevails throughout its extent.

"The Rev. R. R. Winter, who some sixteen years ago came out to India for Mission work immediately at the close of his Oxford career, and is now so well known to all those good people who interest themselves in Missions, is at the head of this Mission. His colleague is the Rev. Tarachand, who is perhaps better known as a translator of English religious works into Urdu. For some years Mr. Winter has had no European colleague, though it must be mentioned that the gentlemen of the Cambridge Mission, who are expected from England next month, will join him in the work at Delhi, consequently the whole responsibility of the organization of the work has fallen upon Mr. Winter, and considering the vast amount of work he himself so zealously undertakes to get through every week, his life is one of entire self-sacrifice and devotion. I never saw a man work as he does day after day from early morning till late at night."

After a detailed and graphic account of the church and other buildings in the Mission compound, Mr. Hunter proceeds to describe the organisation of the Mission work. Here is his impression of one of Mr. Winter's evening services for native Christians:—

"It was dusk, and the heat certainly at 96°: imagine a square court, having on all sides small low-roofed buildings built generally of mud and roofed either with thatch or tiles; a well is in one corner, all round which

is a rather high platform built of brick ; all about the court are beds on which men, and here and there a sick woman, are reclining. The men have just returned from the bazaar, and the wives are preparing the evening meal ; strong indeed is the smell of curry and wood smoke. In one corner the Christian congregation are all assembled, a mat has been spread upon the ground, and some twenty or thirty men are sitting upon it, their only clothes being the cotton garment round their loins ; on our approaching they rise and greet us with many salaams. A light is placed in a niche in the wall behind us—it is nothing more than a piece of thin wick placed in the tiniest metal saucer, which is filled with cocoa-nut oil. The service commences with singing a Hindi Bhajan, which is a Christian song to a native tune—generally the singing is accompanied by the music of the instruments that are common to the country, such as the guitar, small drums beaten with the fingers, and cymbals. They sing in unison, and all the tunes are in a minor key. Often in singing the same bhajan a different key is used for different verses. There are curious refrains and a great deal of repetition ; on the whole it sounds very strange and barbaric to the English ear. After the hymn follow the confession, absolution . . . and the creed ; then a short address is given upon some portion of the Gospels, and the service is closed with a short extempore prayer, having reference to the instruction just given. In the meantime a large congregation of the heathen often assemble and seat themselves outside the circle of Christians to listen to the preaching. Both the heathen and Christians take great interest in what is said to them in the address, and every now and then give their assent by a smile or a nod of the head and oftener by some expression or other. In this quiet way an immense deal of Mission work is done. The people are of a low order, generally chamars, or leather-workers, and during the short time I was in Delhi, no less than twenty-five adults of this class were baptised, while a much larger number are under instruction : even if only few of the many heathen who listen become converts, yet they learn much of the teaching of Christ, good must be done, and we are bound to hope that the teaching they receive will eventually produce habits of thought and feeling which will prepare the way to a more general conversion of this class of people to Christianity. The scene I have above described is repeated five nights a week in the various retired courts of the city, with the exception that sometimes the school children and the young men of the evening schools are brought up to be examined before their admiring fathers and mothers, who do not seem to have the faintest objection, as a rule, to their children being instructed in the Christian religion. Some of the answers given to questions on the parables of our Lord would do credit to many English children."

The following incidents, which occurred during Mr. Hunter's visit, are justly cited by him as proving the interesting nature of Mr. Winter's work in dealing with individual souls :—

"One is the case of a native gentleman, and the other that of a very simple, ignorant man, who was brought up in some distant country village. The first, who is twenty-four years of age, is the son of a Mussulman gentleman, who possesses a considerable amount of property in villages. By courtesy he is called Nawab. This young fellow came to Mr. Winter for instruction, preparatory to baptism, and as soon as his father dis-

covered it, he beat him, called him a pig, which is the foulest term of reproach a Mussulman can use, shut him up, and gave him his food apart. Shortly, however, he contrived to get out of his house at night after dark, and like Nicodemus of old, he used to come at all risks.

"His father soon had occasion to go to Lucknow, and he left his family behind him; the opportunity was at once seized, and the young man left all for Christ. Before, he had no work, he had a horse and a considerable amount of pocket-money, but all this he gave up, and was baptised. A few days after, his mother, who is of course a Purdah, or veiled woman, his uncle, his cousin, and the old nurse, all came to the Mission compound to try to bring him back. The old uncle hurled at him foul words, his mother wept and wailed, and the nurse with persuasive tones tried to induce him to go back; she said 'I was always kind to you, but now you leave me, and I have no one to look after.' It was a trying moment, but he was strong, and with one impulsive effort he came into the house and said he would not go. He is now a student at Bishop's College, where I hear he is doing very well.

"The other is also a young man, but very simple-minded, who came and asked for baptism. He seemed so stupid that it was long thought doubtful whether he ought to be baptised. In the meantime the people of the village from which he had come were very angry, and went to his father, who was greatly distressed at his son's leaving him; they told him if he wanted to get his son back he should get up a charge of theft against him and report it to the magistrate, who would give an order for his apprehension. Thus the people played upon the father's feelings, in order that they might see the would-be Christian brought back in disgrace. To explain how it was contrived, the son had taken twenty rupees of his own with him, and it was alleged that these belonged to the father and had been stolen. The father in his stupidity thought that when his son was brought back, the matter could be easily explained. Accordingly, one morning when we came out of church, we saw Wazirah in chains in the custody of two policemen, and his father standing by weeping; it was too much for the old man when he saw his son actually arrested. They all went in to see Mr. Winter, and on the next day by Mr. Winter's influence with the magistrate, Wazirah was released. He immediately returned to Mr. Winter, and in true Oriental style, he embraced his knees and kissed his feet, truly grateful. That evening in church, sitting by his son's side was the old father, and so great is the power of sympathy and kindness, that the father expressed his wish also to be put under Christian instruction. From this day Wazirah became brighter, and by this time I have no doubt he at least has been baptised."

The good work accomplished by the Delhi Mission is one of the promising signs in the history of contemporary Missionary effort, and seems to be truly deserving of the praise accorded to it by the concluding words of Mr. Hunter's paper—that it is "in all its parts bringing forth much fruit to the honour of Almighty God."

Of the actual results of his work during the twelve months ending 30th September last, the Rev. R. R. WINTER himself writes most hopefully. The congregation had increased to 542 as compared with 437 last year, with 94 ten years ago, and with 25 in 1860.

Mr. Winter gives interesting details respecting individual converts who were baptised during the year, and who numbered 68 (adults):—

“It is a hopeful feature of the work in the past twelve months that thirty-two of the converts came from villages outside Delhi. One good-sized town, fifteen miles down the road to Agra, produced seventeen; between that and Delhi there is a little circle of three villages, in which there are three schools, and in two of them Christians. While twelve or fifteen miles further south there are two villages from which three men were baptised.”

“The Zenana Mission at Simla has made good progress. The greater part of the expenses are paid by funds collected by ladies, who live there, and I do not know how to thank them enough for the great help given by them in managing fancy sales for our work in other stations. Most of our other Zenana Missions are carried on in places where there are hardly any English people, which increases our difficulty in raising money. There are in all thirty branch Missions in connection with this Mission, in seventeen of which there are Christians; this is an increase of seven villages since last year, all of which are in the neighbourhood of Delhi.

“In the educational part of the Mission there are in all 2,474 pupils, taught by us; an increase of 236 over the last annual report; this increase has taken place where it was most needed, in the education of women, and of boys of the lower classes, the former show a return of 839 against 707, and the latter 777 against 637 in the last return.”

The Delhi MEDICAL MISSION, of which some account was given in the *Mission Field* for June last (p. 185), has made very satisfactory progress during the past year. The need of enlarged premises had been partly supplied by renting a set of two rooms, quite close to the present building, for the accommodation of men-patients who used formerly to be received at the gateway of the main building. “But,” writes Dr. BOSE, “I think the time has now come when a new Dispensary and Hospital, with quarters for the medical staff, should be provided.”

Although the season 1876-1877 was unusually healthy, there was an abundance of work for the Medical Mission. “The average daily number of sick was 100. But the number actually under treatment was considerably larger.”

“In a financial point of view,” Dr. Bose concludes, “our success during the past year has been considerable; for the amount of money paid to the Mission by our well-to-do patients was no less a sum than Rs. 1,450. Another sum of Rs. 163 was obtained for medicines supplied to the same class of patients. I mention this circumstance only to show that our work is appreciated by the residents in this city.”—We record, with deep regret, the recent death of Dr. Bose.

ROORKEE.

The unfavourable season that prevailed in almost every district of India last summer was severely felt at the Mission Station of ROORKEE. But, notwithstanding many trials in this respect, it is gratifying to find that the work of the Rev. F. H. T. HÖPPNER has met with increasing success. Writing to the Society on the 30th of September, Mr. Höppner thankfully acknowledges that his Mission has had peculiar immunity from the distressing effects of the drought, and gives a very favourable report of the Orphan Boys under his care. Mr. Höppner had more than once been obliged to announce the absconding of one or two of these lads ; but from his last report it appears that the truants are glad to come back :—

“The first runaway, I am glad to say, returned on the evening of the 30th September, and begged to be received again. He said that the *Miertri* in the workshops told him that if he did not work well he would be punished ; but it is more probable that some Mohammedans there enticed him away. He says that first he has been with a Mohammedan and afterwards with a Brahman in a neighbouring village, whose cows he had to feed and graze. He returned of course quite naked, with only a rag about his loins, and looked, when brought among the other boys, as if he had just come from the jungles, and they had no little fun and sport with him before he was cleaned and dressed again decently, and were greatly amused especially with his hair, which was cut in a most curious way, so that they told him it appeared as if a canal had been dug on his head !”

The Bazaar preaching has been carried on at Roorkee with fairly successful results. Several attempts were made to interrupt the work of the Missionary by Mohammedans who threatened to assault the preacher ; but an appeal to the magistrate resulted in these “obstructives” being removed.

The number of new converts has not been very great, owing chiefly, it seems, to the difficulty of finding employment for the native who becomes a Christian ; for which reason, Mr. Höppner says “earnest inquirers have often to be turned away.”

The congregation at the Roorkee Mission has been well kept up, and evidence is not wanting to show that a more genuine Christianity is gradually leavening the native converts.

CAWNPORE.

At the outset of his report of the work recently done in the CHRIST CHURCH MISSION and the ASRAPUR ORPHANAGE, at CAWNPORE, the Rev. D. H. G. DUNNE, writing under date October 13th,

1877, refers in feeling terms to the death of Bishop Milman: "No Missionary," he says, "can look back upon the Bishop's visits to his Mission without feeling that . . . he came as a real helper and adviser; one who for this purpose had made the vernacular his study, and who could address, with wonderful depth and fervour, our native brethren in their own tongues."

Mr. Dunne, was appointed to the joint charge of the Cawnpore Mission and Asrapur Orphanage after the transfer of the Rev. J. Reuther (who had succeeded that devoted Missionary, Rev. S. B. Burrell) to St. Saviour's Mission in Calcutta, in February, 1876. Since that time Mr. Dunne has given his best efforts to the double duties of his pastorate, and from his report it appears that his labours have been blessed with as large a measure of success as could be expected.

Having the Orphanage services to provide for, it has been well for Mr. Dunne that he has had the assistance of a native pastor, the Rev. PUNDIT SAMUEL, in connection with the duties of the City Mission. It is found that the work of Mr. Samuel has suffered considerably in consequence of the distance of his home from the church and people; and Mr. Dunne hopes this may be remedied, ere long, by providing him with a suitable house in the School Compound. The Sunday services at Christ Church, of which Mr. Samuel has charge, have been sustained with regularity, and have been well attended; help was given in conducting them, first by a member of the congregation, and latterly by Mr. Pink, who had been made sub-deacon by the Bishop of Calcutta.

With regard to the Asrapur Orphanage, Mr. Dunne writes thankfully of the removal of the boys to Roorkee under Mr. Höppner's charge. He refers hopefully at this part of his report to the long-looked for transfer of the girls' department also; and before the whole MS. of the report was finished, Mr. Dunne received the Home Committee's sanction to the movement.

A brief report of the work of Bábû BISWAS among the Cawnpore citizens is sent as a supplement to his own Report by Mr. Dunne, and is dated 20th October last. Mr. Biswas having relegated the ordinary "preaching" duties to Mr. Pink—the sub-deacon already mentioned—undertook the visiting of the shopkeepers and others in their own houses. Of these he finds many ready to become willing listeners, though others are "admirers of Parker and Miss Cobbe, Tyndal and Darwin." Others are glad to read Christian

evidential works, and these Mr. Biswas has supplied with the writings of Butler, Paley, Chalmers, and others.

SILCHAR, CACHAR.

The following extracts from a letter written by the Rev. JOHN KEMP, former Missionary of the Society, now English Chaplain at Silchar, on the north-east frontier of Assam, will, we are sure, prove interesting to readers of the *Mission Field*:—

“Tea cultivation in India has spread so rapidly within the last few years, and such numbers of non-official Europeans are being brought out by it, that it has become important to provide Church ministrations.

“The matter was taken in hand in Assam and Cachar by Bishop Milman, and the present Bishop shows special interest in the tea-growing portions of his diocese, and is actively employed just now in trying to provide more amply for their spiritual wants.

“Clergy are supported in these districts on the voluntary system, which worked fairly well in the coffee districts of Ceylon. Resident planters, sometimes with the assistance of the Calcutta firms, subscribe for a clergyman's salary, paying him monthly, and either guaranteeing the salary for a short term of years, or requiring a year's notice from each subscriber before he can withdraw. Where there is an official station in the district a grant-in-aid is often obtained for the clergyman from Government.

“I have been nearly two years in charge of Cachar, one of the most populous of the Indian tea districts.

“There is a good church in the town of Silchar, and a regular congregation of civilians, military men, and a few others who live round about.

“Mission chapels—a result of the Bishop's late visit—are also rising or about to rise in five places, each of which is the local centre of a group of tea-gardens, whose resident managers live too far away to come to the church.

When these are completed, periodical services will be held in each, and the service in church handed over to a layman on the Sundays I am away.

“The population is a very mixed one, including men of many social grades and forms of religious thought. As so often occurs in the East, Scotch Presbyterians are in the majority. English Churchpeople come next, and there is a considerable mixture of Romanists, Baptists, and Unitarians.

“In spite of these differences of religious views, nearly every one welcomes the visits of a clergyman to his bungalow, and many who might be staunch Dissenters at home here conform to our mode of worship and speak well of it.

“There can be no doubt that climate and the work out here are terribly calculated to lower a man's moral tone, and many must feel the want of a friend and example to guide them aright. With all this, there is at least a desire for religious ministrations in the hearts of many, and considerable interest taken in Church work. It is pleasant to find these feelings, and often an earnest endeavour to walk worthily in their calling too, among the younger men quite as much as among those more advanced in years,

married or sobered down. The renewed energy in our Church at home must be one cause of this. As the clergy in England make more way with the working classes, from whom many of our immigrants come, we shall find men who arrive here better grounded in their faith and better able to resist the strain upon duty and obedience which an uncontrolled life abroad must always cause.

"The Bishop was here in August, and visited three out of the four subdivisions of the district. He saw about 150 planters—half their number—and it was pleasant to see them warmly agreeing with his plans and suggestions for future work. On the Sunday he was here, nearly 100 Europeans and forty natives were in church, some of whom had travelled long distances to be present."



RANGOON.

WRITING from Kemmindine, RANGOON, in October last, the Rev. J. A. COLBECK sends an encouraging account of work accomplished, in the previous twelvemonth, in his double charge of ST. MICHAEL'S MISSION, Kemmindine, and ST. GABRIEL'S (TAMIL) MISSION, at RANGOON.

During the first quarter of the period covered by his report, Mr. Colbeck had been sharing the work of the Rev. J. E. MARKS at St. John's Mission, and at this time the progress of their work was most satisfactory; among other results, it was found that the Chinese Christians had so increased in numbers that a special service was arranged for their benefit.

In February Mr. Colbeck proceeded to Calcutta, where he was ordained priest on the Feast of the Annunciation (25th March.)

On his return to Rangoon Mr. Colbeck took the entire charge of the Tamil Mission Services, which were blessed with every sign of gradual success.

The Bishop of Calcutta visited Rangoon in May, and his visit resulted in a more systematic division of the Mission work. Mr. Marks continued in the charge of St. John's College and the Burmese Mission, while the two new Missions of St. Gabriel's (Rangoon) and St. Michael's (Kemmindine) were formally entrusted to Mr. Colbeck.

Of the first of these, *St. Gabriel's (Tamil) Mission*, Mr. Colbeck gives a very promising report. A sub-deacon—a native—was appointed by the Bishop on June 6th, to help Mr. Colbeck, and the services are now held regularly, on Sundays in the Cantonment Church, and on week-days in private houses.

On June 6th twenty-two persons were confirmed. After the Confirmation, a meeting was held to consult upon the proposed erection of a church for the Mission. Some Rs. 2,000 were promised for the work, which is to cost about Rs. 6,000. The great difficulty was to procure a site.

At *St. Michael's, Kemmindine*, the services are held in a room in Mr. Colbeck's house, and the congregation varies in number from twenty-five to fifty, part Christians and part heathen.

As at St. Gabriels, the difficulty of obtaining a site for building purposes is a considerable discouragement to the converts.

The delay is fraught with various drawbacks to the work of the Mission. "No baptisms," writes Mr. Colbeck, "have taken place since June. . . . Our present 'chapel' is the lower room of my house, and is really not regarded as a House of God by the people generally, so that I hesitate to administer the Sacrament of Baptism there. If much more delay takes place we shall probably baptise by immersion in the river."

Three Burman lads were being trained by Mr. Colbeck with the ultimate view of sending them out as readers and sub-deacons in various Mission centres, such as Tounghoo, and Thayetm'yo.

Mr. Colbeck has been devoting what time he can save from more purely pastoral work to the translation into Burmese of the English Service of the Holy Communion. He has also translated several of the "Hymns Ancient and Modern" for the use of the native Christians.

The new hall of ST. JOHN'S MISSION COLLEGE was opened on Thursday, the 22nd of November, by the Hon. the Chief Commissioner of British Burmah.

TOUNGHOO.

The *Mission Field* for June last contained (page 197) some interesting details of his work from the Rev. T. W. WINDLEY, Missionary at TOUNGHOO. The report of this important Mission district for the year ending September, 1877, presents, on the whole, many features of encouragement.

On the 6th of February a meeting or conference of Christian natives was held, and was attended by the representatives of twenty-one villages. The Holy Communion was celebrated on this occasion, and catechumens from three villages were baptised.

Of the general condition of the Mission, Mr. Windley writes:—

“To make the Karen Church complete we need now (1) the ordination of some of the head teachers, men who, though of little learning, are of blameless life and well read in the Holy Scriptures ; (2) the translation of the Prayer-book ; and, I may add, (3) a worthy and handsome central church near the town.”

A considerable part of Mr. Windley's report is taken up with the narrative of a journey undertaken in February with the object of being present at one of the outlying villages on the occasion of the annual feast of the natives—an opportunity used by the Missionary for higher purposes. Mr. Windley stayed two days, and had the satisfaction of baptizing several adults and a few children.

Mr. Windley had endeavoured to supply the much-felt want of liturgical Church works translated into the vernacular :—

“During May, with the help of native teachers, we were able to print a short form of Matins and Evensong combined, containing the opening sentences, Confession, Lord's Prayer, versicles, Venite, Magnificat, Benedictus, and Nunc Dimittis, Creed, and following versicles. Since then we have sent to the press the Litany, and the Communion Service is now used constantly in MSS., and will be ready for printing shortly, we hope. We can only claim for this work that it is a fair first edition, far from a scholarly production ; but one which the people will understand, and which will prepare the way for a more worthy translation in future years.”



MADRAS.

EPISCOPAL CHARGE.

THE Bishop of Madras delivered his Fifth Visitation Charge in the CATHEDRAL of Madras, on the 1st of November.

The text of the charge occupies forty octavo pages, to which there is a bulky statistical appendix, so that it is obviously impossible for us to give any detailed report of its contents.

The Bishop reviews the growth of Mission work throughout the diocese, and points out the great need that exists for the supply of additional clergy. Upon the reduction in State aids to the Church, the Bishop hopefully observes that this only calls for an increase in voluntary subscriptions, which he believes will be forthcoming. Adverting to the Queen's Proclamation of 1858, respecting the promulgation of religious doctrine by civil officials of the State, Bishop Gell interprets her Majesty's wish to imply her sanction of religious *persuasion* as opposed to religious *compulsion*.

The Bishop next reverts to the statistics of Missionary and Church work in the diocese as evincing a real and encouraging increase. Of his Coadjutor-Bishops, Bishop Gell speaks in terms of thankfulness and high commendation. Passing to the subject of Mission schools, his Lordship expresses a certain well-grounded dissatisfaction in respect to the usual mode of imparting religious instruction to converted and unconverted scholars indiscriminately. The Zenana work elicits a strong expression of approval and encouragement.

Among the concluding words of Bishop Gell's charge occurs the following passage, which will fitly conclude this abridged account of his remarks :—

“I thank GOD for the considerateness which the clergy of this diocese endeavour to exercise one towards another, when religious opinions differ. May we all abound more and more in this grace, while holding fast and contending for what we believe to be the truth of the everlasting Gospel and observing the rules and order of our Church.”

DIOCESAN CHURCH CONFERENCE.

A supplement to the *Madras Times*, published on Saturday, November 24th, 1877, contains a detailed report of the MADRAS DIOCESAN CHURCH CONFERENCE, which was held in the Memorial Hall on the 22nd of November.

In the course of his opening address, Bishop Gell alluded to the Calcutta Conference, and to the Resolutions arrived at by the Bishops on that occasion. He had taken measures for ascertaining the opinions of the diocesan clergy upon the Resolutions, and had proposed that they should be fully discussed at the present meeting.

The subject of the Resolutions was accordingly the first that was considered by the Conference; and it was introduced by a layman, Mr. H. J. TARRANT, in a paper upon *The Relations between Missionary Societies and Diocesan Organization*. In the course of a very suggestive paper, Mr. Tarrant contended for the necessity of making the episcopal authority the ultimate standard of appeal in all difficulties of ecclesiastical discipline or organization so far as Missionary work was concerned.

A paper on the same subject was next read by Mr. G. A. BALLARD, who assumed a different line of argument.

The papers of the previous speakers having failed to evoke any discussion, the Bishop introduced the next subject—*Systematic Almsgiving*—upon which an interesting paper was read by Dr. H.

KING. After some remarks by the Rev. A. C. TAYLOR, the Bishop urged upon Scriptural grounds the duty of systematic almsgiving.

The last subject discussed was *Books of Devotion as Aids to a Religious Life*. This was introduced by the Rev. PIGOT JAMES, who was followed by Mr. SCOTT, Mr. ATKINSON, and the Bishop.

The general condition and progress of Mission work in the diocese of Madras during the year ending 30th June, 1877, is described, in a connected form, in the Annual Report of the Madras Diocesan Committee, of which the first part has been received. The districts referred to comprise the whole of the Missions in the "First Division" of the diocese—namely Edeyengoody, Radhapuram, Nazareth, Moodaloor, Christianagram, Sawyerpuram, Puthiamputhur, Ramnad, and Paumben. Besides these, the volume contains the reports of three Mission districts in the Second Diocesan Division—Trichinopoly, Erungalore, and Tanjore.

Of the reports of the various Missionaries in the districts referred to in this volume, several have already been produced in our pages (see *Mission Field* for September and December, 1877).

Writing from EDEYENGOODY at a much later date, namely 20th November last, the Rev. J. L. WYATT reports:—

"We are having unusually large accessions this year. In the Missions in the northern parts of Tinnevely the people are joining us in great numbers, and here too we are having a fair amount of success. In many cases of course it is, as in the earthly days of our blessed Saviour, 'Ye seek me . . . because ye did eat and were filled,' but not in all, and even where it is we are thankful, for it gives us opportunities for teaching them higher truths, as it did Our Saviour, and of leading them to desire and to seek after heavenly food."

In a subsequent letter, dated 30th November, Mr. Wyatt thus alludes to the temporal prospects of the people in consequence of the floods that followed upon the recent drought:—

"We have been having almost continuous rain and the great anxiety now is lest we should have too much. In looking up the history of past famines, Bishop Caldwell has found that almost invariably floods have followed the famines. This was the case in 1570, 1617, 1709, and 1769, and in the years 1570 and 1769 when the famine was most severe it was followed by the heaviest floods."

An interesting appendix to Mr. Wyatt's report is found in Mrs. Wyatt's report of the Boarding Schools at Edeyengoody, from which the following passages are taken:—

"We have just at present the largest number of scholars we have ever had. Not that we have had many more subscriptions, but because I have

ventured to tax our resources to the utmost, trusting that funds will not fail us when friends know our needs. The famine is pressing upon us, as it is on all around, and in consequence our expenses are very heavy, but at the same time, we see opportunities offering themselves for the improvement of the people that may not occur again for years. I have therefore been unable to resist the strong desire to take children lately into the Boarding School, when they have requested it, though I have been obliged to refuse many, and I trust our kind friends in England will not forget us and our needs in this exceptional year of expense.

"We have now—boarding girls 119, boarding boys 76, day girls 37, day boys 38, infants 63, Sunday scholars 15, in the branch school of Pottakalanvilei 40 :—in all 388. With such a large number of children it is a special cause of thankfulness to us that we have had so little sickness amongst them. Cholera has been raging everywhere, and for some time it attacked our village, and some of our people died. The children were at home for their holidays then, so we had no case in the school, but I am very sorry to say that two girls and one boy died while at home."

A very instructive account is given by Mrs. Wyatt of the Association of Women Workers, of which her boarding-school was the origin. This association, formed of women who have been brought up in the school, has developed into a Zenana Mission of the most encouraging kind. The women visit assiduously among the various villages, and their work is attended by every sign of success :—

"The women tell us that almost invariably they are asked at once, 'What do you get a month for coming to speak to us in this way,' and when told, 'We don't get a farthing, we do it out of pure love for your souls,' the scornful look is at once changed into pleased interest. In only one instance had the women to suffer any indignity, and that was in passing down a Mohammedan street, the Mohammedan women threw up the sand in the street at them. Our women said they walked on as if they did not see it, and some Mohammedan men ran out of their houses and scolded the women who threw the sand, and said, 'How come you to touch women who are moved by God to come and speak good words to you,' and in the evening many Mohammedan women came to hear them sing and speak. In one village, inhabited by high caste people, the women heard them gladly. They said they had never before heard a word of this religion. How could they? European ladies cannot go about in this way, and respectable Hindu women cannot be taught by a man !

"I think we should regard with great thankfulness this movement among our women, who endeavour to do good to their own sex, now lying in darkness and in the shadow of death. I think we may regard it as the prompting of the Spirit of God. And He has shown us His approval, by blessing the work done, not only by the evidences of an awakened interest in, and a desire for, the blessings of Christianity amongst the heathen women in the neighbourhood, but also by stimulating the hearts of the Association of workers, and the girls in the school, to greater Christian zeal, and higher Christian life. I hear that people hearing of this movement at a distance are beginning to say 'Oh how shocking ! women should stay at home, and not go about the country.'

I think only lukewarm Christians can raise this objection. We find that when heathens know that these workers are not paid for it, they *honour* them and listen gladly to them. And if some one does not go, are not souls perishing every day? Is it not a fact that wherever itinerants go they complain that when their audiences, seemingly impressed, go home, all the good is undone by the women who have not heard what their husbands have heard? and there is no way for them to hear it unless *women* go and tell them."

The whole of Mrs. Wyatt's narrative is replete with interest, and we regret that we cannot find room for more of it in our pages. The Mission appears fortunate in the staff of teachers in the boarding-schools :—

"I cannot speak too highly of the conscientious work done by the head master, the Rev. Mr. Gnanamuttu, the other masters and mistresses and the matrons. It is to their willing co-operation that much that is good in the schools is due. In the afternoon service every Sunday the children are instructed and questioned in the Church Catechism, and twice a week Mr. Gnanamuttu prepares a class for confirmation.

"Before closing I must mention for the information of some who may perhaps be desirous to know, that the usual yearly cost of maintaining a child in our schools is 4*l.*—but that this year being one of great scarcity, we have found this quite insufficient."

Among the various Missions, the work of which is recorded in the Annual Report of the Madras Diocesan Committee, the majority have, as we have stated, been alluded to at various intervals in past numbers of the *Mission Field*. For the most part, the reports of the respective Missionaries extend only to the 30th of June, 1877.

In some few cases, the Mission is reviewed to a somewhat later date.

Thus the Rev. V. GNANAMUTTU sends his report of work at Edeyengoody, under Mr. Wyatt's superintendence, to the date of July 31st. The following extracts show that Mr. Gnanamuttu's work as head-master of the boarding-schools (already described), and Pastor to the Edeyengoody congregation, is producing satisfactory results :—

"I am thankful to be able to write a few particulars which may be considered as marks of the spiritual growth of the people here.

"1. There is a growing desire on the part of some young men and young women to read their Bibles, to make searches into them for themselves, to frequent the house of God and places of prayer meetings.

"2. Some of the young men have undertaken to go among the heathen around them, devoting the afternoon of Sunday, and the whole of Monday for the purpose, and to make known to them the Word of Truth. Some young men go out with me also on Sunday afternoons to talk to the heathen and to distribute handbills to them.

"3. Some of the more intelligent married women of the congregation,

upwards of twenty-five in number, have voluntarily taken upon themselves the good work of visiting and teaching the illiterate women of the congregation, and of going out a little distance to talk to the heathen women in the neighbourhood of this village, with the view of gaining them over to Christianity.

"4. Following these women's example, some of our older girls in the Boarding School have lately shown a desire to go and talk to their heathen friends, especially to girls like themselves; they requested permission from Mrs. Wyatt, who was only too glad to grant it, and to allow a schoolmistress to go with them as their guide. These are continuing this pleasing work.

"Of our schools here, I can write several things with pleasure. I am thankful to say our children are progressing day by day in the knowledge and fear of the Lord. The higher classes passed a good examination in Scripture and a very fair one in secular lessons last year. The lower classes of both the schools did well both in Scripture and in secular subjects. The schoolmasters and schoolmistresses, who are my assistants in the schools, work faithfully and well. In the Boys' School, Mr. Wyatt has lately admitted three heathen boys belonging to the Nadakkal family as they are called. These boys have come from the innermost stronghold of Satan in these parts. We are very anxious that Divine light should dawn upon their minds by what they hear, read, and learn, in church and in school, and that they should renounce the devil and all idolatry, that by them, not only their parents, but many of their bigoted heathen friends should be brought to the Fountain of Life that they die not.

"Moreover, these boarding schools are, as it were, a nursery for Sawyerpuram and Sullivan's Gardens' Seminary. There are at present five students in Madras who have been masters here and whom we think of with pleasure. One of the present masters is recommended, and he will go there when there is a vacancy."

ERUNGALORE.

Passing to the Second Division of the Diocesan Mission districts, we see that the Rev. C. S. KOHLHOFF sends a report, of a somewhat later date than most from ERUNGALORE, whence the too familiar cry for "more men" is heard with painful urgency.

"It is impossible," writes Mr. Kohlhoff, "that one Missionary, however energetic he may be, can discharge the duties of this extensive district with efficiency; and even if the pastoral work be assigned to two native clergymen in priests' orders, there will be yet enough to occupy the whole time and attention of two European Missionaries as evangelists to the heathen, who number not less than 815,946 souls in this large field."

"Of the result of this work," writes Mr. Kohlhoff, "I wish I could speak cheerfully. The returns of congregations and schools in this district, for the period under review, show, indeed, that an onward progress is still maintained, but it is not such as to satisfy our ardent desire for the advancement of the Redeemer's Kingdom. The accessions from heathenism are still small, but this does not discourage us

in our efforts to impart the saving knowledge of Christ to the heathen around us, while we wait for the answer to our prayers that more labourers may be sent to gather in the harvest for our Divine Master, and look for the fulfilment of the promise that the heathen shall be given to Christ our Lord for his possession."

TANJORE.

From TANJORE comes a report of peculiar, but melancholy, interest, from the pen of the Rev. JAS. KEARNS, of whose sudden death in January last our readers are only too well aware.¹ The substance of this report is already in our readers' possession (see *Mission Field*, December, 1877, pp. 578, 579.)

RAMNAD AND PAUMBEN.

Besides a copy of his printed report for the year ending 30th of June last, the Rev. GEORGE BILLING, Missionary in the district of RAMNAD AND PAUMBEN sends to the Society a MS. report, dated 27th of November, in which he gives the following account of the Famine Relief in his district:—

"In Ramnad nearly 2,000 persons are being relieved daily; these, with very few exceptions, are not beggars, but belong to that class of people, who, though never rich, have always had enough to supply their own wants; not only Christians and catechumens, but Hindus and Moham-medans receive relief. If our friends could visit the town of Ramnad, they would find a native clergyman assisted by his catechists admitting people to the kitchen, old men and women, and children with care-worn faces, and babes—all are cared for; a young mother with a famine-born babe on her breast, both aged with starvation, perhaps move us most to pity; but what cheers us most is to see children once too weak to stand, after two weeks of good feeding, running and playing happily, quite forgetful of the agony of starvation they have endured. I have had as many as 400 people—men, women, and children—at work on the Mission land,—only those too weak for regular work are admitted, but work with good food seems to agree with them.

"It is not easy to describe suffering, but it is a painful thing to see it written on so many faces. I fear after so many months of famine I have become accustomed to the sight and yet not so much so but that my own heart is full of gratitude to those who enable me to relieve those in distress—to spare lives destined perhaps to live here and for ever for God's service, and to give such clear proof that he who loves God loves his brother also."

In the present dearth of labourers on Missions in the East it is pleasant to be able to report that three new Missionaries have reached their posts in the diocese of Madras, and that a fourth is to be added to their number ere long. Mr. J. A. SHARROCK, B.A.,

(¹) See *Mission Field* for February, p. 52.

of Jesus College, who held one of the Society's Missionary Exhibitions at Cambridge, has gone to work in the Missions in Tinnevely under Bishop Caldwell. Mr. R. D. SHEPHERD and Mr. ARTHUR INMAN, both of St. Augustine's College, Canterbury, also sailed for India in October, with a view to being employed in the Telugu Missions. These three Missionaries have reached their stations, and are working at the language. Mr. J. H. BULLIVANT sailed from London on February 16th, with a view to Missionary work under Bishop Caldwell.



THE FAMINE IN INDIA.

THE immediate urgency of the distress caused by the famine has, it may be hoped, at length passed away. But a danger of a kind scarcely less appalling now threatens the famine-stricken districts; for the drought has been succeeded by a series of the most violent floods ever known in India, and, in the words of Bishop Caldwell, "the people in many parts seem now to be suffering greater distress than ever. What the long drought spared the floods have carried away."

The large, but as yet uncertain, number of FRIENDLESS ORPHANS will claim the sympathy of the Missionaries, and the aid of the Society's friends in England.

On the 17th of last November BISHOP CALDWELL wrote from Edeyengoody that while prospects were improving, present needs were increasing. Heavy rains had done much harm, and a native clergyman, Mr. Samuel, narrowly escaped being carried off, with all his family, by the flood. Want of clothing is much felt:—

"We have been thankful to be enabled to make provision for orphans and destitute children, both by giving poor children a little food daily where it has been found necessary to do so to enable them to attend school, and also by establishing Orphanages or orphan departments in connection with the boarding-schools already in existence. This department of relief is as yet only in its infancy; but it will be developed into wider dimensions. The famine appears to have thinned our ranks in some places considerably. Many poor Christians in the north wandered off at the outset in search of food, and of these a number have not yet made their reappearance. It is known that cholera carried off a considerable number in Ceylon and other places to which they had wandered. On the other hand, we are daily receiving fresh accessions from heathenism; and of those who have not yet made up their minds to join us, and who perhaps never will, many are

impressed with the evidence in favour of the Christian religion furnished by the benevolent efforts to relieve distress that have everywhere been put forth. He would be blind indeed who did not see that no Government but a Christian Government has ever set itself, or would ever set itself, to save life, at whatever cost, as ours has done ; and he would be equally blind who did not see that it is as Christians, believing in a loving Master, and adherents of a religion of love, not merely as English people, descendants of the race that conquered India, that the people of England have come forward so promptly, so nobly, to help the people of this country in their dire emergency. They are accustomed to regard us as a just people, but very unsympathetic, and, on occasion, very fierce. Whence did so unsympathetic a people learn to show such unparalleled sympathy, and so fierce a people such marvellous kindness? Whence, but from the well-spring of all that is highest and tenderest and best in this world of ours—the religion of Christ !”

On the 30th November, the Rev. G. BILLING wrote from Ramnad that there was still much suffering from want. “Deaths from starvation occur daily.”

Fever and famine prevail in the district of Kalsapaud, as we learn by a letter written thence by the Rev. J. F. SPENCER on the 11th December.

We learn from the Rev. F. J. LEEPER that at Cuddalore (Dec. 15) prospects were less cheering than formerly, as the incessant rains had done much harm. The Rev. J. GUEST wrote from his Mission of Trichinopoly on the 15th of December, that famine, though in a less severe form, prevailed, and was likely to do so for some months longer.

Missionaries' letters report great improvement and a cessation, or expected cessation, of want, in the districts of Edeyengoody (this was, however, before BISHOP CALDWELL's letter of Dec. 31) and Mutilapaud. Incessant rain (Nov. 30) was doing grievous harm in the district of Pudoocottah.

On the 31st of December, BISHOP CALDWELL wrote :—

“Since my letter of the 17th November, Tinnevely has been visited by two still more lamentable floods, universal in their range and disastrous in their results ; and the district of Madura, north of Tinnevely, and especially the great Zemindari of Ramnad, where the Society has a Mission, have participated in the calamity. The first of these was on the 6th of December and the second on the 17th. All postal communication in this neighbourhood ceased for four days, in consequence of the petty country streams having become impassable. There was not a tank or channel throughout Tinnevely which was not either breached or seriously damaged : the wet crops were damaged, the dry crops to a large extent destroyed ; the rice fields were in many places covered with sand ; houses and portions of villages were washed away ; and great numbers of cattle, and especially of sheep, were drowned. There was also some loss of human life, corpses

being found floating in some places even in the rice-fields. The river Tamraparni, the great river of Tinnevely, rose to an unprecedented height. The bed of the river is on a level with the surrounding country, and the stream is held in by high artificial embankments. These were breached in many places by the flood; and the rush of water from the river, combined with the rush of water from the breached tanks, swept along almost everything before it. In consequence of this, the damage done in the river valley is greater than anywhere else. The two S.P.G. Mission districts of Sawyerpuram and Nazareth, the one to the north, the other to the south, of the river, have suffered very severely. Churches, schools, Mission-houses, and other Mission property, have been carried away or damaged, and many of the people rendered houseless and homeless.

"In one village in the Sawyerpuram district the loss was estimated at 60,000 rupees, which, for a rural district in India, is a very large sum. Much damage was done also to houses, crops, and cattle in the Ottapidaram Taluk, particularly in that part of it in which our Mission district of Vypaur is included. Mr. S. G. Yesudian wrote to me that on the day before the destructive rainfall the dry grain growing on the black cotton soil around his village looked in excellent condition, giving every promise of yielding an abundant harvest. The heavy rain with a high wind set in in the evening, and by the next morning the heads of grain were all prostrate on the ground, and in most cases irrecoverably spoiled. The poor people had been helped to plant that very grain by the kind and seasonable help English Christians had sent them. Christians and non-Christians had alike been helped, either by the Society's grants or by grants from the Central Famine Committee, and all alike were thankful for the great benefit they had received in the extremity of their distress. At this juncture, when they were filled with hope for the future, as well as with gratitude for the kindness received, this dreadful flood suddenly carried them back again into the anxiety and distress out of which they had but recently emerged.

"On the whole, I fear it must be said that the poor people in many parts of the district seem now to be suffering greater distress than ever. What the long drought spared, the floods have carried away. The people might well be expected to give way to despair, but I do not find this to be generally the case, at least with the Christians. They all speak hopefully of the ultimate benefit which the excess of rain is expected to bring them. They say, 'We have unexpectedly got to face another year of penury, but after that, if it please God, we hope all will come right.' I am glad to see in our people so hopeful a spirit, especially as it is so obviously an outcome of Christian teaching; but I feel all the more desirous of helping those that I see helping themselves, and I am sure that the friends of the Society at home who have contributed so nobly to our wants hitherto, will participate in this feeling. It seems especially desirable that we should help our Christian people to rebuild their houses. This the general Palamcottah Committee also have determined to help people to do; but many churches, schools, school-churches, and Mission-houses have either been carried away by the floods or washed down by the rains, in consequence of which the loss to Mission property has been very great; and as we cannot expect help from the General Committee for this purpose, we may all the more confidently hope that the friends of the Society will come to our people's help and to the Society's help in this particular.

"Money expended in relieving the distress caused by these destructive floods appears to me to be as justly entitled to be called Famine Relief as any money that was distributed to the people during the preceding period

of drought. The last stage of an exceptionally long drought has proved to be an exceptionally heavy rainfall. It is one and the same calamity in two stages, and whether the supply of food fails during the one stage or during the other, the anxiety and distress the people suffer are all the same. All food has gone up again to famine rates, and it has become necessary again to give doles of food in various places to sustain life."

Further particulars will be seen in the paper upon Madras, at page 120, and page 124 of this number of the *Mission Field*.



BOMBAY.

FROM KOLHAPUR the Rev. J. TAYLOR announces that the church in the village of KAGWUD referred to in our December number, (p. 590) as being in contemplation, is now in course of actual erection; and Mr. Taylor also says that efforts are being made to raise funds for building a church at Kolhapur.

In reference to Mr. Taylor's work, the Rev. W. MAULE, Hon. Diocesan Secretary, S.P.G., writes, under date 12th November, 1877:—"It is proposed to open a new Mission at Sawant Warru. This, under Mr. Taylor, and with Colonel Westropp's influence, will flourish. In fact, one cannot speak too highly of the work of the Kolhapur Mission."

The Rev. S. STEAD, the chaplain who superintends the important Mission of POONA, furnishes some closely-particularized statistics respecting the size and population of the district, some of which we submit to our readers as serving to show the vast field of work that remains to be taken in hand. The "parish" of Poona contains an area of no less than 5,099 square miles, in which resides a population of 907,235 inhabitants. Of these, the Brahmans number 40,000, the Vishnow 45,000, the Mohammedans 15,000, the Mura-thas 700,000, and Low Caste inhabitants 7,235. Among this overcrowding mass of heathen, the native Christian congregation numbers but 122 persons! Truly, "the Harvest is plenteous" in our Indian dioceses; well may the Church at home unite in earnest prayer to "the Lord of the Harvest to send out labourers unto His Harvest."

Writing from Poona on the 21st of December, Mr. P. A. ELLIS reports his arrival in a letter which thus describes his outward voyage:—

"We had a rough time of it, and have indeed reason to be very thankful for our safe arrival, for our ship had a dreadfully narrow escape

in the Red Sea, where, about 250 miles from Suez, are two rocks called 'the Brothers,' and our ship was pulled up when the prow was within a *few feet* of one of these rocks. It was a calm, starlight, but hazy night, and nearly all the passengers were on deck when the alarm was given; though the engines were reversed, it was some time before the ship stopped, and destruction seemed almost inevitable, at least for the ship, as we appeared almost to touch the rock. The boat at last stopped with a dull shock, and though the officers declare it was due to the reversal of the engines, most of the passengers believe we ran on to a bank of something soft in front of the rock. I need not attempt to describe the scene which ensued, the fainting and crying of ladies, shrieking of mothers to get their children on deck, and the men beginning to cut away the boats and taking up their stations in readiness. The ship began to go astern immediately after the shock, and we were soon far away from the rock, and began to breathe with less excitement. . . . We had about seventy passengers, among whom were the Revs. Sharpin, Beale, Rivington, Goreh, and French; also Mr. King for Mission work, four Swedish Missionaries, three lady workers from America for Zenana school work, and six Sisters. We had daily matins and Sunday matins and evensong when the weather permitted, which were pretty well attended. . . . There is room for an immense work in this great place, the centre of Brahmanism in this part, and swarming with people, while nearly every house has its idol, many of which are horrid to look at."

We regret to hear that one of the Wantage Sisters has died of fever at Poona.

Statistical returns have also been received from the Rev. CHARLES GILDER (Sonapore Mission), the Rev. J. S. DIAGO, Tamil Missionary in the City of Bombay, the Rev. ALFRED GADNEY (Kamatipura), and the Rev. C. LEDGARD (St. Paul's, Kamatipura). To all of these returns there is one common feature, namely the record of conscientious perseverance in the routine of Mission duties, in the midst of overwhelming work that yet remains to be done.



COLOMBO.

COLOMBO CITY.

THE *Ceylon Diocesan Gazette* for the 5th of January contains the announcement—among other intelligence—of an Ordination held by the Bishop in COLOMBO CATHEDRAL, on Sunday, December 23rd. After a sermon by Archdeacon MATTHEWS, two candidates for the diaconate were ordained by the Bishop—the Rev. F. MENDIS and the Rev. T. B. ROBERTSON. Mr. Mendis was licensed to the

curacy of Morotuwa, and Mr. Robertson to the curacy of Kandy, and to the position of Acting Principal of the Training College for Singhalese Masters.

At a meeting of the Diocesan Fund Committee, held in the vestry of St. Peter's Church on December 20th, a grant of Rs. 250 per annum was unanimously voted in aid of the maintenance of the Rev. E. C. LA BROOY, who had for many years officiated in the diocese as S.P.G. Missionary and Colonial Chaplain.

At the same meeting a grant of Rs. 500 was made to the Rev. A. DIAS, S.P.G. Missionary at MATURA, for the extension of the Mission. A similar grant was voted for the Rev. G. H. GOMES, for Missionary extension at BADULLA.

The *Gazette* contains the full text of recent correspondence between the Bishop of Colombo and the representatives of the Tamil Coolie Mission. The correspondence has issued, as our readers are probably aware, in what appears to be a settlement of the differences of which the Church has heard so much of late; and we trust that the Church Societies in the island may now be in a position to further the cause of Christ and His Church with hands unfettered by any sectarian prejudice.

The Bishop of Colombo held a series of confirmations during the month of November last. On Sunday the 4th, in the Singhalese church of All Saints', Colombo, fourteen persons were confirmed. The Sunday following, confirmations were held, in the morning at the Portuguese church of St. Paul, Colombo, and in the evening at the Tamil church of St. Thomas, when fifteen and twenty-two candidates respectively were confirmed. The *Gazette* aptly remarks, "It is worth noticing that during this week the natural course of his duty as Chief Pastor of the Anglican Church in this island has called upon the Bishop to officiate and preach in four languages. . . . And it cannot be without satisfaction that the races committed to his charge have seen his Lordship able to comply with the demands thus made upon him." On the 16th the Bishop confirmed five candidates in Christ Church, Galle Face, and on the 17th ten were confirmed in the church of St. John, Panatura. On the following Sunday forty-four were confirmed in the church of Holy Emmanuel, Morotuwa.

KOTAHENA.

In the *Mission Field* for December was printed (pp. 592, 593) an

account of the *Bishop of Colombo's Special Fund* for Missionary extension.

The first on the list of stations assisted out of this fund is KOTAHENA, from which the Society has received the report, dated 31st October, 1877, of the Missionary in charge, the Rev. C. DAVID. This report is encouraging in every way, with the exception of a reference to the extreme unhealthiness of the previous season, which had seriously interfered with the number of those who were able to attend the various Church services.

The new schools have proved a great success, and Mr. David is to be congratulated on their completion.

PANATURA.

At PANATURA, the Rev. F. DE MEL has continued to hold the usual services in each of the churches under his charge without interruption, while the congregations have gradually increased.

"It is highly gratifying," observes Mr. De Mel, "to remark that Buddhists attend our services more frequently than they used to do, which shows that Christianity is undermining the old beliefs." Mr. De Mel believes that many of these Buddhists are Christians at heart, who only refrain from an open profession of belief owing to impediments thrown in their way by friends and relatives. The number of communicants in the Mission is at present 52, all of whom Mr. De Mel believes to be leading consistent Christian lives. The schools throughout the District appear to be in a satisfactory state. Mr. De Mel hoped that the new church at Nallorowa would be completed in a short time after writing his report.

MANAAR.

Among the many sufferers from the unhealthiness of 1876-1877 was the Rev. R. EDWARDS who, since 1852, has had charge of the Mission of MANAAR. Although Mr. Edwards was occasionally prevented by ill-health from performing his pastoral duties, yet the Church's services have been continued, with this exception, regularly throughout the year, both at the Fort Church and at the Court House. Mr. Edwards is very anxious to form a school for the Church of England Christians, "which," he says, "is very necessary. . . . The Romanists and schismatics have schools here; and if our children have none, they must necessarily go over to one or the other."

PUTLAM.

The Rev. T. MORTIMER, writing from his Mission of PUTLAM has, like most of his brother Missionaries elsewhere, suffered severely from the climate last year. During June and July he was quite prostrated, and the ordinary duties of the Mission were chiefly performed by laymen. Despite this interruption, however, the work of the Mission has been blessed with every sign of success. Mr. Mortimer's report is full of proofs of this; some of them well deserve to be recorded, and we regret that our space prevents their reproduction in our pages. A remarkable feature in Mr. Mortimer's Day-school at Putlam is found in the fact that not only are the Tamil and English languages taught to the scholars, but Latin, Greek, and even Hebrew also. One student of the last-named language had advanced far enough in it to be able to read a chapter of Genesis fluently in the original.

MATÁLÉ.

From MATÁLÉ, the Rev. W. HERAT regrets to send a less hopeful report than usual. "The progress of my Mission," he writes, "is anything but satisfactory. There were only three adult baptisms and eleven infant baptisms. . . . The communicants were not so regular as in former years." But the *schools* of the Mission appeal to be in an encouraging state,—the Sunday-school being exceptionally well attended.

TANGALLA.

The unhealthy seasons last year have seriously affected many of the Mission districts in Ceylon. Among the worst sufferers is the Rev. E. EDRESINGHE, of TANGALLA. "Cholera and fever of a bad type broke out about December, 1876, and continued their ravages till nearly the end of June." Happily, the work of evangelizing the people has been carried on with good results, notwithstanding all drawbacks. Schools and church seem alike flourishing; and Mr. Edresinghe concludes his report in these very hopeful words:—

"It may be said, I trust, that the S.P.G. has in this Mission of Tangalla a sure footing which, a few years back, seemed very doubtful; and the success of the Mission in my humble opinion, must depend chiefly on the encouragement given to the Mission for continuing and extending the work by means of schools."

KOLLUPITIYA.

After a detailed account of the vicissitudes of his Mission in previous years, the Rev. H. WIKKRAMANAYAKE proceeds in his report of the KOLLUPITIYA district, to give a very encouraging statement of the various Mission organizations under his charge.

Of his Singhalese converts he writes as follows :—

“ The Singhalese congregation is formed chiefly, or rather altogether, of Dhoby or washer-people. They are a very poor and hard-working class of people. Many of them are very sincere Christians, and a great many of them are very regular in attending the church in the morning, and they very freely and willingly too give their mite when money is required for any church purposes.”

GALKISSE.

The Bishop of Colombo having arranged for an allowance for the maintenance of a catechist and reader at the Mission of GALKISSE, the Missionary there—the Rev. C. SENNANAYAKE—reports that Evangelistic work is being carried out with more vigour and more successfully than in former years. The Church services are conducted with greater regularity, and are better attended, while the five Sunday-schools of the Mission are showing signs of great promise. Sixteen day-schools are connected with the Mission, and under the recently adopted system of Diocesan Inspection in Religious Knowledge, Mr. Sennanayake anticipates the best results.

The Rev. W. K. KELLY has undertaken the work of Honorary Diocesan Secretary, formerly held by the 'Rev. J. Bacon, whose valuable work and untimely death were noticed in the *Mission Field* of December, 1877 (page 590).



LABUAN AND SARAWAK.

SPEAKING of his experiences while on a visitation tour, made early in the year 1877, through the STRAITS SETTLEMENT, Bishop CHAMBERS writes :—

“ At Malacca, the catechist Inqsi seemed to be working more comfortably and satisfactorily, and, as always, brought some Chinese baptized within the year for confirmation. At Klang, the chief settlement of the

Malay State of Salangore, H. B. M. Resident, agreed with me that every community of Christians in these regions, however small, should try both to keep up Divine Service themselves and to spread the Gospel amongst the heathen round them. He received licence as a reader, and promised to do his best to maintain a Chinese catechist, especially if we could find one who would help him as interpreter.

"At Penang I had the pleasure of admitting to deacon's orders Mr. Belavendum Royappen, who has for six years done faithful work as a catechist amongst his Tamil fellow-countrymen here and in the adjoining province.

"During my return stay at Singapore, H. E. the Administrator laid the foundation-stone of the Mission house. This should be completed before Christmas."

The following account of an attempt that is being made to evangelise the criminal natives will be read with peculiar interest:—

"The outbreak in Singapore Criminal Jail two years ago, when the superintendent and others were murdered, disclosed the desperate temper of many of the Chinese prisoners. Major Gray, the present Superintendent of prisons in the Straits Settlements, has recognised the existence of a means for delivering the chief of sinners from despair. He employed first our Mission schoolmaster, and then afterwards a Chinaman, who was formerly a catechist, to tell the prisoners of the hopes and helps and motives for better things held out to us by the Gospel. Though, amongst the 600 Chinese and other prisoners in the criminal jail there are yet to be found individuals who attempt either to commit suicide, or to fell a sentry or a warder with hoe or sledge-hammer,—still Major Gray, in his report to Government published in the *Gazette* of May 11,—and I think his words deserve a circulation wider than that of the *S. S. Government Gazette*,—is able to say:—'There is a very great change in the spirit of the convicts in the Singapore Criminal Prison, and this is attributed to the diffusion amongst them of the knowledge of that which alone has the power to regenerate fallen man—the Gospel of the Lord Jesus Christ!'"

After Whitsuntide, the Bishop returned to Sarawak, where an outbreak of cholera had just occurred, causing great anxiety to all connected with the Mission.

In July, the district of the Saribas river, was visited. Here the Bishop was joined by the Rev. J. PERHAM, and Mr. Holland, of whom the Bishop writes: "I saw enough of him to predict that he will prove a popular and useful Dyak Missionary."

A month later, the Bishop went up the river Samarahan to Bukar, where he found the Rev. E. B. SHEPHERD, building his own "Parsonage."

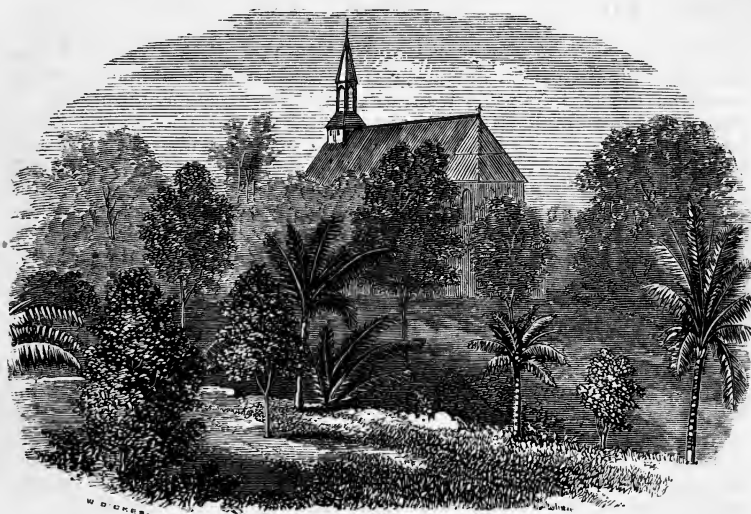
In September, Lundu was visited, and here the Bishop found the Rev. J. L. Zehnder far from well, owing to the prevalence of cholera in his district.

The Bishop's report concludes with an interesting account of a

short visitation tour which was completed shortly before his letter was written. The Bishop writes of his return journey :—

“I was too tired to have attempted to walk back on this day had not arrangements been made by the Dyaks for occasionally carrying me. I cannot say much for my first Missionary journey in this fashion. On Friday morning I examined and spoke to the candidates for confirmation, both those of Quop and the young man who had accompanied us from Sentah. At night the pretty church was lighted for the Confirmation Service.

“Early on Saturday morning the newly confirmed made their first communion. Altogether I communicated fifty-five persons. Immediately afterwards I started to walk to the landing-place. I had given orders for



CHURCH OF S. THOMAS, SARAWAK.

the boat to be taken at high water down to a point whence it might proceed at low. The boatmen had neglected to do so. They now dragged the boat some way over the gravel. Then we waited for the night's flood. Paddling with the tide against us, we did not reach the main river until it had just made ebb. So with difficulty we arrived at Kuching at four o'clock on Sunday morning, tired enough of our very crank boat."

BANTING.

A very interesting report of his work at the Missions of BANTING and KRIAN has reached the Society from the Rev. J. PERHAM. Writing under date 30th September, 1877, Mr. Perham says :—

“I have now been residing at Banting about four months. Soon after

my arrival Mr. Holland came, who has since been ordained deacon. He is progressing in the language, and is able to assist me in the services. In June I visited Krian, and in July the stations on the Saribas river, where confirmations were held by the Bishop. I took Mr. Holland round with me to see the different stations and centres of our work. The house here, for which the Society made a grant, is in building, and will soon be finished; and then one of my great obstacles to the general work will have passed, and we shall be free to devote all our energies to Missionary work. Our congregations have been fairly good and regular, and I think the services have improved in singing and heartiness. I am about to have celebrations of the Holy Eucharist every Sunday."

Speaking of the difficulties of providing for the wants of Christian families scattered at great intervals throughout the district, Mr. Perham says:—

"I have thought that a church-tent, which the Missionary could take about with him in a boat, and put up and take down without much trouble, would be the best thing to work with in order to supply the means of worship and sacrament to isolated Christians and places. In Dyak houses worship cannot be conducted with anything like propriety and decency, where dogs and fowls and crying children and creaking doors make up an important part of the surroundings. A service perhaps of evening prayers may be said, but the uninstructed and heathen are inclined to look upon that as a form like a performance of the 'manangs' when charming away sickness; and not unnaturally so either, for all their public forms and ceremonies are recited on the common veranda, without any approach to reverence, talking and laughing and a hundred other things going on in full swing all the time. To administer the Holy Sacrament in such places is well-nigh impossible; even where a whole house is Christian the disadvantages are many, and it is to be resorted to only as a very exceptional proceeding; but when the great majority are not Christians (which is the case with the places I am speaking of), it cannot be attempted. With the tent the Missionary would take his church with him, and be able to administer the Church's ordinances, and thus, I would fain hope, would keep alive faith and life in those already Christian, and prevent their falling away.

"Day-schools cannot be relied upon for any success. Among Dyaks there is but little authority and discipline in matters which are beyond the ordinary routine of daily life, and a boy will come perhaps one day and stay away a week, and then come again for a day or two, upon which system nothing can be done. A father will say in the morning, 'Go, and learn, son,' and away the son will go, but on the way he meets some companions, who persuade him to play tops with them. Tops have more immediate interest for boys than school, and so the young urchin never presents himself at the Mission at a time when any teaching is going on. But living with us they will submit to discipline and make progress in learning. Now living with us means that we feed and clothe them. The rajah, who is very anxious for the elementary education of Dyaks, has promised me help in this work, and so has the Bishop. When the new house is finished, I shall try to obtain more boys, and Krian and Saribas will, I hope, supply us with some for certain periods in the year. May I not appeal to the Ladies' Association to help me in the matter of clothing? We should be very thankful to receive trousers of all sizes, made of any

common strong material, simply to tie round the waist with a string, and with jackets of the simplest make, suitable for boys from little to big.

"Banting is now our working centre for Banting, Saribas, and Krian, and I hope, with Mr. Holland's assistance, to keep up a regular visitation of all the stations, and also to get the catechist to come here at certain intervals for further instruction and reading, with the view of making more efficient workers among their own people, and so by degrees to develop native churches, with native pastors, rather than congregations depending upon the constant presence of Europeans. But this is looking forward and not reporting; however, that is our aim. With two Europeans there will be one to remain here to keep charge of what school we have whilst the other is away—no unimportant matter."

Among the *Occasional Papers from St. Augustine's College* is one (dated 15 December, 1877,) which contains a letter from the Rev. J. HOLLAND, who (27th September, 1877,) reports to the Warden his first experience in Mission work at BANTING.

"Whilst I am writing (it is almost midnight) all is still and quiet, save for the dismal wailing for the dead which sounds upon the midnight air. It is a poor woman wailing all alone for her husband. She is too poor to hire the professional wailers. They came for me to see him just before he died, but it was too late to do him any good; I saw that he was dying, and beyond human help. My slight knowledge of medicine is very useful, but especially the surgery I learnt in the hospital in Manchester, as there is scarcely a day passes without my having to attend some severe cut, bruise, or other accident. I have sometimes as many as twenty cases on hand at a time, so that I have quite a practice. It would be well if all Missionaries coming out here could attend a course of lectures and walk one of the large hospitals, as we are here about 100 miles from a doctor, and sometimes more than 200. There is no greater help to a Missionary, among an uncivilized people, than being able to relieve them when in pain.

"On the 6th of June Mr. Perham and I set out from here, to visit his old Mission at Sebutan or Krian. The people were glad to see their old pastor again, and gave him a very hearty welcome. On the Sunday we had a fair congregation, and a very hearty service; the people here both sing and respond better than our Banting Dyaks. We had a good attendance at Holy Communion, which the people received with great reverence.

"On the 7th, Saturday, we arrived at Serni, a small village on the Saribas, and stayed in the catechist's house. On Sunday Mr. Perham celebrated Holy Communion in an old house in which an old blind man lived all alone. There were a fair number of communicants. The catechist's wife here makes good use of her spare time, in teaching a class of young women and girls to read. She herself reads very fairly, and altogether she is a very good example of what Christianity and education can do in elevating a savage race. We walked across to one house after dinner and found on the rui (or veranda) a large torch burning, made of a bamboo filled with resin, and sitting round it three young men, and four or five young women, some of them reading the Gospel of St. Luke, and others their spelling books. It was a strange sight, but yet a pleasant one, to see these young people peacefully reading the Gospel, and a great contrast to what it was a few years ago, when,

knowing, as they then knew, that there were some Banting Dyaks in the neighbourhood, they would have been hunting for their heads. These things speak for themselves, and any one who has read of the Saribas tribe in the life of the late Sir James Brooke, will be able to form some sort of an idea what a great power the Gospel of Christ has had, and what a great change it has wrought among these people."

KUCHING.

From KUCHING, the Rev. W. R. MESNEY regrets to report that no addition was made last year to his Christian congregation by the baptism of any adult. Mr. Mesney ascribes this result chiefly to the mercenary character of the Chinese, of whom he writes that "Money and money-making seems to him to be all that they *can* and *do* think about."

One great need Mr. Mesney speaks of is that of a really good *Swatow-speaking* catechist, as hitherto the Mission work has chiefly been carried on among the "Kay" clan of the population, whereas it is the former class that is increasing in numbers; so that the Mission work is more or less at a standstill at present.

Under the new master, the school at Kuching had greatly improved in all respects, though an outbreak of cholera had taken off some of the most promising scholars, and kept the Missionary in constant anxiety.

BUKAR.

The Rev. E. B. SHEPHERD writes hopefully of his work at BUKAR, where the Bishop visited him early in the year (as already mentioned) and found him in a much improved state of health. On that occasion, Mr. Shepherd was engaged in building his house,—“which had a roof,—not half the floor put down, *no sides* (!) and no furniture.” The visit of the Bishop was productive of much immediate good, but Mr. Shepherd was disappointed at finding that the Dyaks gradually fell away after the Bishop left, though they had listened with apparent interest to his words. With the help of his catechist, SI KADIANG, Mr. Shepherd was ultimately successful in reclaiming his flock, and the number of those who were now anxious to be taught was almost greater than Mr. Shepherd could provide instruction for.

QUOP.

Successful results are reported from QUOP by the Rev. C. AH LUK, native pastor. These results were in part negatived by that apparently ubiquitous calamity, the cholera; but with the help of

several native readers, work among the Dyaks here and at SENTAH seems to have made very encouraging progress. The number of the congregation at Quop (out of a population of 5,000) is 137, of whom 55 are communicants; at Sentah, 40, with 15 communicants. Eighteen adult baptisms took place during the year, and 15 persons were confirmed.

SINGAPORE.

It is gratifying to find from the report of the Rev. W. H. GOMES that his work at SINGAPORE is progressing steadily. A catechist has been secured for the new Mission at JURING, and his services appear to be of great value to Mr. Gomes. Mr. Gomes had visited the Mission at MALACCA, which, although numerically scarcely equal to what it had previously been, was in a very satisfactory condition.



CHINA.

REPORTS OF REV. C. P. SCOTT AND REV. M. GREENWOOD.

ACCOUNTS from the Rev. MILES GREENWOOD and the Rev. C. P. SCOTT contain the record of their first experiences as "pioneers" of Christianity in districts of North China which have hitherto been unvisited by any Christian Missionary. Although both Mr. Greenwood and Mr. Scott have now been in China for some time, it has nevertheless been impossible for them, until a comparatively recent date, to do more than acquire some degree of familiarity with the language and the habits of the Chinese. The present reports indicate that the Missionaries have now resolved to adopt an attitude more directly aggressive; and both the letters alluded to are proofs of the success that has attended that resolve. Guided by considerations based upon their own past experience, and acting upon the advice of a General Missionary Conference held at Shanghai in May, 1877, Mr. Scott and Mr. Greenwood started last October upon a tour of evangelistic work in districts to which the Gospel had never before penetrated. The details of this tour are replete with interest, and exhibit very clearly the fertility of the soil in which the seed of the Gospel was thus for the first time sown. A portion of Mr. GREENWOOD'S report will appear in the forthcoming S.P.G. Annual Report; and we must content ourselves with the following extract from Mr. Scott's letter,

describing the tour. The letter is dated Chefoo, 21st November, and in the course of it Mr. Scott writes :—

“Mr. Greenwood and I started on the 2nd Oct., taking with us my teacher Ma. He is not, I am sorry to say, a Christian, but is friendly and very helpful, and we thought that on our first expedition it would be better to have a native with us. The travelling is very rough, and so we did not advance any great distance, 500 li (about 180 miles), in all. We made for a city, a short distance from the main road, which has for the most part been passed by by foreigners journeying to the capital. The interest and curiosity increased as we got further from these parts, and though we were mostly on well-travelled roads, towards the end of our journey we usually found listeners. At one place where we spent two Sundays, one going and one returning, there seemed some real interest amongst a few people, who came in quietly in the evening and talked for an hour or two. We were not the first Missionaries who had been there. On our arrival at the city we did our best to preach to the people who congregated in the inn-yard to see us, and also the groups who gathered round us as we walked out each day in the country. One elderly man, apparently a respectable teacher, seemed really glad to have fallen in with some teachers of Christianity, and expressed a definite wish to become a Christian. It was arranged that he should come to Chefoo to reside with us for a month that he might receive instruction, but as so often happens, he has not appeared. We hope to be able to seek him out in the spring, and to find out what has hindered him from coming. We were out twenty-six days in all, and came back feeling thankful at having made a beginning, however lame and halting a one. We shall try to take a two months’ tour in the spring.”

With regard to arrangements for the winter months, Mr. Scott and Mr. Capel (who was devoting himself to the acquisition of the language and to his preparation for Holy Orders) proposed remaining at Chefoo, where the native chapel would be used by them for Mission purposes. As to his own movements, Mr. Greenwood writes :—“I expect to be in Foosan on the week days, and in Chefoo on Sundays. Foosan, I fear, is not very hopeful; there is neither opposition nor encouragement. But having taken the rooms I took last year, and the yard in which they are situated, I hope to hold services for the natives two or three times a week.”



JAPAN.

BISHOP BURDON—REV. H. J. FOSS—REV. A. C. SHAW.

A LETTER has been received from BISHOP BURDON, dated “PAKKOI, Oct. 3, 1877,” in the course of which the Bishop says that he has come to Pakkoi in the hope of being able to

establish a Mission there. It is in the extreme west of the province of Kwangtung, at the head of the gulf of Tongquin:—

“It is, therefore,” continues the Bishop, “a long way from places hitherto reached and will make a good base of Missions for a very large region, if only we can make good our position and can get our supplies (of money chiefly) easily. I have brought two or three Christian Chinese with me, and they have hired a house and are living in it. I hope to live in it with them ultimately, but I dare not show myself in the neighbourhood as yet. I am living temporarily in the British Consulate by the very great kindness of the Consul.”

Writing from KOBE, 30th Nov., the Rev. H. J. Foss announces the baptism of the first Japanese brought by the joint ministrations of Mr. Plummer and Mr. Foss to own his belief in Christianity. This, the first fruits of their Missionary zeal, is very gratifying. The convert was none other than Mr. Foss’s teacher, by name Mas-achika Twata; he was baptised on the 26th November, in the little church at Kôbe, whence he took his departure into the country for a couple more years of study. Mr. Foss trusts that the Church’s prayers may follow him; for “though his faith seemed very intelligent and true, yet, being at once removed from Christian intercourse his temptations may be great.”

A statistical return is forwarded by Mr. Foss, tabulating the results of the Mission up to the 28th of November. From it we gather that the work is progressing, if *slowly*, at least *certainly*. The congregations at the Japanese church appear to vary considerably, ranging from the presence of none but the Missionaries’ own servants, up to thirty or more. At the English church the variation is equally great,—from 25 to 200.

A very encouraging letter has been received by the Society from the Rev. A. C. SHAW, dated TOKYO, 28th Dec. The contents of this letter are so bright and hopeful that they must be allowed to speak for themselves:—

“St. Andrew’s Day was a profitable one with us. A celebration in the morning; and in the afternoon all our Christians met together for a prayer-meeting at Bishop William’s new church; over sixty attended, brought together from the three American stations, Mr. Piper’s (C.M.S.), Mr. Wright’s, and my own, and the gathering was a very interesting one. It was conducted almost entirely by the Japanese themselves, and just before the close we all stood and repeated the Apostles’ Creed together. Over thirty of my own Christians attended, though the distance was five miles.

“Christmas Day has been also a blessed day with us. Our little chapel

was beautifully decorated, the Christians working with much zeal. We had an early celebration at 8 A.M. and the regular service at 9; there was hardly standing room in any part, even the stairs were lined, and yet in all the throng there was scarcely one who was not either a Christian or a catechumen. It was certainly a sight to make a Missionary's heart glow with thankfulness and joy, so many simple earnest souls gathered in, let us pray for ever, into Christ's fold. After the lesson it was my great joy to admit twenty-three new members into our little flock by baptism. Most of them were middle-aged people, some quite old, and the sexes were almost equally divided, the number of the women being in the preponderance by one, rather an unusual fact. Among the number were two doctors and one blind man; the latter had during his probation as catechumen learnt nearly the whole Gospel by heart. He is the second blind man I have baptised, and I have two more as catechumens."

Mr. Shaw suggests the desirability of publishing one of the Gospels in raised type for the use of the blind converts. "Blindness," he tells us, "is peculiarly prevalent in Japan; and again and again I have had to refuse to teach sufferers to read the English Gospel, copies of which in the raised characters can be procured here."

On Christmas Day, in the afternoon, a distribution of alms in the shape of rice, purchased by the proceeds of offertories at the Holy Communion, was made to the deserving poor. Each person received enough rice for about ten days. A catechist stood by and explained to the recipients the facts of the Saviour's birth, and how these alms were the practical fruits of His teaching. In the evening a tea was given by Mrs. Shaw to all of the native Christians who could come.

Congregations in England might take a lesson from the following facts, mentioned by Mr. Shaw in relation to his congregation of English residents at Tokyo:—"On the Sunday following St. Andrew's day, the offertory—as usual, for the S.P.G.—amounted to 12*l.* On Christmas Day the offertory of 10*l.* was for the China Famine Fund, *The congregation does not, I think, average thirty persons.*"

The following incident is well worth recording:—

"Can you tell Mr. Whitworth (St. John's, Hammersmith), who so kindly sent me 5*l.*, that at the very moment the letter containing the draft was put into my hands, I was prayerfully considering the duty of undertaking the education of a dear earnest Christian boy and training him, if it be GOD's will, for the ministry? I have so many calls on my resources in connection with my work that I did not feel I ought to undertake anything more. . . . I could not but look upon it as a direct sign from GOD. Such things are very encouraging, both to the giver and to the receiver."



THE LATE REV. J. F. KEARNS.

THE heavy blow which has struck the Church's Missions in South India, in the death of the Rev. J. F. KEARNS, was noticed in the January number of the *Mission Field* (page 52). A few particulars, since then communicated to the Society, give some further idea of how much has been^d done for the cause of CHRIST by the life and labours of this devoted servant of GOD.

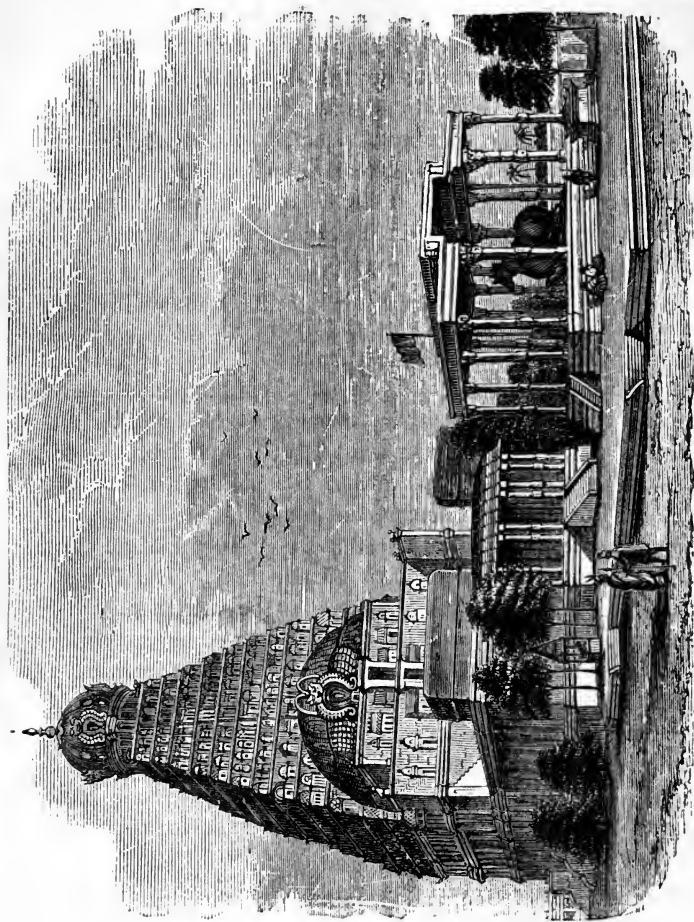
Mr. Kearns had been in somewhat failing health for several months. On Sunday evening, December 9th, 1877, he sat up to dinner, and in the same night (early on December 10th), his spirit passed away. During the last few hours he was unconscious. One who knew him well writes, "He died literally worn out in his Master's service."

An Address of sympathy with Mrs. Kearns in her great trial has been signed by the Missionaries, the native clergy, and the Madras Diocesan Committee agents in Tinnevely, and sent by Bishop Caldwell, with a kind letter of sympathy from himself. The Address expresses a conviction that the memory of Mr. Kearns will long survive as that of one of the most zealous and laborious Missionaries. The natives in particular, the Address adds, will long remember him as a most sincere and energetic friend.

Nor was the respect and affection which people of all classes felt for Mr. Kearns limited to his Christian flock. Her Highness the Princess of Tanjore directed a letter to be written on the 10th of December, in which, after expressing exceeding sorrow for the lamented death of Mr. Kearns—a most intimate friend and adviser—Her Highness asked to be allowed to perform the funeral ceremonies at her own expense. The grandfather of the Princess acted with the same recognition of merit on the death of Mr. Swartz. The kind offer of the Princess was cordially accepted: and a tablet is to be erected by Her Highness in the church, bearing the following inscription:—

"To the glory of God, and in memory of the Rev. J. F. Kearns, Missionary, who laboured in the S.P.G. Missions in Tinnevely and Tanjore for seven-and-twenty years. He died Dec. 9th, the 2nd Sunday in Advent, 1877, aged 52 years. While in his Master's service, fighting on with failing strength, worn out with years of toil, his spirit passed away."

"I heard a voice from Heaven, saying, unto me, write, From henceforth Blessed are the dead which die in the Lord, so saith the Spirit, for they rest from their labours."



THE GREAT TEMPLE AT TANJORE.

"This tablet is erected by Her Highness Bayne Sahib, Princess of Tanjore."

An immense concourse of native Christians attended the funeral. The service was said by the Rev. W. H. KAY, Missionary at Combaconum.



ST. PAUL'S MISSION HOUSE, BURGH-LE-MARSH.

A PAPER which appeared in the *Mission Field* of February, 1876, entitled "Missionaries from a New Source," gave expression to the deep regret generally felt, that of all Christian communities, the Church of England alone checked the aspirations and rejected the devotion of poor men whom GOD had called ; but for whom, unless they possessed very unusual ability or influential friends, a place was rarely found in the ranks of her recognised workers. By the opening, on the Feast of the Conversion of St. Paul, of the Mission House at Burgh, that reproach is now, by God's blessing, in some measure removed from us. The Bishop of Lincoln is Visitor, and the Rev. T. Skelton, late Fellow of Queen's College, Cambridge, Missionary of the Society at Delhi, and afterwards, till his health failed for all purposes of work in India, Principal of Bishop's College, Calcutta, is Principal of the Mission House. If anything more is needed to give hope of useful work it is the fact that the students for whom the College is intended are men or lads who, from their outward circumstances, have never been softened by that "easy and self-indulgent life which [as Bishop Wilson remarks in his *Sacra Privata*] is everywhere condemned in Scripture." While some students may pass, from the Burgh Mission House, to St. Augustine's College, Canterbury, others may probably go out to work as artizan catechists. The Warden of St. Augustine's preached at the opening of the Mission House. The very beautiful Dedication Service was said by the Bishop of Lincoln, who had himself prepared it. The Mission House contains, at present, six students. Contributions are much needed, and will be gratefully received by the Rev. J. H. Jowitt, S. Mark's Vicarage, Holbeach. They who are engaged in this good work ask to be remembered in the prayers of the faithful.



CONSTITUTION OF THE BOARD OF EXAMINERS.

PREVIOUS to the year 1846 the selection of candidates for Missionary work in connection with the S.P.G. was entrusted to a small Sub-Committee of the Standing Committee who were known as the "Candidates' Committee."

In 1846 at the request of its members the Candidates' Committee was remodelled, and the following Bye-law was inserted in the Annual Report for that year :—

"That, except in the case of persons being selected by a Bishop of one of the Colonial Dioceses, or his Chaplain or Commissary, no candidate for any Missionary or Scholastic Appointment be accepted by the Society without a recommendation in writing from a Committee of five Clergymen, to be nominated annually by the Archbishops of Canterbury and York and the Bishop of London for the time being."

In 1850, the above Bye-law was altered, and the two following were inserted in the Report of that year :—

"1. That a Board of Examiners, consisting of Five Clergymen, be appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates for Missionary appointments; and that no candidate be accepted by the Society without a recommendation in writing from the said Board.

"2. That the Standing Committee be empowered to dispense with the foregoing Rule in the case of candidates selected by one of the Colonial Bishops or his Commissary."

In 1854 the second of the Bye-laws mentioned above was cancelled, and the first alone has remained in force to the present time in the following slightly amended form :—

"That a Board of Examiners, consisting of Five Clergymen, be appointed annually by the Archbishops of Canterbury and York, and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves in this country for Missionary appointments; and that no candidate, so appearing, be accepted by the Society without a recommendation in writing from the said Board."

The Society, in its Printed Regulations 3 and 4, has provided for the case of clergymen resident or born in the Colonies and whom a Colonial Bishop desires to place on the Society's list :—

"In the case of a Missionary *not sent from this country* the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended grant by a Colonial Bishop and Committee pending a reference made immediately to the Society.

"When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's list, the following particulars are to be sent to the Society :—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of Children. (6) References to clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case."

No Bishop has ever complained to the Society that the system has worked in a manner which has caused him dissatisfaction ; on the contrary, not a few of the Colonial Bishops still request that all candidates for work in their dioceses shall have the approval of the Board of Examiners, even when they do not look to the Society for their support. The opinion of the late Bishop WILBERFORCE on this system may be gathered from the following extract from one of his famous speeches in behalf of the Society :—

"Consider how a Missionary Society might, if it was so minded, spread peculiar opinions anywhere in the world ! How could it do so ? It might by choosing Missionaries of a peculiar character, who would explain common doctrines in a peculiar sense. That is the only way it could do so. Now, the Gospel Propagation Society, to avoid the possibility of such things, says that it will not leave to any committee, which might at any moment vary in colour, as all of us may, to have the last voice in the choice of our Missionaries ; but that they shall be chosen either by the Colonial Bishops in their own dioceses—then we remit the responsibility to them—or they shall be chosen by a Board of Examiners, clergymen of the Church of England, appointed by the Archbishops of the two provinces, and the Bishop of the metropolitan diocese. Is it possible for the wit of man to devise any scheme by which more certainly sectarian or ultra opinions of any kind can be kept out of the Missionary band than that adopted by this organisation ?"



REPORTS RECEIVED.

Reports have been received from the Rev. J. de Silva, T. Mortimer, and A. Vethacan of the Diocese of Colombo ; Miles Greenwood of North China ; J. M. Arnold, W. Bramley, and A. A. Dorrell of Capetown ; W. Meaden, W. Rossiter, and W. H. Turpin of Grahamstown ; W. A. Illing of Maritzburg ; J. Jackson and S. M. Samuelson of Zululand ; F. A. Broadbent of St. John's, Pondoland ; H. Whitehead and P. F. Cadman of St. Helena ; E. Rogers of Sydney ; A. J. Balfour and J. Kemp, of Quebec ; R. S. Cooper, A. E. Miller, R. W. Johnstone, and T. E. Sanders of Huron ; S. J. Hanford, G. S. Jarvis, W. Q. Ketchum, C. S. Medley, H. Neales, T. Neales, H. M. Spike, R. E. Smith, and A. H. Weeks of Fredericton ; T. Cook and W. C. Pinkham of Rupert'sland ; J. Abbott, F. W. Agassiz, J. Ambrose, R. Avery, F. J. H. Axford, C. Bowman, C. J. Brenton, R. F. Brine, P. F. Brown, C. Croucher, W. Ellis, P. J. Filleul, W. E. Gelling, W. M. Godfrey, F. B. Greateorex, C. E. Groser, H. H. Hamilton, A. D. Jamison, H. A. Jarvis, T. Johnston, J. A. Kaulbach, A. C. Macdonald, G. Metzler, J. T. T. Moody, D. Moore, E. E. B. Nichols, J. W. Norwood, H. L. Owen, J. H. Read, J. O. Ruggles, T. Richey, J. P. Sargent, R. Shreve, D. Smith, W. H. Snyder, H. Stamer, G. Townsend, and T. H. White of Nova Scotia ; E. Colley, C. Ellingham, J. Godden, J. C. Harvey, R. M. Johnson, J. Kingwell, J. Lockward, C. Meek, W. Pilot, R. H. Taylor, A. S. Winsor, and T. M. Wood of Newfoundland ; J. Parry of Barbados ; W. H. Brett of Guiana ; and C. G. Curtis, Missionary at Constantinople.

ANNUAL MEETING.

THE Annual Meeting of the Society was held at 19, Delahay Street, on Friday, February 15, 1878, at 11.45 A.M. in compliance with the Order of the Society's Charter, the Bishop of London in the Chair. There were also present Earl Powis, Bishop Claughton, Bishop Perry, Rev. Dr. Currey, T. Turner, Esq., Rev. Canon Williams, *Vice-Presidents*; Col. Anderson, Rev. B. Belcher, A. Blomfield, F. Calvert, Esq., Q.C., Colonel Childers, R.A., Rev. B. Compton, W. Cadman, J. W. Festing, G. P. Pownall, Dean of Manchester, E. J. Selwyn, W. Trotter, Esq., Gen. Tremeneheere, Gen. Turner, *Members of the Standing Committee*; and the Rev. J. W. Alington, F. J. Ball, Antony Bathe, James Beeby, Esq., Rev. S. Benson, G. W. Berkely, H. Blackett, J. Boodle, Esq., Rev. V. G. Borradaile, R. H. N. Brown, C. Bull, W. W. Burton-Phillipson, F. J. Candy, Esq., Rev. N. G. Charrington, T. Copeman, Esq., Rev. T. Darling, Dr. Deane, C. Dent, Esq., Rev. R. C. Dickerson, R. J. Dundas, J. D. Dyke, J. J. Elkington, Dr. Finch, A. J. Foster, C. D. Goldie, O. Gordon, G. Greenwood, Marshall Griffith, Esq., Rev. J. J. Hannah, J. W. Horne, E. G. Houndle, Esq., Revs. W. W. Howard, C. Lane, W. H. Lyall, Capt. Malet, Rev. T. Outram Marshall, Herbert Mather, F. Murray, W. F. Neville, A. North, Esq., Rev. F. N. Oxenham, T. Peacey, C. R. C. Petley, Esq., Rev. C. R. Powys, J. W. B. Riddle, Esq., Rev. E. Shears, S. Smith, Hon. A. C. Stanley, J. G. Talbot, Esq., M.P., Revs. Dr. Townsend, R. Tweed, C. Knight-Watson, Esq., Rev. R. R. Watts, F. J. Wood, Hon. C. L. Wood, and Rev. J. H. Worsley.

1. Read Minutes of the last Meeting.

2. The Report of the Auditors was presented by E. M. Browell, Esq., and was accepted, and the thanks of the Society were voted to the Auditors for the great trouble which they have bestowed on the Annual Audit.

3. The Treasurer's Report for 1877 was presented by the Secretary; the Income for the past year was declared to be as follows:—

I.—GENERAL FUND:—	1877.			1876.		
	£	s.	d.	£	s.	d.
Collections, Subscriptions, &c.	74,225	9	0	73,216	14	6
Legacies	11,499	11	11	13,211	6	3
Dividends, &c.	4,733	2	5	4,322	9	3
	90,458	3	4	90,750	10	0
II.—APPROPRIATED FUNDS	28,651	2	1	10,283	19	0
	119,109	5	5	101,034	9	0
III.—SPECIAL FUNDS	29,329	3	6	35,871	17	9
	<u>£148,438</u>	<u>8</u>	<u>11</u>	<u>£136,906</u>	<u>6</u>	<u>9</u>

4. The Archbishop of Canterbury was re-elected President for the ensuing year, and the following, with the addition of the Bishop of Pretoria were re-elected Vice-Presidents:—

The Archbishops and Bishops of the Dioceses in England, Wales, and Ireland, the Bishops Suffragan of Nottingham, Dover, and Guildford, the Bishops of the Scottish Episcopal Church, the Bishops of Nova Scotia, Newfoundland, Fredericton, Montreal, Quebec, Toronto, Ontario, Huron, Algoma, Niagara, Rupertsland, Moosonee, Saskatchewan, Athabasca, Columbia, Kingston, Antigua, Barbados,

Guiana, Trinidad, Falkland Islands, Capetown, Grahamstown, Maritzburg, St. Helena, Bloemfontein, Mauritius, Sierra Leone, Calcutta, Lahore, Rangoon, Madras, Bombay, Colombo, Labuan, Victoria, Sydney, Newcastle, Melbourne, Ballarat, Adelaide, Brisbane, Grafton and Armidale, Goulburn, Bathurst, Perth, Tasmania, Christchurch, Auckland, Wellington, Nelson, Waiapu, Dunedin, Gibraltar, Missionary Bishops in Hawaii, Jerusalem, Niger, Zanzibar, North China, Kaffraria, Melanesia, and Madagascar, Bishops Abraham, Alford, Anderson, Caldwell, Chapman, Claughton, Hobhouse, Jenner, Kelly, Mackenzie, McDougall, Nixon, Perry, Ryan, Sargent, Staley, Tozer, Tufnell, Wilkinson, the Duke of Marlborough, the Duke of Buccleuch, the Marquis of Salisbury, the Earl of Devon, the Earl of Carnarvon, the Earl of Erne, the Earl of Chichester, the Earl of Powis, the Earl Nelson, the Earl of Harrowby, the Earl of Eldon, the Earl Beauchamp, the Earl of Redesdale, Viscount Stratford de Redcliffe, the Lord Rollo, the Lord Clinton, the Lord Overstone, the Lord Lawrence, the Lord Hatherley, the Lord Selborne, the Lord Coleridge, the Lord Hampton, the Right Hon. Lord John Manners, M.P., the Rev. Lord John Thynne, the Right Hon. Sir W. Heathcote, Bart., the Right Hon. W. E. Gladstone, M.P., the Right Hon. Sir Robert Phillimore, the Right Hon. Sir H. E. Bartle Frere, Bart., G.S.C.I., K.C.B., the Right Hon. J. R. Mowbray, M.P., the Right Hon. G. Sclater-Booth, M.P., the Right Hon. Gathorne Hardy, M.P., the Right Hon. J. G. Hubbard, M.P., Sir Walter C. James, Bart., Sir C. P. Hobhouse, Bart., Sir George Grey, K.C.B., Sir Henry Barkly, K.C.B., Sir W. W. Burton, Hon. & Very Rev. A. Duncombe, Dean of York, Very Rev. R. W. Church, Dean of St. Paul's, Very Rev. E. Bickersteth, Dean of Lichfield, Very Rev. J. West, Dean of St. Patrick's, Ven. R. W. Browne, Archdeacon of Bath, Ven. A. Grant, Archdeacon of St. Alban's, Ven. B. Harrison, Archdeacon of Maidstone, Ven. J. W. Stokes, Archdeacon of Armagh, Ven. A. Huxtable, Rev. John Edward Kempe, Rev. C. B. Dalton, Rev. B. Edwards, Rev. Canon Gregory, Rev. Canon Harvey, Rev. E. C. Woollcombe, Rev. Dr. Currey, A. J. B. Beresford-Hope, Esq., M.P., F. H. Dickinson, Esq., John Muir, Esq., Robert Pryor, Esq., C. Raikes, Esq., C.S.I., Thomas Turner, Esq., Loftus Wigram, Esq., Q.C., Philip Cazenove, Esq., R. Foster, Esq., Rev. Canon Bailey, Rev. Canon Williams.

5. The Bishops of the Episcopal Church in the United States of America were elected Honorary Associates.

6. P. Cazenove, Rev. J. E. Kempe, and H. Barnett, Esq., were re-elected Treasurers: E. M. Browell, Esq., C. J. Bunyon, Esq., and H. W. Prescott, Esq., were re-elected Auditors, and Algernon Strickland, Esq., was elected Auditor in the place of B. Lancaster, Esq., who has resigned.

7. The Rev. W. T. Bullock was re-elected Secretary, and W. F. Kemp, Esq., and Rev. H. W. Tucker, Assistant Secretaries, and Rev. G. C. Campbell, Honorary Secretary.

8. The thanks of the Society were voted to J. W. Ogle, Esq., M.D., and he was requested to continue his valuable services as Honorary Consulting Physician.

9. The Rev. B. Belcher, G. Frere, Esq., the Rev. Canon Duckworth, General Davies, the Rev. C. T. Procter, and Christopher Knight Watson, Esq., were elected members of the Standing Committee.

10. The following Diocesan representatives were accepted for the ensuing year:—

Lincoln—Earl Brownlow, Canon Venables; Exeter—Lord Clinton, Rev. F. Hockin; Canterbury—Rev. E. J. Selwyn, S. Wreford, Esq.; Chester—Rev.

E. Clayton, Colonel V. A. King; Ely—C. L. Higgins, Esq., Rev. J. J. Halcombe; Peterborough—Rev. A. Pownall, Rev. H. J. Thompson; Carlisle—Canon Prescott, F. A. Argles, Esq.; Hereford—Rev. Preb. Hill, W. L. Lowndes, Esq.; Manchester—Hugh Birley, Esq., M.P., Dean of Manchester; Norwich—Rev. W. J. Stracey; Salisbury—Rev. Canon F. Bennett, John Floyer, Esq., M.P.; Worcester—Hon. and Rev. H. Douglas, E. Chance, Esq.

11. The following gentlemen were elected as Members of the Continental Chaplaincies' Committee:—Rev. J. W. Ayre, B. Belcher, Canon Cazenove, Colonel Childers, Rev. T. Darling, Colonel Haygarth, Rev. F. S. May, Rev. J. H. Snowden, J. G. Talbot, Esq., M.P., Rev. Canon Wade, Rev. R. T. West, and T. Parry Woodcock, Esq. Mr. Darling further gave notice of his intention to move at the next Meeting for the addition to the above names of those of Rt. Hon. J. G. Hubbard, M.P., A. J. B. Beresford-Hope, Esq., M.P., J. C. Sharpe, Esq., and J. Wigan, Esq., and that the Bishops of London and Gibraltar be *ex officio* members of the said Committee.

12. The thanks of the Society were accorded to the following gentlemen:—

The Bishop of Antigua, Rev. C. T. Ackland, Rev. P. R. Atkinson, Rev. D. C. Abbott, Archdeacon Badnall, Rev. C. Baker, Rev. Canon Barry, D.D., Bishop of Bathurst, Rev. Canon Baynes, Rev. E. H. Blyth, Rev. E. C. Brace, Bishop of Brechin, Rev. C. Bull, Rev. J. Carry, Lieut.-Colonel Childers, Bishop Claughton, Rev. W. Crisp, Rev. W. Crossland, Archdeacon Daykin, Rev. C. Deane, D.C.L., Rev. Canon Duckworth, Rev. R. J. Dundas, Rev. A. F. Ebsworth, Rev. F. W. Ellis, Bishop of Ely, Rev. S. Endle, Rev. J. Fairclough, Rev. Canon Farrar, D.D., Bishop of Grahamstown, Rev. E. P. Green, Rev. W. Greenstock, Rev. Canon Gregory, Rev. F. B. Gribbell, Rev. J. Grisdale, Rev. J. Hawes, Archdeacon Hessey, Rev. A. C. Hoggins, Rev. F. Hopkins, Rev. S. C. Hore, Rev. W. T. Image, Rev. Blomfield Jackson, Rev. E. Jacob, Rev. E. H. Jones, Archdeacon H. H. Jones, Rev. W. H. Jones, Rev. W. S. Kennedy, A. S. Kenny, Esq., Rev. S. Kettlewell, Rev. B. Key, Bishop of Labuan, Rev. Dr. A. T. Lee, Archdeacon Lewis, Rev. H. C. Lory, Rev. C. J. Machin, Rev. Dr. Maclear, Rev. A. W. Macnab, Bishop Macrorie, Rev. C. J. Martin, Rev. Julian Moreton, Rev. J. H. Nowers, Bishop of Perth, Rev. W. Panckridge, Bishop of Pretoria, Rev. C. H. Rice, Rev. A. W. L. Rivetts, Rev. F. C. Roberts, Rev. T. Rooke, Bishop of St. Alban's, Rev. L. E. Shelford, Rev. C. Sloggett, Bishop Steere, Bishop of Sydney, Rev. A. R. Symonds, Rev. J. H. Thomas, Rev. J. Trew, Bishop Tufnell, Rev. L. Tuttielt, Rev. J. R. Vernon, Rev. J. P. Waldo, Rev. H. J. Wale, Rev. H. Waller, Rev. R. M. Weale, Rev. T. Wheeler, Rev. J. C. Whitley, and Rev. E. J. Wrottesley.

13. G. D. Oswell, Esq., B.A., Keble College, Oxford, was accepted as Tutor of Bishop's College, Calcutta, in the room of H. Fiennes Clinton, Esq.

14. The Rev. R. J. Dundas of Albury was appointed Organizing Secretary for the Archdeaconry of West Surrey.

15. The Secretary presented a Report from the Standing Committee, on the subject of Religious Instructions in Schools connected with the Society in India, and it was resolved that the further consideration of the subject be postponed until the next Meeting.

16. Resolved that in consideration of the disastrous fire in July last in the town of St. John, in the Diocese of Fredericton, by which the resources of the Diocese are temporarily crippled, a Special Grant of

£100 be placed at the disposal of the Bishop and Synod of that Diocese for the current year.

17. The Rev. J. Bridger was appointed Emigrants' Chaplain at Liverpool in the room of Rev. J. Lawrence, resigned.

18. Resolved that an additional Tutor be appointed at Codrington College, Barbados, with a stipend of £300 per annum.

19. Resolved that Mrs. Kearns, widow of the late Rev. J. F. Kearns of Tanjore, be allowed, in addition to her pension, the sum of £162 to be spread over the next two years for the education of her children.

20. The Society's Book of Regulations was laid on the Table in compliance with custom.

21. The Rev. T. O. Marshall proposed and the Rev. and Hon. A. Stanley seconded :—

"That the Board of Examiners be requested to inform the Society whether the Rev. C. S. Rivington, who has gone out to India to serve under Bishop Mylne, has been accepted or rejected."

On a division the Resolution was carried.

Col. Childers proposed and Rev. T. O. Marshall seconded the following Rider, which was carried on a division :—

"And if he has not been accepted that they be requested to state the reason why."

22. Archdeacon Sanctuary gave notice of his intention to move at the next Quarterly Meeting :—

"That the present Bye-law 9a on the subject of Diocesan Representatives be repealed, that Bye-law 9a, as it stood in the Report of 1875, be substituted for it, with the exception of the word "annually" in the last line but one, for which the word triennially shall be substituted."

23. All the members proposed in December were elected Members of the Society.

24. The following were proposed for incorporation in April :—

Dr. Wickham Legg, 47, Green Street, Mayfair, W. ; William Kinch, Esq., Deddington, Oxon ; Rev. F. P. Burnett, Steeple Barton, Oxford ; Rev. G. H. Lambert, Emmington, Tetsworth ; Rev. J. E. Colyer, Iffley, Oxford ; Rev. G. Carpenter, Chadlington, Enstone, Oxon ; Rev. G. C. Robinson, Benson, Wallingford ; Rev. E. Marshall, Sandford St. Martin, Oxford ; Rev. Jas. Avery, Merton, Bicester ; Rev. E. T. Green, Littlemore, Oxford ; Rev. S. York, Ascott, Enstone, Oxon ; Rev. C. W. Worledge, St. Mary Stoke, Ipswich ; Rev. S. Rundle, Stockleigh Pomeroy, Crediton ; Rev. R. C. Moberly (Ch. Ch., Oxon), Palace, Salisbury ; Rev. W. H. Draper, Middleton Stony, Bicester ; Rev. C. E. Hammond, 6, Park Villas, Oxford ; Rev. R. L. Baker, Ramsden Charlbury ; Rev. Alfred Earl, Fovant, Salisbury ; Rev. H. C. De St. Croix, Figheldean, Salisbury ; Rev. G. J. Cowley-Brown, St. Edmund's, Salisbury ; Rev. J. H. Maclean, Whiteparish, Salisbury ; Rev. Charles Hinxman, Barford, Salisbury ; Rev. E. B. Martin, West Grimstead, Salisbury ; Rev. F. G. Girdlestone, Landford, Salisbury ; John Chesshire, Esq. Birmingham ; Rev. S. E. Fennefather, Kenilworth ; Rev. A. V. Thornton, St. Mellion,

Cornwall; Rev. W. B. Caparn, 6, Clarendon Villas, Oxford; Col. Bagnall, Shenstone Moss, Lichfield; Viscount Kilcourse, Wheathampstead House, St. Albans; Rev. Canon W. Cooke, The Hill House, Wimbledon, S.W.; Rev. Precentor Daubeney, Theological College, Salisbury; Rev. G. H. Cholmeley, Dinton, Salisbury; Rev. A. H. Gray, Plaitford, Salisbury; Rev. J. H. Rawdon, Preston, Lancashire; Rev. H. A. Noel, St. Stephen's, Saltash, Cornwall; Rev. T. J. West, St. Mark's, Lewisham, S.E.; C. Julius Kessler, 7, College Park, Lewisham, S.E.; A. W. Young, Esq., 17, The Grove, Blackheath, S.E.; Rev. C. D. Sanctuary, Christ Church, St. Pancras; Rev. Prof. Watkins, King's College, Strand, W.C.



EDUCATION AT BISHOP'S COLLEGE, CALCUTTA.

THE Society has just received from Professor WESTCOTT the gratifying intelligence that the first two Students whom BISHOP'S COLLEGE, CALCUTTA, has presented for the *Preliminary Examination* of Candidates for Holy Orders at the University of CAMBRIDGE have passed successfully. Mr. Abraham Yesudian is placed in the First Class, and Mr. Prasonna Kumar Nundy in the Second Class.

Both these gentlemen are natives of pure race. They have never been in England, but have received their whole training under Principal Coe. They have had to grapple not only with the ordinary work of an English candidate for Holy Orders, but also with the preliminary difficulty of mastering the English language and using theological text-books in English. Their success is creditable to them, and also to the teaching staff of the College, who have thus proved themselves capable of training Hindoos up to the standard of attainments required from English clergymen.

The native clergyman may henceforth stand on the same footing as the English clergyman, not only, as hitherto, in respect of the gift of Orders, but also in respect of equality of professional attainments. It remains for the native congregations everywhere to place their own pastors on an equal footing with clergymen in England in respect of independence of pecuniary support from another country. The Native Pastorate Fund in Calcutta is very helpful towards this end. A self-supporting, self-governing "native church" is the object at which every Missionary society in England is aiming.



THE MISSION FIELD.

The field is the world. The seed is the Word of God.

APRIL 1, 1878.

EVANGELIZATION OF TRIBES THROUGH THEIR CHIEFS.



AMONG the suggestions made by the Rev. T. B. JENKINSON, of Springvale, to the Synod, held at Maritzburg in September, 1877, occurs the following, which seems to require some special consideration at our hands :—

“Another plan which we have in operation to a very small extent, is a sound and good one, and one which has its sanction from the example of Missionaries in early times ; I mean aiming at the outward profession of Christianity by a whole tribe through gaining the ear and heart of the chief. I would strongly urge the Church in Natal to try this plan. The chief should be visited by the Bishop or head Missionary, the Word of God to man should be simply put to him, and then he should be asked if he would like to have a teacher sent to him, not to become his *rival*, and rob him of his people, land, or cattle, but his *subject* in all things lawful and honest. The chief Unjan was thus visited from Springvale until the time of his death.

“I suppose St. Augustine’s, Estcourt, would come under this class of Mission work.

“The caprice of chiefs should not hinder this kind of work, for the Missionary should be ready to try another opening as soon as one door was closed. The great advantage of this working through the chief, as long as he is acknowledged as such, would be that the people could still live under him and about their hearths and homes, and not have to break with him in order to go and live under a white chief.

“Can we wonder that Mission stations have not succeeded as we could have wished when we know that all the people living on them have severed the tie which once bound them to their chief (in token of which they cast off their head-ring), and that not a few of them have been driven out as *abatakati*? And can we wonder that chiefs and their

officers should not relish the idea of a rival white chief coming alongside to draw away their subjects from their allegiance?

"At present, to become a Christian is to break with the chief, and to look to another, unless, indeed, this plan is adopted."

Whatever opinion we may form about the course recommended, the *fact* is unquestionable that the partial change of allegiance, which came to be regarded as one of the first duties of a convert, has greatly hindered the spread of the Gospel in Africa by throwing against it the entire influence of the chiefs. It was very natural that a Missionary should wish to remove his new convert from the corrupting influences of heathen life, and from temptations to apostatize. It might seem a better thing to gather the newly-collected flock upon one estate, within reach at all times of Divine Service, and under pastoral care. And it might be better for individual converts. It made the change in their lives more complete and more lasting. But by exacting a greater sacrifice from the neophyte, viz., the giving up of home, and friends, and native ways of life even when harmless, it narrowed unduly the number of persons who were willing to make that sacrifice; and thus it was bad on the whole and upon the large scale. It would have been preferable, to speak generally and (a very easy thing) be wise after the event, that the converts should have lived among their neighbours and tried to leaven them with Christian ideas, however slowly and weakly they might have done so. Thus every fresh convert would have been, in a measure, an evangelist. It might have been that some would have fallen back into heathenism. Still, more would have persevered; and we cannot but think it probable that the final result would have been better.

Again, it is very natural that the chiefs should not like to lose their subjects.

When every fresh convert meant a man or a woman withdrawn from the king's kraals and added to the Mission village, or when even any appreciable number were so withdrawn, we can understand the jealousy and secret or declared hostility of the native chief towards the system which did this.

But we have never heard that the chief claimed any vested interest in the idols of the tribe, where they had any; and it would seldom be the case that he would treat the abandonment of heathen *worship* as being *per se* a punishable offence. It would generally be the refusal to participate in some "custom" or ceremony, which might or might not be really sinful; some sign of resistance to authority in

short, which would arouse the suspicion and excite the anger of the chief. If he were clearly assured, at the outset of the Mission, that his authority over his people would not be interfered with, much of his objection to the evangelisation of his subjects would, or at least might, be removed.

The Zulu Mission is quite a case in point. Observers in a position to judge agree that the Zulu King Cetywayo is afraid of the influence of the Mission drawing his subjects away from him. Therefore he keeps them in a heathen state, that they may remain his own.

We do not advocate an altogether new plan, for the course recommended by Mr. Jenkinson has, in several instances, been tried, and with the best effects. But we think it quite worthy of consideration whether it should not henceforth be tried in every case, whether the Missionary should not go always to the chief when he enters the country, stay at the village where the chief lives, and devote his *first* efforts to convert, not so much the subjects as the chief himself, thereby obtaining, if successful, a public profession of the Christian religion by many, if not by the whole tribe.

Space forbids our following the subject further on the present occasion; but we need hardly remind our readers that this was the method invariably followed by the great mediæval Missionaries, and by which the northern nations were converted. Now, the plan followed by such men as Paulinus, St. Augustine of Canterbury, and St. Boniface is not a bad precedent to follow.



CAPE TOWN.

REMOVAL TO CLAREMONT OF THE REV. R. BROOKE.—TEMPERANCE DEMONSTRATION.—RETURN OF THE METROPOLITAN.—ST. GEORGE'S ORPHANAGE.—REPORTS OF MISSIONARIES.—DAY OF HUMILIATION AND PRAYER.

WE mentioned in the January number that the Rev. A. R. M. WILSHERE had resigned the parish of St. Saviour, Claremont. He has now (November, 1877) been succeeded by the Rev. R. Brooke, of Clanwilliam. Mr. Brooke's departure was signalized by a great manifestation of kindly feeling and gratitude on the part of his congregation. An appeal from him to pay off a

debt of 70*l.* remaining due on the church produced an offertory of 84*l.* 10*s.* Other tokens of regret were addressed, and testimonials presented, to Mr. and Mrs. Brooke; and on their departure, we are told, they were "escorted, for the first five miles, by upwards of sixty of the inhabitants."

A service in the cathedral, and a subsequent conference, had been held as a "demonstration against drunkenness," and seem, from the report in the *Church News*, to have been a great success. It was organised by sub-committees of the Church of England Temperance Society and of the Order of Good Templars, which there appear to succeed in acting together.

On December the 16th the Metropolitan reached home after his long visitation. During the week he presided at several distributions of prizes at various schools, preached at the cathedral on Christmas day, and was proposing to hold a number of confirmations at Capetown and its neighbourhood. It was understood that he would leave for England in March, in order to be present at the Lambeth Conference.

A favourable and encouraging report of the condition and prospects of St. George's Orphanage has been issued. The "Maynard Wing" had been completed and was in use, and a sum of about 1,260*l.* had been applied to the Endowment Fund during the year.

The Rev. W. BRAMLEY, of Swellendam, writes on the 30th of September in much depression. The prosperity of the schools and other parish works had, for some time, been declining; while his wife's death, and other troubles, had caused him to feel "broken down."

The Rev. W. J. R. MORRIS, of Ookiep, reports gratefully (November 16th, 1877) of the effects of the Bishop's visit:—

"I am unable to write of any special incident that has occurred since my last in which I gave an account of the visit of our beloved Diocesan, but it is with the utmost gratitude that I can report that the effect of that visit has not been transitory, but is even now bearing rich fruit. Greater devotion to God's service, greater reverence displayed in public worship, more frequent participation of the Holy Eucharist, and attendance on other appointed means of grace, warrant one in hoping for still richer outpourings of the Divine blessing."

The Missionary at Uniondale, the Rev. A. ANSTEY DORRELL, reports (December 1st, 1877) that there, as in other parts of the colony, the famine had been severely felt. An out-station at

Willowmore, afforded a hopeful sphere of labour, and would, he thought, probably develop into an independent charge :—

“Certainly the year which is rapidly declining will be known as one of the scarcest this part of the colony has experienced for some years.

“Provisions of all kinds have been fearfully dear, and of course the poor clergyman has suffered through the general depression. The losses in stock too have been very great. One large sheep farmer, in partnership with one or two others, told me that out of a flock of 12,000 sheep and goats, they had lost all but 3,000. Another farmer had seventy-nine left only, out of a flock of 4,000. Another man, out of a flock of 1,200, succeeded in saving only 180. A small owner of fifty-eight head of cattle had fifteen left. A poor farmer in the neighbourhood out of 800 sheep, did not save one, and so on.

“The same mortality has existed amongst the ostriches. Now ostrich farming has one serious drawback in connection with it, and it may be said that the colony—or at least those parts mostly affected by the late drought—is suffering and will continue to suffer in consequence—I mean through the conversion of good corn lands into ostrich camps, as the inclosures for these birds are called. It pays to keep them, indeed, infinitely better than sheep rearing, and the labour expended is comparatively nominal, no slight recommendation with the Dutch farmer. One good pair of breeding birds has realised as much as 400*l.* in one year.

“I do not know if it be really so, but it is said by observant men that ostrich farming will be the ruin of the colony. Certainly the neglect of sheep-rearing would be simply disastrous, and an increased importation of grain equally so,—the revenue would sensibly diminish.

“Last October I completed my seventh year's ministry here. Great changes have taken place since my appointment. In those early days there was no church, and very little chance of there being one. Now we have a neat and beautiful sanctuary, though small, with daily prayer, bi-monthly celebrations, a guild for young men, a small reading-room for the use of the members, and a government-aided mission school in connection with the church. The papers which are kindly sent by many anonymous donors through Mr. Usherwood's useful agency, are freely distributed through the parish and are much appreciated, especially the monthly magazines.

“We have lost an excellent Churchman in Dr. Cheese, the late district surgeon of Uniondale; he has gone to a village in the Grahams-town diocese, Humansdorp by name; there is at present no church there. His place is not yet filled. There are but few good and influential supporters of the Church here, and it is at best a poor community. One's hands need strengthening.

“The coloured work in this place is in the hands of the Independents. For the past quarter I have had the whole of the Mission school on my hands. The teacher I had engaged proved quite unequal to the work, and now I am without any one. My wife's health has fairly given way under the continual strain of daily school work (she has been engaged in Church work here and in England for the past twenty years). This will, I think, necessitate my removal. A pressing want I feel just now is a set of altar-plate. The only set I have in use is a small one given me by a loving friend to this diocese, Canon Glover, the late Archdeacon of George. It is the ‘Hereford Chalice and Paten’ from Pratt and Sons,

most useful for private celebrations, but inadequate for the regular celebrations in church.

"The most interesting part of my work during the past year, has been my monthly visits to Willowmore, the next village on the Karoo side, now included in the parish of All Saints, Uniondale.

"I leave here on a Friday by post-cart, returning again on the following Wednesday. It is a great drawback to me that I have to stay so long away from home, but it is an enforced absence. There is a most encouraging work at Willowmore. The authorities of the Dutch Church generously gave a good building site in the centre of the village, which was unanimously accepted. A little later, however, one of the inhabitants came forward with a liberal offer to exchange the piece of ground just mentioned for another piece situated near his property, lying at the extreme end of the village, with a donation of 50*l.* towards the Building Fund. A very fair sum has been collected and placed in the bank, and an equally large amount has to be gathered in. The resident magistrate of Willowmore, Mr. van Breda, a Dutch Churchman, kindly promised convict labour for quarrying stone. The dimensions of the proposed church are about fifty feet by twenty feet, the plans adopted with some modification, those of the church lately erected at Oakhurst, near George.

"The Bishop has promised 100*l.* towards the church, to be paid in three equal instalments as the building advances. If the Church members at Willowmore ultimately succeed in getting a resident clergyman, and I see no reason why they should not, a promising work is to be done there. I need scarcely add that the monthly ministrations are much valued. The stipend is paid, in the following manner:—the guarantee is 50*l.* for the year's services, there is the usual offertory, and the quarterly deficiency is made up by a number of guarantors who secure its payment.

"Many of our small English communities—this, for example—would be completely shut out from all the means of grace provided by our Church for her faithful followers, were it not for the annual grants obtained through the Society towards the procuring of these inestimable benefits. I am trying all I can to increase the parochial offerings towards the Society's funds.

"The Society's efforts have been marvellously blessed in former years in answer to daily intercessory prayer to the Throne of Grace for the extension of Christ's kingdom even to the remotest corners of the earth. God grant that they may continue to be blessed."

Mr. F. B. C. MORTIMER writes (December, 1877) from Knysna in a similar strain; but there appears, nevertheless, to be no falling-off in his work:—

"After the Bishop's visit last year I commenced a fortnightly administration of the Holy Communion, and it seems to be greatly appreciated. The ordinary services of the Church have been so well attended that there is often a difficulty about seats. Many people assert that they cannot attend church, as there is no room for them to sit. I should be truly grateful if this could be remedied; but there appears to be no chance of our enlarging the church at present. The colony is suffering a good deal from the late drought, and we are feeling the depression a good deal, as the wool trade, on which we chiefly depend, is in a very bad state. Food, too, is dreadfully dear; so that every one finds great difficulty in making ends meet.

"During the year I have managed to purchase a very nice cottage for a Mission school. There is only a small debt on it, which will, I hope, be wiped off in a short time.

"I have succeeded too in getting a schoolmaster from England, Mr. J. H. Hinchcliffe. He was highly recommended by Canon Jackson, of Leeds. My chief regret is that the lowness of his salary is such a poor compensation for his work so far away from home.

"The supply of Mission school teachers is very small, owing to the smallness of their pay. A school, held at Belvedere, and doing a very useful work, will have to be closed, I fear, at the end of the year."

The Rev. A. R. M. WILSHERE also gives some account of his new sphere of labour at Robben Island; and the Rev. R. Brooke, now of St. Saviour's, Claremont, narrates, in reports dated the 31st March, 30th June, 30th September, and Christmas, the fortunes of his former parish of Clanwilliam during the previous year. It had sustained first an attack of measles, and then one of scarlet fever, during which there were 60 deaths out of 500 cases. He speaks of the liberal offertory by which his congregation had paid off the debt upon their church, and of his own regrets in leaving.

There is a very interesting work growing up under the hands of Dr. J. M. ARNOLD, at Papendorp, a suburb of Capetown. It is inhabited, we believe, by large numbers of Malays, and not having had a resident pastor before Dr. Arnold's settlement there, had long been notorious for its ungodliness and vice. Dr. Arnold writes thus of his work (November 22nd, 1877):—

"The village itself, on the outskirts of Capetown, has been proverbially bad, perhaps the worst in South Africa, and its inhabitants, before the Mission commenced under Bishop Gray, were known as 'the Wolves of Papendorp.' As the parish was worked from Zonnebloem by the over-worked wardens, it was simply impossible for them to do much direct Mission work. As I am resident in the village, several things were set on foot which, from the nature of the case, could not be attempted before. The village itself, which was a disgrace to any land, it is now said, would scarcely be recognised as the same, though a vast deal has yet to be done. But as it is, the frequent remarks of the press, of government officials, and last, though not least, of our good Bishop, are more flattering than any modest mind would like to hear. God helped us wonderfully in many ways, and the help was the more striking since, as I said before, all help, with little exception (100*l.* per annum being the Sunday collections), must come from without.

"Sometimes I feel overwhelmed—I do so feel again to-day—when I see a churchyard wall building, which will cost 150*l.*, with only 36*l.* in hand to meet that. Then there is the Gray Memorial Chancel, which is shortly to be commenced—estimate 730*l.* without windows and furniture. At times like this I almost doubt the expediency of my accepting the charge, and of proposing, at the same time, to act as an amateur Missionary. What to do many a time I know not.

"Terrible as the struggle seems at times, especially now till our beautiful

church be completed, I thank God for the burdens laid upon me. Should I not feel blessed in bearing them? How often do I deplore the many years I spent in work at home, after I had recovered my health, and when I ought to have rushed out again to spend and be spent in the greatest, noblest, and most blessed of all God's works on earth. I have been sadly disappointed in not yet securing an assistant in my Mission work, which is not confined to my own parish.

"I wonder whether you could put a little notice in the *Mission Field* to solicit alms towards the finishing of our church, *i.e.*, memorial chancel to Bishop Gray. We are to have a memorial window to Mrs. Glover, who, with her own hand, has beautified our dear little church. We want about 300*l.* more to make up the sum of 730*l.* Surely, if it were but known what we want, in point of space, to seat our crowded congregations, and *how* poor and needy we are, we should easily get the remainder."

The *Church News* of February the 1st contained the following letter, signed by the Bishop of Capetown, the Commissary of the Bishop of Grahamstown, and by representatives of the various religious bodies in the colony :—

"Whereas this country is at present suffering, not only from an outbreak of native tribes on the frontier, but from the effects of a very severe and protracted drought, in which calamities all Christians cannot but recognise the afflicting hand of God, we, the undersigned, hereby call upon our fellow-Christians of all religious bodies to unite in humbling themselves before the Lord, and in earnestly beseeching Him that He would be graciously pleased, not only to restore peace on our borders, but also to shower down upon those portions of the country, now suffering from a drought so alarming as to threaten a famine, an abundant rain.

"Past experience has shown us that, when His people 'cried unto the Lord in their trouble, He delivered them out of their distress.'

"We would venture to remind all who are not directly suffering from our present troubles, that it is their duty, as well as their privilege, to offer up their intercessions on behalf of their suffering brethren.

"We therefore earnestly entreat our fellow-Christians to unite on Thursday, the 7th of February, in humbling themselves before Almighty God, supplicating Him to stay His afflicting hand, and mercifully to restore peace and prosperity to the country."

To this the Government responded by fixing February the 7th for "A Day of United Prayer and Humiliation before God Almighty," on which the Government offices are to be closed; and the Bishop has given detailed directions accordingly to his clergy.



GRAHAMSTOWN.

THE METROPOLITAN'S VISITATION.—THE MISSION AT PORT ELIZABETH.—KAFFIR WORK AT KING WILLIAM'S TOWN.—THE CHURCH AND THE VOLUNTEERS.—DESTRUCTION OF THE ST. JOHN'S MISSION STATION.—THE DIOCESE AND THE WAR.

THE interest of our present number of the *Mission Field* will doubtless centre in the reports which reach us from this sorely-tried diocese, which is, with the diocese of St. John, bearing the burden of the present unhappy frontier war with Krelis and his Gcalekas, the Gaikas, and other Kaffir tribes. Before speaking of that subject, however, we will give a few words to diocesan events of a more normal character.

The Metropolitan had intended to land at East London, and after visiting the Mission stations on the frontier, to travel to King William's Town and Grahamstown. The stormy weather, however, and the huge waves of the Indian Ocean, rendered a landing at the appointed place impossible, and he was therefore obliged to go on direct to Port Elizabeth. Great disappointment was felt in the stations thus unavoidably passed over. Mr. Taberer writes from the Keiskama Hoek that "he had about ninety candidates waiting to be confirmed, who would now have to wait until our own Bishop comes back from England;" and this was in addition to the number confirmed by the Bishop of Grahamstown at his visit in 1876. At Port Elizabeth the Metropolitan received and replied to a loyal address from the clergy and laity of the neighbourhood, who felt that—

"In addressing the Metropolitan of this Province an opportunity is rightfully afforded us of expressing our loyalty to the ecclesiastical organization of the English Church in this country, and in so doing we record our thankfulness that this province of South Africa, whilst preserving by its Canons and Constitution the due ecclesiastical autonomy, which is the lawful heritage of a province of the Church of Christ, preserves also by the aforesaid Canons and Constitution, its union and communion with the Mother Church of England."

At Grahamstown his Lordship ordained two priests, held a number of confirmations, preached in the cathedral, and (it need hardly be said) received and answered another address. Returning to Port Elizabeth, he took part in the Mission services now to be noticed.

- This parochial Mission, we learn from the *Church News* of

January 1st, extended over a week, and during that time "the solemn hush of earnestness, which manifestly pervaded the busy Cape Liverpool, is described as having been most impressive."

"A joint service was held in St. Mary's church on the eve of Advent Sunday, when the Metropolitan delivered an address in which he defined the object of a parochial Mission, and impressed upon the clergy and people the need of faith and prayer to carry it through. The Dean of Capetown was Missioner for St. Mary's. The Rev. T. W. Swift was Missioner at St. Peter's. The special services for men and for women were very well attended at St. Mary's; and so were the general Mission services throughout the town. It is reckoned that the average attendance at the Mission Service during week days was at least 700 daily. The clergy have indeed reason to be thankful for the presence of the Metropolitan, and the powers of the Very Reverend the Dean of Capetown as a veteran Mission preacher were never more faithfully manifested. His earnest, impressive, and affectionate addresses went home to the heart, and his well-known influence over young men was strikingly displayed. The services were characterized by a quiet reverent and devotional tone, full of promise and the earnest of future good; the clergy of Port Elizabeth have to be thankful that the Mission week has borne fruit not only in increased earnestness but in direct and successful effort for the Church Temperance cause, resulting in the foundation of the new parochial branches of St. Mary's and St. Paul's, and also in giving a fresh impulse to systematic and united Intercessory Prayer. In St. Mary's on the Wednesday after the Mission week some fifty candidates were confirmed."

The Rev. J. GORDON reports, on 31st December, from King William's Town, that he had commenced mission work among the Kafirs in that place with very satisfactory results. He, like others, expresses his fear that the outbreak of war would throw back the work of the Missions indefinitely :—

"Owing to the impossibility of supporting and educating my large family at the Bashee, I have, with great sorrow, been obliged to move to King William's Town, at which latter place I arrived during the month of November, and at once, in addition to ministering to my European charge of soldiers, began a service in the Kaffir language for the Church of England native Christians in the town. Every week this congregation increases, and the room in which the service is held is uncomfortably crowded. His Excellency Sir Bartle Frere has just sent me a donation of £5 towards the fund I am trying to raise among Europeans and natives towards putting up a school chapel. Knowing the Kaffir language I am enabled to administer to the spiritual wants of the Kaffir patients in the hospital and prisoners in the gaol.

"I correspond regularly with the teachers at All Saints and St. Alban's, giving them instructions and advice. The Bishop has, I rejoice to hear, appointed the Rev. Mr. Green to succeed me at the Bashee, whom I shall be glad to aid to the utmost of my power, and as far as possible by correspondence.

"My farewell services at All Saints and St. Alban's, and saying good-

bye were all of a most painful nature to me. Within the last few days a Kaffir war has broken out, and the teacher at St. John's, Kabousie, the Rev. Jacob Boom, and all the Christian natives have taken refuge near this, at Peelton. Mr. Maggs' family has also this week left Newlands for East London. I fear that the outbreak will be very detrimental to our Mission work in the Trans Kei and elsewhere. No doubt God will cause good to come out of evil. I shall not fail, as heretofore, to give the Society accounts of work here as a Missionary.

"Mr. Cameron, who came out for the Diocese of St. John's, is at present my guest, being unable to proceed to the Umtata, the road being unsafe for travellers."

An interesting incident, in connection with the same subject, is contained in the report for the year 1877, of the Rev. W. ROSSITER, Aliwal North. The unfrequent spectacle of a regiment of soldiers ordered on foreign service is the nearest analogue which English life affords, and it is probable that we do not very well realise what it would be to see the men of a settlement turn out at the call of authority to repel an attack on the frontier :—

"The work in this parish is carried on by a priest resident in the town, a European schoolmaster and catechist at an out-station sixty miles distant, an unpaid native catechist in town, a native schoolmaster in town, and the magistrate, who is superintendent of the parish church Sunday-school.

"In the parish church there are daily morning prayers. Two services on a Sunday, and a service on all the greater festivals of the Church. Sunday-school twice a day and Holy Communion twice in the month, that on the third Sunday being early and chiefly for the native congregation, where, as yet, we have no holy vessels.

"In the native church there are three services on a Sunday, and one on Wednesday and Friday evenings. Of the Sunday services two are conducted entirely by the native catechist, and one assisted by myself when I preach by interpretation.

"The native schoolmaster has a government-aided native Mission day-school in which Bible truth and Church catechism are taught, and a night-school for adults, the former of which I constantly attend and examine.

"At the out-station one service is held on the Sunday, and a day-school is kept (partly supported by government) for farmers' children. I visit as often as possible, not more than twice a year on account of the difficulty of travelling. In June and July I visited this station, examined the day-school and distributed prizes to the successful, held service, including Holy Communion, and baptism on two Sundays.

"In October last war broke out on our native border (eastern); fortunately Sir Bartle Frere was on the spot and succeeded in checking it considerably, but it has nevertheless continued to be very harassing. Volunteers were called for, and as I am the chaplain of the volunteer corps, I held a special Saturday evening service previous to their departure on a Sunday morning. On their return they attended a thanksgiving service on the following Sunday, the band playing as they marched to church.

"During the year the congregation has somewhat decreased, or rather is more fluctuating, the changes of residents have been so frequent and numerous, but the communicants have somewhat increased in number.

"On each Christmas day I have had baptismal services for native adults, following lengthy instruction by native catechist, by which a few have been added to the Church.

"A respectable family had a very obstinate self-willed daughter who had entirely forgotten the obligations and promises of the fifth commandment. We were asked to take her under our roof for a little time ; we did so, and since her return she has behaved as a dutiful daughter. In fact, since then she was in a class with others preparing for confirmation, as I was expecting a visit from the Bishop of Capetown, but he was obliged to change his route.

"A respectable man of good family from Scotland has been in the habit of drinking to excess. After many conversations with him I at last got him to abstain from all intoxicating liquors except beer ; and as bottled beer is not the curse of the country, but brandy, it has so far answered well. Again, a man whose children were motherless through the bad conduct of the mother, asked me to write to the Bishop of Bloemfontein begging that his children might be received into 'The Home,' in that city. This I trust will succeed.

"A few months since the natives of the Mission waited on me by a formidable deputation asking me when I was going to build a church for them. I could only tell them that I believed I could secure them a plot of glebe land on which to build, but they must raise the funds amongst themselves. 200*l.* would do it."

Two letters from the Rev. C. TABERER, the excellent Missionary at Keiskama Hoek, whom readers of the *Mission Field* for October last will remember, enable us to enter into the hopes and fears which spread in so wide a circle around the area of the actual conflict ; and we must give some extracts from each. He writes thus at the first news of the outbreak (September the 30th) :—

"In my last quarterly report I gave you some account of the opening of our new church which actually took place at the beginning of the quarter of which I am now writing. I must now proceed to give you an account of our work at St. Matthew since that event, but I must first tell you that it would be almost impossible to describe the feelings of thankfulness and joy which we all experience at having such a roomy beautiful church in which we can hold our regular services.

"The principal anxiety of almost every Missionary (I believe) in Kaffraria, during the past quarter has been the unsettled state of the country over the Kei. The great Kaffir Chief Krelî has rebelled against the government, and at the present time the colonial forces are engaged in suppressing this rebellion. Several battles have been fought in which the Kaffirs were defeated, so we hope Krelî will soon be brought to submission, and tranquillity restored.

"Notwithstanding all this, I am able to report steady progress at St. Matthew's in almost every branch of our work. Our schools are prospering, and our services are all well attended. On the first Sunday of every month there is always a large attendance at our morning service, and (as a rule) over 100 communicants at the celebration afterwards.

"I have now from 80 to 100 candidates preparing for confirmation, and my roll of communicants number 250.

"My native deacon is now living at one of my out-stations, the Rabula.

The congregation has increased so largely at this post that I thought it advisable to send him there to live, so that these people might have regular services instead of occasional visits from the home-station.

"At another of my out-stations a new church is being built, and I hope to be able to give you some account of the opening services in my next report."

Later on (December the 31st) he writes, *inter alia*, the sad intelligence of the destruction of the Mission station of St. John. Readers of the *Illustrated London News* will probably have noticed the woodcuts in a recent number of a similar outrage committed by the Kaffirs. It is, however, to be noted in their favour, that they sent the Mission party timely notice to withdraw, and none of them were, we believe, injured :—

"We, as Missionaries, take very great interest in the movements of the colonial and imperial forces now collected on the border to suppress the rebellious tribes, as upon their success depends almost entirely the safety of our Mission stations. You will, I am sure, be very sorry to hear that St. John's in Sandilli's country was destroyed by the Kaffirs last week. I only saw this in the local newspaper yesterday, and I fear it is only too true. The native deacon who was in charge, the Rev. Jacob Boom, is, as you know, a St. Matthew's man and was given up by me especially for that work in January, 1876. I believe Mr. Boom and his family are in a Laager somewhere on the Kabousie river. I was told yesterday (January the 21st) that he wished, if possible, to come to St. Matthew's until the rebellion is put down.

"I am glad to be able to say that St. Matthew's is principally surrounded by loyal Fingoes, so that I hope this station will come safely through these troubles. There are numbers of Sandilli's Kaffirs among the Fingoes, but these are all being disarmed. There is, however, a feeling of suspense and unquiet everywhere. I am particularly anxious myself as it is impossible to tell from day to day where the rebels may appear, carrying destruction with them. St. Matthew's is at one end of the Amatola mountains which have always been considered in former wars the great stronghold of the Kaffirs. Every precaution, however, is being taken by the government to drive the rebels away from here down towards the sea-coast. In almost the whole of this part of the colony all Europeans have left their farms and stations for places of safety, such as the forts and towns. My own family is in the village of Keiskama Hoek where all the white people of this district are congregated. I have not left St. Matthew's myself and am doing my best to keep everything going just as usual. Two hundred and fifty loyal Fingoes from this district passed through St. Matthew's this morning (January the 22nd), to fetch guns and ammunition from Fort Merriman, which is about seven miles from here, so I will hope the district will be strong enough to keep all enemies out.

"The Girls' Boarding-school at the station will, I fear, be very low in numbers this quarter as many of the boarders come from a distance, and their parents will not like to lose sight of them until the rebellion is over.

"October began rather gloomily to this part of the colony, as about that time the chief Kreli commenced fighting with the colonial forces,

but as the scene of this disturbance was much further off we were very little affected by it. During this month (October) St. Matthew's was visited by His Excellency the Governor Sir Bartle Frere. We made every preparation to receive him heartily and loyally. We erected a large arch at the entrance to the station and decorated it with evergreens and flowers. Just before His Excellency arrived all the school children were drawn up at the arch ready to cheer and sing the national anthem. All passed off well, and after a few words of welcome from myself the carriage drove on to the Mission-house. A very pleasant evening was spent, and His Excellency took great interest in all our efforts for the benefit of the dense population of natives by which we are surrounded. The workshops on the station seemed to be particularly approved of as calculated to do good in helping to promote a love of industry among them.

"His Excellency and suite attended the morning service the next day in our new church. The service was entirely in Kaffir with the exception of one or two English anthems, but His Excellency remained throughout and was also present at the celebration afterwards. A hundred and fifteen of my native communicants were also present.

"I have opened a new church at one of my out-stations in the Amatole Basin. We had a very successful gathering, and a small debt of 20*l.* on the building was paid off on the spot.

"We have also had the annual inspection of the schools by the Government Inspector, who seemed satisfied with the progress made. Since his visit I have received additional yearly and special grants from the Government Educational Department in aid of the industrial work carried on by us.

"I am also thankful to be able to say that we had a most encouraging and glorious gathering in our new church on Christmas day. The building was densely crowded from one end to the other. At the lowest computation there must have been 500 inside, and there were at least 100 heathens outside who could not possibly find even standing room. The hearty singing and earnest responses were most impressive, and calculated to stimulate me to further efforts in the good cause. A hundred and thirty-five native communicants were present at the celebration afterwards."

Some further details follow, and enable us to sum up the position, not only of this Mission (which does not seem to be really in much danger, owing to its distance from the seat of war), but of the diocese generally. We must note, as a great cause for thankfulness, that all our Missionaries are, without exception, remaining at their posts, although many have sent their families into the towns for safety from possible danger.

The Rev. R. J. MULLINS writes from Grahamstown (Feb. 5th):—

"The whole colony is in a fearful state of depression, but this diocese suffers more than others, as we have war, a deeply-planned rebellion, and the most severe drought ever remembered to contend against. I do not see how we can escape a most severe famine. There have been no crops worth mentioning this year: the mealie crops have all failed: the stock is dying by thousands: and no rain has fallen for months. Rivers are

dry, dams empty, and the whole country one scene of desolation. The rebels have burnt two of the Society's Mission stations, and others are daily threatened. Thursday, February 7th, is appointed as a day of humiliation. May GOD be pleased to hear our prayers."

The newspapers state that many women and children of the Gaikas are crossing the Kei into the colony for food and shelter; and it is most probable, though this is not mentioned, that men were among these parties. This is an obvious source of danger; and we should not be surprised to find that the colonial authorities have seen fit to prohibit the crossing the river by parties of natives during the war. In one Mission station indeed, that of Mr. Maggs, such an immigrant party have been the source of trouble already, they being suspected of complicity in a most atrocious murder committed some time before in the Trans Kei. It is impossible not to re-echo the sorrowful anticipation of the valued correspondent whose communication we are about to quote, that there will be so much bitterness of feeling shown by the hardly-bestead colonists towards the native races, even after the conclusion of the war, that the small support given to Missions will be probably lessened and fresh difficulties thrown in their way. But our belief does not waver that good will come out of all in the end. *In terrâ pax bonæ voluntatis hominibus.* Archdeacon KITTON writes:—

"Mr. Taberer (Jan. 8th) had finished a new tin work-shop under iron, in which the ten workmen (the head tin-smith and apprentices) 'have plenty of room to do everything:' he had brick, iron, &c., on the place, and with the assistance of his carpenter, set it up. He does not like in the present state of affairs discharging the apprentices, 'though the whole of the goods made by them simply accumulate on our hands, all sales being stopped. If this rebellion had not broken out, I fancied I should be able to see my way out of these difficulties during the present year, but the prospects now of so doing grow darker every day.' In addition to the scourge of war, drought afflicts the land, and famine threatens. Good people in England must redouble their prayers and alms on behalf of this portion of the Mission Field, as the feeling of the white inhabitants, never sympathetic towards the natives, will now be so much embittered that the small pecuniary aid hitherto afforded will probably be lessened for some time to come. The report of encouragements, difficulties, and depressing anxieties might be repeated by each Missionary on every station."

The Bishop of Grahamstown, who is in England, is, we are heartily glad to learn, somewhat better in health. He proposes to return to Africa in May next, in order "that Africa may not be deserted by all the Bishops during the Lambeth Conference."



ST. JOHN'S, KAFFRARIA.

THE BISHOP'S NARRATIVE OF THE HISTORY OF THE MISSION.—
POSITION OF THE MISSION IN KAFFRARIA.—ARCHDEACON
WATERS' REPORT.—BRIDGING THE KEI RIVER.

A GLANCE at the map of East Africa—that prefixed to the January number of the *Mission Field* will answer the purpose—will show at once the position in which this diocese is placed, and the reason for the somewhat anxious and painful interest of which it is the object during the present frontier war. Between the Great Kei River and the Umtata, which is the Bishop's head-quarters, and where he has his new iron cathedral, stretches the country of the Gcalekas, now in insurrection; so that the Missionaries are entirely cut off from communication with the provinces to the south of them. The horsemen who act as post-carriers are fired on and forced to turn back, and such communications as have reached us have come by a circuitous route through Natal. A letter sent by this route, and dated January 3rd, has been kindly sent to us for publication, from which we make some extracts. The Bishop writes:—

“You will judge from what I have written above,” (he means of the non-receipt of the mails) “that the war is not over. I cannot form any judgment whatever about it. Here we are quiet, and work would be going on as usual, but that many of the natives have left in alarm to look after their own homes. But great alarms come from the frontier and from Gcaleka Land; these are sometimes true, sometimes false. A report came yesterday that there had been an engagement between the troops and native police on the one side, and the Amangcaika on the other, and that 2,000 natives were killed without loss on our part! This has been contradicted this morning. I suppose however there is no doubt that the Amangcaika, a powerful tribe of frontier Kaffirs are in arms against the Government, that is they are casting in their lot with Usakhili (Kreli). Some therefore say the war is only beginning. A telegram comes to-day from Mr. Lomax saying, the road between Dordrecht and Umtata is not considered safe to be travelled, and consequently he cannot come on. The Government are putting patrols along the frontier, and Dordrecht is fortified. This leaves things in an unsettled state. I had intended to go to St. Andrew's on Monday (31 December), but do not think I ought to leave just now.

“The weather is very hot and oppressive. It is difficult to keep up work. Miss Morecroft will not come up yet, Mr. Maggs does not think it safe for a lady to travel.”

Next we have before us a very full and detailed narrative of the Mission by the Bishop. Many of the facts it contains are known to our readers, one or other of them having been published in the

pages of the *Mission Field* from time to time during the last three years :—

“During these three years I have visited all the chief stations in the diocese several times, and many of the out-stations. I have confirmed, in round numbers, 600. I have ordained two to the priesthood—Rev. J. O. Oxland and Rev. P. Masiza; and five to the diaconate—F. A. Broadbent, H. Waters, H. I. Shildrick (for Zululand), John Henry Mitchell, and Ebenezer L. Coakes.

“‘The Gospels,’ in Zulu, have been printed under many disadvantages, as the press was still at Highflats, and the proof-sheets sent to me reached me at various points during my travels, and had sometimes to be corrected in the waggon. I have also been able to do some work in the Suto dialect, and to work at the Kxosa language, with a view to the revision of the Bible and Prayer-book.

“The Gcaleka war has very much disturbed Fingoland, and it needs more than ever the ministrations of the Church. War is demoralising for the conquering and the conquered alike.

“Before passing from this side of the diocese—the old side—it may be as well to mention that, at the request of the Amapondomisi, the Rev. S. Adonis has been placed as a Missionary amongst them. He is about sixteen miles from the Umtata.

“I consider that, although we have had very many accumulated difficulties to contend with to the south of the Umtata, and although in some places the work may have retrograded rather than advanced, yet that on the whole there has been a real progress, and that now we have placed Missionaries at all the old sites, we shall enter on the New Year with fresh courage and hope of success.

“Turning now to the north of the diocese, we have thankfully to report a very rapid and satisfactory development, with every prospect of its increasing manifold during the next few years, if only we can command the required means.

“It was with great difficulty, and amidst much opposition, that we succeeded in getting a footing in Griqualand at all. Good friends enabled me to purchase the farm at Clydesdale, 4,500 acres, with buildings which the Missionary could at once enter, and so, without delay, begin his real work. We also obtained funds from England for building a school-chapel, and the Griqua Government, which by this time had awakened to the knowledge of what the Church is, gave land to the value of 150*l.* towards that object. Mr. Button (brought up as a boy at Springvale, and knowing the native language and character) was doing a work of a very efficient character, and rapidly gaining the respect and reverence of all classes, not excepting a few Dissenters.

“I had determined to try to establish strong centres, from which should spread the energy of a new life into the surrounding neighbourhoods—to try to develop Christianity in the kraals of the natives, around their hut fires, and not to make it merely the specialty of a small portion of the population gathered into a ‘Missionary compound.’ I therefore gave Mr. Button the assistance of Mr. Tonkin, a schoolmaster who had come with me from England, an efficient teacher, and also of Mr. Windvogel, a Griqua, well educated and of good character. Both of them were appointed catechists, and every Sunday services were conducted in English, Dutch, and Kaffir, and were attended by large congregations; and the school daily increased in numbers. The Government Inspector has just passed a very high encomium on the Clydesdale School.

"I shall not be wrong in saying that Clydesdale, although not more than six years old, has attained to a position which Springvale did not reach during the eighteen years I was working there, and that it now stands second only to St. Mark's in the diocese.

"I paid a visit to my old friends the Finns, on the Umzimkulwana, and have lately placed W. Stewart there, who is a candidate for Orders. The people are carrying out faithfully the promises made to me, in giving all the assistance they can. They have given ten acres of land, on which is a two-roomed brick cottage, with four acres of cultivated land inclosed. They are also helping Mr. Stewart to build huts, and lending him their waggons. Kokstad is the most important place in Griqualand. The Griquas are Congregationalists for the most part. The late Adam Kok and some of his family gave the preference to the Church, and the last time I saw Captain Kok before his death, he grasped my hand and said something of this kind :—'I thank you for what the Church has hitherto done for my people, and thank you more for what I believe it will yet do through your instrumentality for them. I will give you all the support I can.' It has been difficult, however, to get Church work begun at Kokstad."

After relating the attempt, which was necessarily given up, to establish the station in Pondoland, the Bishop proceeds with his narrative of the history of the settlement at the Umtata :—

"With the concurrence of all, the southern bank of the Umtata was selected as our central station, and in March we began our work here. The position we have chosen has a northern (that is a noon-day) aspect, and slopes gently to the Umtata, which is about 300 yards from the pro-cathedral. It commands a beautiful view of distant hills, which are wooded and broken into peaks of various forms. Our first step was to procure a small cottage of a settler, which became the dwelling-place of Mr. Wakefield. This was the only building erected on the place seven months ago. There are numerous homesteads of settlers scattered here and there all around, perhaps as many as fifty or more, and all were very anxious to have the Church come amongst them with its services. Our first step was to erect an iron building to receive goods on arrival, and for sleeping-rooms, also for printing ; one of the other rooms is used for the native boys who have been instructed and baptised. The iron pro-cathedral is nearly completed. We held in it our second Synod, which began on St. John Baptist's Day.

"We have now two services for whites and two for natives on Sundays, and daily morning service in the pro-cathedral for each, and evening service in the dining-room. The school consists of twenty-five pupils, and as soon as we can take boarders we shall have a large school. The average number of white services is about sixty, average offertory, 30s. to 40s. per week. About 60*l.* has been raised to inclose the churchyard, and there is evidently a considerable willingness amongst the people to do all they can. The Government has given 30*l.* a-year for our incipient school ; when the buildings are ready and we are settled, it will give us 200*l.* for teachers and 200*l.* for pupils. It has also entered into my plans in other respects, and will grant me land for a model farm and industrial institution, and give me the income of a medical man for the hospital and district.

"In looking back over the three years we find the following results :—

"In 1874 there were four white Missionaries and three natives in Orders ; five chief centres (one of which had no resident Missionary), besides out-stations under the charge of native schoolmasters or mistresses, many of them small and marked with no great efficiency. The number of native teachers, male and female, was sixty-one. There are now ten white Missionaries and four natives in Orders, one of whom is a priest. There are, besides, four white men who are candidates for Holy Orders, two of whom are already engaged in separate charges, and all in active work as schoolmasters. Two educated Griquas have been engaged as schoolmasters and catechists. The number of native teachers in connection with St. Mark's has varied, probably the number is about the same as in 1874 ; five native teachers have been engaged in Griqualand, three of whom have separate charges. There are ten chief centres ; a native deacon has been located at Unhlonhlo's among the Amapondomisi ; we have Missionaries amongst the Sutos ; and several new out-stations amongst various tribes in Griqualand ; and works have been taken up in Alfred County, Pondoland, and Timbuland."

We have the great pleasure of stating that Bishop Callaway's statement of his plans and the needs of his Mission have made so great an impression on one liberal person, that the Bishop has just received an anonymous gift of 1,000*l.*, to enable him to carry on and extend his work.

The "Journal" of Archdeacon WATERS, for the quarter ending September 30th, speaks of the uneasiness and unsettlement among the natives produced even then by the war on the frontier. Reports are as yet wanting from which we can learn what further injurious effect upon the Missions the deplorable extension in its area, which has since taken place, may have had. Meanwhile, it is strange to hear, among all the warlike preparations, of so peaceful a work as the building of a bridge across the Kei. The rest of the "Journal" is occupied with the usual routine of Mission work :—

"The past quarter has been one of much trial to all Missionary work in the Transkei, owing to the unsettled state of native affairs in the beginning and to the breaking out of a war towards its close.

"The beginning of the quarter was marked by a very important move towards civilising this part of Kaffirland, in the laying of the foundation of a bridge to cross the Kei river at St. Mark's. The ceremony was attended by the Civil Commissioner of Queenstown, several magistrates, and a large number of well-dressed natives attended under the magistrates, Messrs. Levey and Stanford. The latter gentleman addressed the natives in Kaffir, and urged them to help on the work now beginning. Mrs. Hemming having laid the foundation stone, I offered prayer.

"The work has now made great progress, and a large number of our people have found good work at the building. Our workshops also have been kept busy, especially the carpenters' and blacksmiths', in making wheelbarrows and such like things. I may here mention that we have now eight native carpenters, two blacksmiths, and two tinsmiths ; there are also two European carpenters, one blacksmith, and two tinsmiths,

besides builders, lime-burners, thatchers, &c. These are all engaged on the Mission, the artisans at the bridge are all under Government officials. I have two applications from native shoemakers, and hope to have a few boys trained under them.

"Towards the end of August all our Mission work received a check by the paramount Kaffir chief Krelî making war, against the Fingoes ostensibly, but against the English really. Every tribe in Kaffirland feels this movement, and our schools are suffering greatly, so far as attendance is concerned. The great majority of Fingo men are engaged in the war, but the attendance at Sunday services is well kept up at places where actual fighting is not carried on.

"The Europeans in Fingoland are in camp; several people have gone to the colony to be out of the way in case other tribes become disloyal. The colonial men have come forward in the most noble manner to repulse Krelî, and defend the frontier.

"The Christians at St. Mark's are of mixed races—Kxosa, Tembu, Fingo, Basuto, Hottentot, and European; but all work in harmony, and not one Christian family has moved on account of the war. The uncertainty as to what other tribes may join is a source of continual excitement, and leads most of us to closer prayer to Him who is the author of peace.

"The female teachers go on well and are doing a good work. Mary Ann Williams, who has been supported through Mrs. Mant, of Egham, has married a respectable Christian man, and resigned the school work. I have appointed Christiana Mazaza in her place.

"I have no doubt that the moral effect upon the native girls in seeing so many female teachers is very great, and I wish the means were at my disposal to treble their number."

A journal of Archdeacon Waters, dated December 31st, has been received. It is at present only possible to notice one or two of the particulars mentioned. One is that, while close upon two thousand of the natives who are at war with us have fallen, less than one hundred (including native allies) of those who are on the English side have suffered from death or wounds. The Archdeacon believes the fall of the native chief Krelî may remove a serious obstacle to the spread of Christianity among the Kaffirs. The arrival at St. Mark's of twenty-seven volunteers, who came there at great expense and inconvenience, not unmixed with danger, to hold the station until relieved by a company of burghers, is recorded with gratitude. "So"—writes Archdeacon Waters—"the year closed under a cloud of war and doubt and anxious forebodings."

The Rev. FRANCIS A. BROADBENT writes from Ensikenî, under date September 30th, and describes in a highly interesting manner the building up from the ground and organising of this new Mission.

"The Mission at the Ensikenî in the parish of Clydesdale was begun in October, 1875. I was ordained Deacon in Pondoland by the Bishop of St. John's on Trinity Sunday, 1875.

"Having had two small huts, each twelve feet in diameter, built by the natives in the usual native style, I came into residence, holding services on Sundays at the kraal of the nearest native chief Dulini, and at the kraal of a headman, Ungcanguni, and at a Griqua house for the Dutch-speaking population. After a few months a large hut, also built in native style, 32 ft. long by 15 ft. broad was finished, and this has been used as a school chapel ever since. We are however now using a large room in the Mission house which I have built lately, but our church will soon be built, the contractor having now begun the work. The church is to cost 500*l*.

"The Zulu and Boer people about here were living in heathen darkness when the Mission began, and were very ignorant and superstitious, so that for many months it was necessary to lay a sure foundation by insisting on the primary truths of God's existence and the Creation, but now they fully understand when we speak of the Incarnation, and the love of God in our redemption.

"Although we can count but few baptised converts from heathenism, yet the number of those who have been affected by religious teaching is very large. Christianity is undermining their belief in their old faith in the amatongo (ancestral spirits). They have from the first willingly listened to the Gospel, and identify themselves with it; for instance at the time of harvesting, I pointed out to them that God had blessed their crops, and that although elsewhere there had been a scarcity they had had abundance; that God sends the rain and that it is proper for us to acknowledge Him and to make offerings to Him. They brought in all thirty-three sacks of mealies (Indian corn).

"I attribute in great part the success we have met with to the hearty co-operation of our excellent magistrates, Captain Blyth and Mr. Strachan, who encourage the people to take advantage of the services and schools. They take very great interest in our work. This is in part the result of the Cape policy, which is favourable to Missions.

"The natives of this part are a simple, honest, confiding race, and the result of their coming under a Christian government (first that of Adam Kok, now that of the Cape Colony) has been to develop their good qualities and repress their vicious habits. Hitherto they have not come much into contact with Europeans. Now, however, that the European population is increasing, we fear that serious evils will result from the sale of intoxicating liquors. When once the natives acquire a taste for spirits there will be a demand for them, and the Government will then be able simply to regulate an evil, not to prevent one.

"Dutini, the nearest chief, sends his children to be taught, and other headmen do so also. One of the most encouraging features of this Mission is the way in which the boys and young men of the neighbourhood identify themselves with us, adopt clothing, &c.

"At the Emngano where the Government has given us 100 acres in the centre of a location marked off by Adam Kok in connection with the Church of England at the request of the Rev. T. Button, the work has greatly progressed of late. The Basutos there having been encouraged to build a school chapel, quickly erected a neat well-thatched building 20 by 14, plastering it very tastefully inside, and a neighbouring English farmer made an offering of the forms requisite, and also a school table. The building is now inclosed by a sod fence, and a little bell calls them to Divine Service.

"They have expressed their desire to have a small church, and have guaranteed 36*l*. towards it; they will probably burn the bricks for the same as soon as the rainy season is over.

The Rev. THURSTON BUTTON (Clydesdale), on November 9th, complains of the unfavourable effect produced upon the minds even of peaceful natives, by the war on the frontier, although 200 miles distant :—

"Clydesdale and its immediate offshoots number about 140 communicants.

"*Clydesdale*.—We have not yet been able to start our proposed industrial institute, which is a great drawback, as we have almost 100 children, some of whom ought to be in some such institution. We can hardly yet be said to feel the effects of the war now going on about 200 miles from us, but still it has a certain unsettling effect upon the native mind, and we shall be glad indeed when peace is restored, and we sincerely hope that we shall not be troubled by any outbreaks nearer than Gcalekaland.

"*Ensikeni*.—Mr. Broadbent is doing a large work there. He is now building a church, the funds for which have nearly been raised. On the spot £100 has been subscribed.

"*Emngano* : about fifteen miles from Ensikeni among the Basutos. The people have here built a small school chapel and have raised money for a small church.

"*Umsingapantsi*.—Mr. Broadbent has held regular services here, and hopes to place a schoolmaster soon. It is distant from him about eight miles.

"*Umbotshwa's Country*.—Here also Mr. Broadbent carries on work, and the people are asking for a schoolmaster. This place is distant about eight miles.

"Besides these places there are various other openings which we hope to be able to occupy, but we sadly need aid from our home friends to enable us to do what is required. If for each place we take up we can get from our friends £10 a year, we can secure the rest from the people and the Government. If some kind friend would give to Mr. Broadbent and me, each £10 a year for a few years, it would enable us to take up a great deal of work which might in time be made, with the aid that Government gives, self-supporting.

"*Kokstad*.—Mr. Mitchell has recently been placed here by the Bishop. When he is ordained priest it will become a separate parish. With a slight assistance from the Bishop, a good school church has been built, and there is a regular school of about sixty children.

"*Alfred County*.—This large piece of my parish, in rough numbers about fifty miles by fifty miles, will, I hope, next year have a clergyman of its own. There is a small white community and thousands of natives to be cared for.

"When Kokstad, Ensikeni, and Alfred County are made into regular parishes, we shall each have about fifty miles by fifty miles to attend to, and we shall all find that enough and more than enough to keep us constantly on the move."



MARITZBURG.

LETTER FROM THE BISHOP.—REPORT OF REV J. SMITH.—THE REV. J. B. JENKINSON ON MISSIONS TO THE HEATHEN.

ON the general position of this diocese the Bishop wrote, under date January 14th, 1878 —

“The opening of this year finds us in a lower condition as regards our staff of workers than we have known for some time past. The Dean is absent to recruit his health, and I have had to take Mr. Davies for a time from Highflats to assist in the work at Maritzburg. Richmond, Ladismith, and Verulam are all vacant, Archdeacon Fearné having resigned, and Mr. Price and Mr. Shears having returned to England. The congregations at these places are crying out for a resident clergyman, though, by the help of Lay Readers, and the periodical visits of clergy, the services have, to some extent, been kept up in all. St. Augustine’s Mission in the parish of Estcourt is also at present abandoned, though I am thankful to say the new Mission a few miles from the village of Estcourt, under the native teacher John Kumalo, is making progress, and showing hopeful signs.

“It is peculiarly trying that, at a time when I am receiving urgent applications from several places where fresh centres of Church work should be started, some of the old ones should be thus left without regular ministrations. It is true that the past year has seen Newcastle supplied with a resident clergyman in Mr. Robinson, whose place is well filled amongst the Durban natives by Mr. Johnson, and a teacher, Mr. Stewart, sent to the Umzimkulwana. These are two new pieces of ground broken, besides the cheering addition of the little church at York in Karkloof parish; but there is scarcely a county where we do not require considerable reinforcement.”

Of the increasing but neglected coolie populations in Durban and other parts of his diocese, the Bishop of Maritzburg wrote, on December 24th:—

“I believe that, at the present time, the coolie population really amounts to 15,000 souls. For this large number nothing has been done, except by a very excellent superannuated Wesleyan Missionary who pays occasional visits to the localities where coolies are mostly congregated.”

Attention is this month absorbed by the frontier war, and we have somewhat fewer details than usual of the work in the diocese. The Rev. GEORGE SMITH, however, Missionary at Estcourt, sends (Midsummer, 1877) an interesting report, written apparently before the outbreak of war, and giving hopeful signs of the progress of Missions in his district. It is to be feared that the war will throw back much of this flourishing work:—

"It gives me great pleasure to report fair congregations and apparently increasing interest in Church work, both amongst Europeans and natives.

"St. John's Church, at Moor River, has just been seated with good open benches.

"St. Matthew's School Church at Estcourt, now boasts of a fine stone font, presented originally to St. Saviour's Cathedral ; but as a very large font for St. Saviour's has lately arrived from England, the original donor, who is now Lay Reader in this parish, has transferred his gift to our little church.

"For our native school (hitherto held in a Kaffir hut, upon land which I have been able to secure for Mission purposes, about three miles from Estcourt), we hope to put up at once a large hut, specially for the purpose, until we can get money sufficient to build a school-room which may be used as a church.

"A heathen chief living near has presented us with the poles and



KAFFIR KRAAL.

wood-work necessary, and (whilst other natives are providing the thatching grass) he has undertaken to build the hut, and is anxious to send his own sons to be taught in the school.

"The Natal Government have intrusted to my care two little liberated slave boys from the Manganja tribe, Shire river, the people amongst whom good Bishop Mackenzie worked.

"The lads were about six and seven years of age respectively, and were called Natyalola and Narveya. The elder boy (Narveya) was living with his mother and brothers (his father being dead), when the slave catchers attacked the village, shot his mother and brother, and carried him away ; the child escaped next day, and returning to his home saw nothing but the dead bodies of his relatives and friends. He was recaptured almost immediately.

"Little Natyalola was playing with his two little brothers by his father's hut when a fellow-countryman of his came by, and asked the children to get him some snuff; his brothers entered the hut to fetch it, and the treacherous villain laid his hand over the child's mouth, and carried him away to the rendezvous of the slave dealers, exclaiming, 'Here's a boy for you. I want a coat for him.' 'What sort of coat?' 'Oh, one like that, with bright buttons. Make haste!' Then a long black coat with bright buttons was handed to him as the price of the child.

"On November 20th, 1877, I baptized the lads in St. Matthew's Church, the elder being named Edward, and the younger Robert, both taking the surname of Estcourt.

"The boys are very intelligent; they are able to read easy English exercises, and say their prayers and sing hymns in English. I have had them only thirteen months, but they have, in that time, forgotten their own language, but can converse fairly both in Zulu and English."

We learn from Canon Jenkinson's Report (presently to be referred to), that this Mission of Estcourt is becoming "a native Christian village;" and he goes on to give a curious caution as to possible difficulties which might hereafter arise out of the customs respecting joint inheritance obtaining among the natives. They are, in fact, still in a state of joint ownership in land similar to that described by Sir H. Maine in his work on *Village Communities*. All races seem to pass through this stage; it unquestionably once prevailed in our own country, and it is interesting to find an illustration of it here:—

"In wishing the founder 'God speed' in this good work, I would warn him that the natives who give sums of money towards the purchase of the 3,000 acres may claim to be joint owners of the *whole estate*, unless the part which they actually buy be clearly marked off. I mean, that it would be better to sell them a *part*, than run the risk of their claiming a partnership in the *whole*."

Canon JENKINSON, of Springvale, had presented (apparently to the Diocesan Synod) a very full and noticeable Report, which is too long to transcribe.

He regrets that he had not been able to visit the various Missions himself. He had found that he could not do so without neglecting Springvale. "To itinerate," he says,—

"A man ought to be free from parochial work, and those various duties which are inseparable from a Missionary who has a large estate to manage and a great number of people constantly resorting to him for advice and judgment. The judicial faculty is largely called into exercise when there is no magistrate, and the healing art daily practised where there is no doctor."

He does not say, but he apparently implies that he expects the English language to become universal over Southern Africa ; and no doubt this will in time be the case.

After giving a variety of details respecting the various stations, he concludes with a thoughtful discussion of the question of polygamy and wife purchase, which he regards as the great bar to Mission progress. Much that he says deserves our full sympathy. But surely the remedy he proposes of compulsory obedience to a monogamic code after the present generation, is hazardous. It could only be imposed upon the people at large by force ; and we do not want Christianity thus to be proffered at the point of the sword.

A report from the Rev. JAMES WALTON (December 31st) speaks hopefully of work among the Europeans at Pinetown. Of the natives he writes :—

“GOD has raised among them a spirit of inquiry. I have never seen anything like it during my twenty-seven years’ residence in Natal. They come to us in large numbers, anxious to be taught. But how few are the teachers ! At present there is not one Christian teacher to every twenty thousand natives in Natal and the adjoining states under England’s flag.”



BLOEMFONTEIN.

ARCHDEACON CROGHAN’S REPORT OF THE DIOCESE.—CONSECRATION OF ST. MATTHEW’S, KIMBERLEY.—PROGRESS AT MOHALIS HOEK.—TROUBLES AT THABA’NCHU.—WORK IN BECHOANALAND.—DEATH OF MR. LACY.—NATIVE CLERGY.

THE present month brings us a lengthy and valuable report by Archdeacon CROGHAN, on the condition of the diocese, which is too long to print entire, but from which some extracts will be found interesting by our readers :—

“The diocese is divided roughly into three rural deaneries, one comprehending Bloemfontein and the southern districts of the Free State, the second the northern districts and Basutoland, the third Griqualand West.

“A large congregation of natives assembles in St. Patrick’s Chapel, where Divine Service is celebrated in Serolong. We are assisted here by my catechist, Gabriel David, a very excellent and able man, who has ministered to this congregation for some years under my direction. The Holy Communion is celebrated every Sunday in the native tongue, and there is daily morning and evening prayer. The people show many signs of earnestness. Some have to come long distances to church. They all

contribute to their church, and show a deep interest in it. They are devout and attentive, and though cases of scandal are not infrequent, the lives of the greater number are not unworthy of their Christian calling. But we are cramped by want of means; the chapel is much too small, and many are compelled to remain outside for want of room. The S.P.C.K. has generously offered us 100*l.* for enlargement on the usual conditions, but we do not see our way as yet to claim their grant.

"Over the Free State border lies Modder Poort, Canon Beckett's station, with its handsome church and pleasant house and gardens.

"Here is an admirable position for a native industrial school, a good farm, sufficient buildings, and convenient locality. We hope something may be done in time in this direction; but at present there is not one of our staff who could take up such a work without leaving others of more pressing necessity undone. Most of Canon Beckett's time is occupied in travelling, visiting numerous small preaching stations in his district, besides small villages such as Fieksburg, Ladybrand, and Senekal, which would be altogether without ministrations but for his self-denying labours. There are a considerable number of Church people in his district, but very scattered, so that often only a few can be gathered in one place. The Canon has been instrumental in establishing the Church in Harrismith and Bethlehem, where there are resident clergy, in founding the Mission in Basutoland and North. Bechoanaland, and building churches in the small villages in his district, where only monthly services can be held, as well as placing the Thaba'nchu Mission on a sound footing.

"The Rev. J. Widdicombe and Rev. F. Balfour have laid the foundations of the North Basutoland Mission. It is too early as yet to expect results, but the prospects are hopeful. There is ample room for their Mission without interference with other societies, and the natives are very well disposed to accept the teaching of the Church.

"At Kimberley, where the largest population in the country is assembled, we have two churches for the European services, one for Sechoana, and one for Dutch, the Rev. C. B. Maude and Rev. N. A. Boston, minister to the former; the Rev. H. B. Bevan in the Sechoana congregation; Mr. Halls and another catechist to the Dutch-speaking people. The work in the European congregation is of a similar character to that of large parishes at home, and the usual parochial machinery is employed; it is of necessity entirely self-supporting. The congregations are larger than the church accommodation, and our greatest necessity is bigger buildings. It is difficult for those who have not to work out the problem to estimate the difficulty of providing proper buildings, and, at the same time, to provide for necessary working expenses."

We may follow this notice of Mr. Bevan's work by a letter from himself (November 24th), giving more detailed notice of his work at Kimberley, just mentioned:—

"At the expiration of another quarter, it again becomes my duty to give you an account of the work which Mr. Halls and I are carrying on here together.

"When I sent my last report to you we were still engaged in building the church. The work was accomplished with great difficulty on account of the dilatoriness of the workmen. The church was finished just in time to be dedicated on the Feast of St. Matthew, the saint after whom it is named. I need not do more than remind you of that joyful occasion when you, attended by the archdeacon and the clergy of St. Cyprian's

and of All Saints, Dutoit's Pan, set apart this building as a house of prayer. It could not be consecrated because of the imperfect title on which the site is granted by the Government. It is given to us to use only so long as we required it for Church purposes.

"You will remember that on the day of dedication you also confirmed five members of the congregation, and admitted one as a reader.

"This young man had been of much use in the Church services during the three months previous to his admission. He is a Letebele, one of that powerful tribe in the Transvaal among whom Mr. Greenstock is beginning a Mission. Having been brought up among the Bechoana, he knows their language as well as his own, and has been valuable as an interpreter. His own language is the same as the Zulu, and differs only slightly from the Kaffir. He has long talked of entering the Theological College at Bloemfontein, to fit himself for the sacred ministry; but he has a good deal of property in cattle, which divides his attention with the service of God, and I begin to fear that he will not carry out his good purpose.

"The break occasioned by our visit to the northern stations has proved very unfavourable to our work. A certain amount of interest had been excited previously, and although the attendance at the services was far less than it had been on our first arrival, there was still an average of seven at the daily morning prayers and eighteen at the evening prayers; but since our return only about three or four, and sometimes not so many as that, have come to the morning prayers, and about twelve to the evening prayers.

"The night school attendance has also fallen off from fifteen before we went away to nine since we came back; but this is chiefly due to the men being very tired in the summer evenings, after working so many hours in the hot sun.

"The attendance at the Sunday services also has considerably diminished; but there is no cause for disappointment in this, for it was evident that the large numbers who came at first were influenced mainly by curiosity, and are no longer attracted since the novelty has worn off.

"At the end of September a meeting was held of the whole congregation to discuss measures for carrying on the Church work. The attendance was large and very enthusiastic. They made generous promises of helping the Church work, both by personal assistance and by subscriptions; but only a few have made good their words. A system of monthly contributions was agreed upon, for providing necessary furniture for the church, and for its ultimate enlargement; and promises were made to the amount of more than 5*l.* a month, but when the time came for fulfilling them, 3*l.* 3*s.* only were forthcoming in October, and 2*l.* 7*s.* 6*d.* in November.

"The offertory has kept up well and even increased during the three months, although the congregation has diminished, and it now averages 10*s.* a Sunday.

"The offertory and the monthly subscriptions have each produced 5*l.* 10*s.*, and the school fees at St. Wilfred's and St. Matthew's have come to 13*l.*, making altogether 22*l.* which we have received during the quarter from the people to whom we are ministering.

"St. Matthew's contributed 27*s.* to the Bishopric Endowment Fund through the offertory on the first Sunday in September.

"The offertory on the day of dedication was 52*l.*, which is reckoned apart, as a contribution to the Building Fund, from the Europeans who were present on that occasion.

"The school at St. Wilfred's has also been carried on for half-caste children. The average attendance has been twenty-one, which is somewhat less than the previous quarter. The diminution is due to the sickness which is at present prevailing among children.

"We have lately taken charge of the Sunday School and afternoon service at St. Wilfred's, which are held in English. The attendance at the school is about eighteen, and at the service fifty-five. This work is too recent to allow us to say much about it at present; but we hope next quarter to tell you of its successful progress."

Probably Mr. Bevan's plain unvarnished tale of successes and failures will commend itself to all our readers; and it is impossible not to see in it indications of the energy and faithful effort which is brought to its maintenance. Very full of interest also is the report of Rev. E. W. STENSON, Missionary at Mohalis Hoek, who has also encouragements in his work, and in the results actually attained, though he finds the horizon of possible enterprises widening before him as he goes onward. He writes on the 30th of December:—

"I beg to inclose return for year 1877, which has been marked by the steady progress of our work in South Basutoland. During the year we have been able to build a church to hold 100 sittings; this will be much too small, but provision has been made for enlargement.

"A small Mission house has been erected also, which can be hereafter added to. The cost of both comes up to 400*l.*, of which we shall owe 50*l.* at the end of the year.

"I hope to be able to commence a small industrial school during 1878; merely a few rooms to form a beginning with half a dozen boys. I shall want 100*l.* to start with; at present I have no idea where the money is likely to come from, but hope that God, for whose service it is required, will send it."

The Rev. G. MITCHELL, Missionary at Thaba'nchu, has had discouragement of late in his work, which he frankly relates in the following letter (March 31st), and asks the prayers of Christians at home, which will surely be willingly put up on his behalf by all to whom his request comes.

"We are very much in need of your sympathy and prayers on behalf of the work among the Barolong on this station. Hitherto it has been very greatly blessed, and has prospered and grown more than we might at first have expected: and there are still evidences of life and advancement. Yet, on the other hand, I cannot help feeling that for some time a spirit of indifference and inactivity has been creeping in among our people. The increase is no longer in proportion to the number of the converts, whereas two or three years ago it was far in excess. And several who then were more or less enthusiastic in making the Church's way of salvation known among their neighbours and friends, now seem to have become cool and easy. And preach and do as I will I am utterly unable to remove the apathy and torpor with which they are

affected. I have also been more diligent in catechising both publicly and privately, and in conferring with the more forward of the congregation, urging them that as now they are Christians themselves they should labour to bring in others to the faith as we laboured for them. But whatsoever I may do or say, things seem rather to grow worse than better.

"The causes of this reaction may perhaps be attributed to the increased facilities for procuring Cape-brandy; the drought and heat which are drying up everything; the appearance of some new forms of sickness and disease which have kept some of our people away for months from church, and which have been fatal to a great many children; and lastly, but not least, to the changes and reduction in the Mission staff which have been made in the past year.

"There has also been going on for some time in league with the powers that be, a very violent, unprovoked (so far as we know), and strong opposition to the work of the Church in Moroka's (the chief of the Barolong) country."

The Mission at Thlotse Heights, Leribe, has sustained a great loss in the death, by drowning, of one of the most energetic of its workers, Mr. Lacy. The circumstances are related in the following letter, which was addressed to the editor of a local publication, *The Friend of the Free State*, and reproduced in the January number of the organ of the Mission in England:—

"It is our melancholy duty to report the death of our dear fellow-worker, Mr. Lacy. Returning from Ficksburg on Friday, November 9th, he attempted to cross the Caledon, when too full, and was carried away. The horse was found uninjured, but the body of our friend was not recovered till yesterday morning, though search had been made by diving and otherwise, thanks to the kindness of friends. It was found, caught by a branch of a tree, about a mile below the Ficksburg drift, and was hardly recognizable. The funeral took place in our little cemetery at 8 o'clock this morning, a great number of people, white and coloured, being present.

"Mr. Lacy had thrown his whole heart and soul into school work here, and his loss will be severely felt. He had won the confidence and respect of all who knew him, and his example was excellent."

But it is hardly a matter to lament over that a faithful worker has given his life for Christ and the work of the Church. Rather he is one to be rejoiced over as having "fought a good fight and finished his course."

On the subject of the future organisation and efficiency of the purely Mission or *native* work, Archdeacon CROGHAN writes from Bloemfontein on December the 31st, 1877:—

"Our Theological College, if properly worked, could provide a large number of trained native agents, and I am glad to hear from Mr. Crisp that he is willing to undertake the task for a limited time, which, I presume, will be sufficiently long to establish the efficiency of the native department of the college, and to secure its future success."

TRANSVAAL.

CONSECRATION OF THE BISHOP.—THE VISITATION BY THE METROPOLITAN.—BISHOP BOUSFIELD'S PLANS.—THE ENDOWMENT OF THE BISHOPRIC.—REPORT FROM THE REV. A. J. LAW.

THE happy news of the consecration at St. Paul's Cathedral on the 2nd of February of the Rev. H. B. BOUSFIELD as the first Bishop of this important diocese takes precedence of other facts respecting it.

The Visitation of the Transvaal by the Metropolitan Bishop of Capetown, referred to in a previous number, has taken place; and the Metropolitan, in a letter dated Durban, November 19th, writes:—"Our visit to the Transvaal has, I am sure, done much good. The people have been pleased and are looking forward to welcome cordially their new Bishop."

The Bishop, *suo more*, as those well know who have any acquaintance with his past work at Andover, is preparing vigorously for the organisation of his new diocese. Some extracts from a circular which he has issued will put before our readers the Bishop's plans in a clear and succinct form:—

"At present it is proposed to take out (if they can be obtained) four or six clergy, one or more students who will act as catechists until ready for holy orders, and four or five teachers for good schools for both sexes in the diocese. These would make a strong Church centre at Pretoria, whose effects would be felt throughout the land.

"The present churches are few and small. A really good church at Pretoria, that might not dishonour the title of Cathedral, or the services to be rendered, would be a boon to the young Church. The education of the colony may be in the Church's hands if only she send forth competent teachers now, and for them schoolrooms and materials must be provided, and some humble lodging."

These are wise and well-considered plans; and we trust that the funds, and also the workers, for which the Bishop appeals, will be obtained. On the subject of the endowment of the See, the Bishop gives the following facts:—

"Through the exertions of Bishop Wilkinson and the friends of the Mackenzie Memorial, with grants from the S.P.G., the S.P.C.K., and the Colonial Bishopricks' Fund, it now amounts to 5,304*l.* The S.P.C.K. have promised another 250*l.* when the amount has reached 7,250*l.*, and a further 250*l.* when it reaches 9,750*l.*, which would give a capital of 10,000*l.*, and so secure the proposed income, and the permanence of the Episcopate."

In a letter dated January 20th, 1878, from the Rev. ARTHUR J. LAW, Missionary at St. Alban's, Pretoria, we have some very encouraging facts as to Church progress in that town during 1877 :—

“At the commencement of last year, our church in Pretoria was 120*l.* in debt. Every halfpenny of this has been paid off. The church property was not properly conveyed to the Church of the province of South Africa. It is properly conveyed and legally secured, with the exception of the two houses of Bishop Wilkinson, the title deeds of which are not in our hands. We have the present church and the *erf* on which it stands; two *erven* near Government house, on which the foundations of our new church hall are already built and paid for (70*l.* for the foundation), also a piece of ground lately presented to the church by Mr. George Pyott Moodie, one of our churchwardens between one and two acres—I do not know the exact measurement. We have paid for legal expenses of transfer something over 20*l.* All the working expenses of the church for the past year have been duly met and the first three quarters of last year's stipend for me from Pretoria (150*l.*) I have received. The last quarter's is not fully paid up, but I expect to receive it in a few days. Towards our new church hall, which, when we obtain funds to commence the permanent cathedral, will be used for educational purposes, we have subscriptions amounting at present to about 325*l.*, which are being gradually paid in. The expense of building here, together with the difficulty of raising money on the spot, caused us to decide not to attempt to commence the permanent cathedral at once. Increased accommodation for public worship was so immediately necessary, that we thought it would be better for the permanent cathedral to be commenced under the auspices of our new Bishop, an idea which Bishop Webb most strongly approved. Altogether in addition to the working expenses of the church and my stipend, about 300*l.* has been raised in Pretoria during the last year. This has been actually paid in : viz. 120*l.* for the church debt, 35*l.* for expenses of transfer and old debts for working expenses, 20*l.* for foundations of new church, and about 90*l.* in hand for that fund. I think on the whole we may congratulate ourselves on the financial result of the year. Our congregations still continue good. The offertory during the year has averaged nearly 3*l.* each Sunday.”

Continuing his narrative of events, he relates a demonstration on the part of the Boers which might have had serious results, but happily passed over peacefully :—

“We had a great demonstration on the part of the Boers on Saturday, January 5th, and Monday the 7th. They came in in large numbers, most of them armed with rifles, to hear Paul Krüger's report of the deputation's interview with Lord Carnarvon, and a strong party of them were in favour of trying to take back the Transvaal by force of arms. We had only 250 of the 13th Regiment at Pretoria at the time. They were all confined to camp for those two days, lest they might get up a row with the Boers, if private soldiers were to meet them in the town at such a time of excitement. The guards were doubled at the powder magazine, and ordnance stores. All liquor stores were requested by the Government to close. The volunteers were told where to *rendezvous* in case of

disturbance, and two seven-pounders were planted in position to command the Boer encampment. But all passed off quite quietly. Numbers of Boers came up to see the camp service for the troops on the parade ground on Sunday, January 6th, and I must say they conducted themselves in a most orderly and reverential manner, most of them taking off their hats during the prayers. I dare say there were more than 300 Boers around us during the camp service. They also came in considerable numbers to both morning and evening service at the church, as many as could find standing room coming just inside the door and the remainder standing outside. I must say I did not expect any concentrated action on the part of the Boers, but a little thing might have set on foot a serious street row, and in that case a good deal of mischief to property, and some loss of life would doubtless have followed."

The following is a characteristic incident of colonial, or at all events of African, settler life :—

"Last Saturday (Jan. 12th) we had a most heavy fall of rain—twenty-six inches fell in twelve hours. The slope in front of our new abode was one sheet of water. All the clothes in my tent which I use as a dressing-room were wetted through. This afternoon the water is rushing through the trench round my tent, which I have considerably deepened and widened, and also in sheets past either side of the house. I mentioned just now our new abode. We had to leave our old house, as the landlord raised the rent to 10*l.* a month. Our present house is a three-roomed cottage with a little kitchen at the back for which we pay 7*l.* a month. But the parsonage lets now for 5*l.* a month, so we do not really have a great deal to pay out of pocket. House rent is very heavy here."



CENTRAL AFRICA.

THE Universities Mission have issued (February 15th) the following leaflet :—

"Letters from the Universities Mission state that on Christmas day the whole party came into town and were entertained by Miss Allen. It was a picturesque sight to see the children at dinner—the boys in white kirabao and red caps, the girls in vari-coloured dress, and the different hues of the fruits. But the great event of the day was a service held in the yet roofless Memorial Church in the old slave market. It consisted of Swahili matins—the canticles and psalms being chanted and the *Adeste Fideles* (also in Swahili) sung to the well-known tune. A large number of the townsfolk were present at the further end of the church, and the Bishop preached to them after 'the grace' on the subject of the day. Next day the Bishop baptised four children in the little chapel at Mbweni and a merry school-feast ended the day. Mr. Phillips has come down from Magila to prepare for deacon's orders, leaving Mr. Yorke in charge of Umbra. He will probably be accompanied by Mr. Woodward on his return.

"The Rev. W. P. Johnson has also come down from Masasi for rest and medical advice. He has been seriously ill, but is already much

better for the change. He brought excellent news of the work in the Rouma district. Sixteen Washenzi were regularly attending the schools, and Mr. Maples had just returned from a three weeks' tour in which he had been well received by the native chieftains, especially Matola and the powerful Manhemba. The latter, who lives about two days' march from Liadi, unhesitatingly gave up two of his most promising slave boys and his own son to Mr. Maples for the school with the promise of more to follow. It was the first visit of Europeans to the town. The Mwera district is opening up fast, and there will be a race as to whether they become Christians or Mohammedans. The fields are white unto harvest. Where are the reapers?"

A private letter, written by a member of the Mission from St. Andrew's, Kuingani, on the 8th of January, gives additional facts:—

"Our Christmas here is so different to what one has been accustomed to at home that it does not strike one in the same way. At five o'clock the boys sung in their dormitories 'Once in Royal David's City,' and 'Njooni Furaha,' which you will doubtless recognize as 'O, come all ye faithful.' We did not get a celebration here, as the Bishop went to town. At seven we had a short service with some hymns and a sermon. The chapel had been very tastefully decorated the evening before. The screen was very striking, it was made of four cocoa-nut leaves standing on the ground, and reaching to the roof, parts being cut out to allow entrance to the sanctuary, Bishop's throne, and reading desk, or rather lectern. At nine o'clock we took the boys to Mkunazini, the town house, to spend the day. Having arrived there we had our first service in the unfinished cathedral. It consisted of Swahili matins and sermon, the latter being appended in consequence of there being rather a large congregation of natives gathered from the town out of curiosity. Everything was of course very rude; as yet we have no roof or windows in and merely a scattered sand floor. All of us who wanted to sit down had mats, as the seats are hardly thought about. The Bishop in his sermon explained the meaning of Christmas day, and gave a short sketch of our faith. I heard an old man who was standing near me saying continually during the sermon, 'Ndio, Ndio bwana,' which means, 'that is it, Sir—that is it.' After service we all adjourned to the house for luncheon; I was unfortunately done up, as coming over in the morning the sun was rather strong and I am afraid I got a little stroke, at any rate I was obliged to keep quiet. I stayed until the evening of the following day for the sake of quiet. It helped to teach how dangerous the sun is here. On the day after Christmas all the children went to Mbweni for the day. At the morning service four adults were baptised, which is a source of great thankfulness to us all. I was not there, so cannot describe any of their doings. We had from Friday to the following Monday week as a Christmas holiday; very refreshing it was. We are now fairly settled at work again. Since Mr. Randolph left my responsibility here has increased a great deal. The Arabs keep up a quiet yet persistent opposition to us. Going to town a few Sundays since with the Bishop an old man called out in Swahili, 'Great is God and Mahommed is His prophet.' Mrs. Allen told me the other day she had a man come to her some time since who expressed a great desire to learn English. She tried to help him all that lay in her power, and he was getting on very well; on her remarking this, he said, 'that is because I prayed to your Jesus to teach me, and He has done it.' Great hopes were entertained that he would have

been baptised. As soon as his friends knew it he died, it is supposed from the effects of poison. Others have been moved away from Mrs. Allen's teaching. About a fortnight since, after school, a Scindi who sometimes comes out to learn English came into my room. I began to talk to him, trying to show that Christ was He to whom the Old Testament scriptures pointed. He said, 'give me a book and I will read.'"



MAURITIUS.

THE BISHOP'S VISITATION.—THE REV. E. A. BLACKBURN'S MISSION
AT PRASLIN.—ORDINATION OF MR. LARGIER.

A COMMUNICATION from the Bishop, dated "On Visitation, Port Victoria, Seychelles, December 11th," will be read with much interest; it gives an account of the progress of a Mission on the island of Praslin, where the Rev. E. A. Blackburn had been placed permanently. The islanders had never enjoyed a resident Missionary before, and the work proceeding among them was of a very hopeful character. The Bishop reports that he confirmed twenty-five persons during his visit :—

"I am very thankful to be able to repeat with very great satisfaction on Mr. Blackburn's work. He is the first Christian minister who has ever resided on that beautiful and interesting island—the second largest of the Archipelago. It is some thirty miles from Mahè, the chief island, across an open and (at times) a most tempestuous sea : and is the centre of a subordinate group of some eight or ten smaller islands. Of its (*circa*) 900 inhabitants, two-thirds belong to our Church : but, owing to the residence for some years of a Capuchin Missionary in their midst, they have been sadly tried. In the main they have continued wonderfully steadfast : and on each of my two former yearly visitations I have felt very hopeful of what might be done if a resident Missionary were sent to them instead of their depending on the occasional services of the one chaplain of Mahè, overtaxed by work and quite unable to see them more than three or four times a year.

"If spared, I think Mr. Blackburn may be expected to prove a most successful Missionary in that most interesting, yet ignorant and neglected island : and I noticed already great advance both in the conduct of Divine worship, the discipline of the school, and the size and attainments of the congregation. His excellent wife has had adult reading classes for uneducated persons, to whom I promised a French Bible, Prayer-book, and hymn book, on their learning to read : her influence among the women is most important. I promised up to 40*l.* to meet an equivalent sum from the congregation to erect a little parsonage ; and had the pleasure of spending two or three days in it last week—a simple wooden house, thatched with palm-leaf. The people in an opposite side of the island have also built a simple palm-leaf school chapel, where some few children now come to a catechist's service. I have also sent home for a small harmonium for the chief 'church' at 'Grande

Ause,' towards which they have collected 6*l.* since my visit. I was glad to spend two happy Sundays with them : confirming twenty-five on the one, and administering the Holy Communion to sixty-two on the other."

The Rev. GEORGE CARPENTER writes from Moka, Mauritius, on the 9th of November :—

"M. LARGIER, a native of Geneva, who had received Presbyterian orders there, wishing for orders in the English Church, came here a few months since, with favourable recommendations from Bishop Royston's commissary. He has since been ordained deacon."

To his other qualifications for work in Mauritius is added this—that M. Largier can preach with fluency in French.



MADAGASCAR.

REPORTS OF MISSIONARIES.—DIFFICULTIES OF MISSION WORK IN THE ISLAND.—NATIVE MEMORIAL TO THE S.P.G. ON THE EXTENSION OF THE MISSION.—THE WORK ON THE COAST.

RESPECTING Mission work going on in this diocese, we have the following letter from Mr. Coles, catechist at Antananarivo (July 17th):—

"Holy Trinity church is situated in the most populous and lowest part of this city (which answers to the east end of London), it is only built of split bamboos and rushes, and is therefore only temporary, however, it answers its purpose very well indeed, for we have good congregations, both on week-days and Sundays. On Sunday we get about one hundred and sixty to two hundred, on week-days about fifty or sixty : this, considering the church stands in a large market, is very good ; many of the people leave their stalls and come to church ; there is also a surpliced choir, so that the services are chanted, which is a great pleasure to these people, who are so fond of music : the church itself is as much like an English church as we can make it with only a few things to do it with ; on the festivals we decorate it with flowers and branches, this the natives like very much, and do all they can to help. On Trinity Sunday the first harvest thanksgiving service was held here, the natives brought fruit and vegetables in such quantities that we could have stocked a fruiterer's shop with grand tropical fruits.

"Since this church was opened there have been fifty-nine baptised, forty-one admitted, thirty-one confirmed ; there are also forty-three regular communicants, a class preparing for baptism, another for confirmation, and for the communicants. These classes, I need scarcely say, are taken by Mr. Gregory ; in connection with this church is a school for boys, which is conducted by Mr. Gregory with native teachers ; in this school I sometimes help him : there is also a girls' school held by Mrs. Gregory, who teaches every day ; she has native teachers who are paid according to the new system now used in England, by the number of children who pass. Mrs. Gregory has now over a hundred girls in this

school, with every prospect of its increasing ; the school-house does not belong to the church but is rented from a trader at an enormous rent. Every Monday there is a congregational singing class, so that all the congregation may become acquainted with the hymns and chants. We have adopted house to house visiting.

"My chief work with Mr. Gregory is in visiting the country stations, which I generally visit on Tuesdays and Fridays, to superintend the schools: this is a very pleasant occupation, and I like it very much indeed. I find the people very ignorant, but able very quickly to learn ; I think when we have proper catechists, who have been rightly taught in the learning of the Church, we shall get on very well. I go to the country churches on Sundays, take the services (do not preach) and afterwards teach the people to sing.

"My work is not all with Mr. Gregory, for I have also to help Mr. Smith in the boys' school three days a week. This school is quite at the other end of this city, so on these days, except at evensong, I can do nothing at Holy Trinity Church.

"I have living in my house thirteen boys who sing in the choir, and go to the school ; these boys are provided with everything, they have their food, clothes, and lodging given them by Mr. Gregory, they are eventually to go to the college and be educated for the ministry : until they are of a proper age they will live with me, and as they leave their places will be filled up. As soon as the college is finished I go with Mr. Gregory and the boys to live there ; there is to be a proper house built detached from the real college for me to live in. The boys are very good little fellows, and are selected from the free people, the greater number of them being Andreana or nobles ; they give me very little trouble, much less I am sure than English boys would. I have just set going a guild for young men belonging to our church, the object of which is to help the Church by bringing unbaptised people to be baptised, and to bring children to the schools also, for mutual help in their work ; this is to be a society for the natives only, and as soon as they are really started I mean to leave them to themselves ; this I think will be a good plan, as they want to be taught not to lean on the Missionaries so much.

"As regards the Mission I think we are making great progress ; our work will tell in years to come ; at the present time the natives seem very lax in everything about the Church ; it seems like a reaction after a great burst of enthusiasm, not only with us but also with the other religious bodies working here ; for instance, at a collection with a congregation of 150 we might get sixpence."

The Rev. G. J. WOODWARD writes from MOJANGA, on the 22nd of October, giving a vivid picture of the hindrances which beset the Missionary of the Church in doing his work. He was, at the time of writing, on his return to Vohimare, after a series of Missionary journeys, in the course of which he had traversed the island throughout its entire extent, from west to east. The report which he makes is a witness to the accuracy of his observation, for it agrees entirely in principle with our previous knowledge of the conditions of the work in this land. No *new* difficulty makes its appearance in the list which Mr. Woodward gives ; on the

contrary, we have reason to hope, as we said in the January number of the *Mission Field*, that certain difficulties are gradually diminishing before our path.

Christian natives in ANTANANARIVO have given cheering evidence of the reality of their faith by urging the extension of the Missionary work of the Church to their heathen brethren in the south-eastern portion of the island. Nor are they content with urging others to help; many of them have formed themselves into a Missionary society. Their contributions are indeed small, but their means are not large. Two documents, coming from the unstimulated zeal of these Malagasy converts, ask for the appointment of Archdeacon CHISWELL as leader in this new Mission. One is in the form of a petition to the S.P.G. We give one or two sentences:—

“We, who are your friends on the other side of the Great Water, write this letter to you; for, although we are on this side of the water and separated from you by the Great Sea, by the faith of JESUS CHRIST our Lord we are all joined together in one Body; for although we are here very far off, you think of us as brethren standing here before you. Wherefore we your children here in Madagascar send this letter to you and ask earnestly that you will hear this our supplication. And, in the first place, we make you to hear of the work, and the reckoning of life as nothing that has been done by the Venerable Archdeacon Chiswell here in Madagascar.”

After noticing Archdeacon Chiswell's zealous work, and its fruit, first for four and a half years on the eastern coast, and then for six years “here in Imerina,” the petition continues:—

“So we ask you to send back Mr. Chiswell to the south. We ask that you will ordain him Bishop on account of his zeal in counting his life as nothing; his power in managing the people; his ability in being friendly with the Malagasy; and on account of his having worked long here; the love the people bear to him; together with the approbation by all of his work: for Mr. Chiswell is a man to whom the Malagasy are accustomed, who has not to raise up new people as friends, for he has been father, and mother, and a friend of the little and the great.”

The petition was signed by about 1,700 natives, belonging to seven different congregations. Bishop KESTELL-CORNISH has also forwarded to the Society a letter written to him by the native Christians, who say:—

“Our request is that Archdeacon Chiswell may return to us again, and, if it cannot be that he should return to Antananarivo, then we beg that he may be sent to the south-east coast. The cause of our wish that he should be sent to that part of the country is as follows. Many persons have come up to Antananarivo from that district—one man in particular

who is a member of our Church—and they are continually appealing to us to send down a teacher to them. And since we know by experience the zeal of Mr. Chiswell and his power of making himself at home with the Malagasy, we feel sure that he will benefit them as he has benefited us. The district to which we refer is broad and of great extent [about one-fourth of the island]. The population is very large. It comprises the Bara, the Taifasy, the Taisaka, the Taimoro, the Zanamanampy, and the Zanapanihha tribes, whose customs differ. Much attention has been given to the Hova and Betsileo, and Sibunaha, and the Betsimisaraka tribes, but for these tribes, who are of the same flesh and blood as we, and for whose salvation One Blood has been shed, nothing has, as yet, been done. They are entirely without instruction, continually fighting among themselves, enslaving their prisoners, and doing their best to kill and destroy one another.

“Now, however, they have appealed to us to send them a teacher, and there can be no doubt that they will prove apt scholars, for the larger number of the slaves in the capital are derived from that district; and of these slaves one has become famous as a preacher and is a capable student in the College of the Independents; and many, in spite of the heavy work in which they are employed, have become expert in reading, and writing, and tailoring. It is manifest that, if they show such aptitude for learning here in the midst of their slavery, their progress when they are living happily in their fatherland will be far greater.”

It is of inhabitants of that south-eastern district of the island that Bishop Kestell-Cornish wrote, on the 14th of last December, in the letter in which he forwarded to the Society the petition of the native converts:—

“I have in my house three servants who have been with me ever since my arrival, and I am happy to be able to say that I have this day effected the freedom of the last of these three. They all came from the southern part of Madagascar; and, since they have learned the better way up here with me, they are most anxious to teach their kindred.

“Quite independently therefore of this new move on the part of our Church in Antananarivo, I have for some time felt that an opening would some day appear for us in that direction.

“It must, however, be considered that it would be quite impossible to attach this district to Antananarivo. I do not mean that it would be impossible to begin a Mission there without a Bishop, for what has been done at Vohimare might be done there. But the difficulties in the way of administering Vohimare are very great, and they would be very great in this proposed new district. At the same time I need not point out that a grave responsibility rests upon us when an occasion of this sort presents itself. There can be no doubt that there is full scope, among the tribes mentioned in the inclosed letter, for a new see, and that, if it could be managed, a Bishop should head the new Mission. I could hardly recommend the Society to undertake the responsibility of this new work unless they are prepared to set aside at least 500*l.* per annum for it.”

After full consideration of this urgent call to fill a most promising opening, it was felt necessary to decline to move in the matter at present. This is only one of the many instances which might be

given where, notwithstanding receipts larger than at any previous time, the work to which the Church is called has to be left undone through want of funds.

In a letter written from Antananarivo on the 1st of December, Bishop Kestell Cornish reports an increase in that steady individual work which is the most trustworthy indication of progress. The girls' school at Christchurch, under Miss Lawrence, continues to work admirably. The school at Holy Trinity, under Mrs. F. A. Gregory, is also well filled, and most satisfactory. Mr. Gregory labours unceasingly at the boys' school here. Mr. Smith's school for boys at Christchurch has improved greatly. The college buildings make good progress; and Mr. Gregory hopes to commence work there soon after Easter. A Missionary will then be needed to fill his place in the important district of Holy Trinity, where successful work has been done during the year past:—

“We have got out 500 Prayer-books from our press, which I am sending to the coast, and we hope soon to have 15,000. This is a temporary edition, to be used until the large edition is ready. We have nearly completed the revision of the translation prepared by Archdeacon Chiswell, and, having secured a grant of 1,000 psalters from the local branch of the Bible Society, we shall soon, I hope, have the Prayer-book in its integrity, enriched by a preface written especially for the Malagasy by Dr. Bailey. We have also put out the first number of a quarterly publication, which has received the name of *Inpiaro*, or Guardian, for the information of our congregation and others.

“From the coast I hear, that the sale of rum has been entirely suppressed by the native authorities acting in concert with Mr. Little. This has produced a most beneficial effect, and acts favourably upon the school and the congregation. Mr. Little cries aloud for help—more native teaching power.

“From Tamatave the accounts are less favourable. The terrible plague of small-pox, which even yet lingers there, has inflicted a shock from which that town will not recover for a long time; and the strict quarantine with Mauritius has had a most depressing effect upon the trade of the town. At the same time, as Tamatave is the only good harbour on the east coast, things will certainly revive in time.”

Mr. Batchelor, who has travelled seventy miles north from Tamatave, writes to the Bishop that he finds the governors and people all anxious for schools. The Bishop continues:—

“We have received a valuable accession of strength from the Scandinavian Church, with whom, I rejoice to say, we are on the most friendly terms. A young Malagasy had been given to them by the Prime Minister for education as a doctor. As soon as Mr. Gregory opened his church this young man joined him, and was admitted a short time ago by me as a reader. The Scandinavians, most generously, gave him up at once.

He is an exceedingly good preacher, and most dependable. He is very busily engaged with Mr. Gregory in translating Freeman's *Principles of Divine Service*, which he masters as he translates."

Mission work on the coast would appear to have grown and prospered greatly during the past years, notwithstanding the terrible outbreak of small-pox by which the entire district has been devastated. The removal of the heathen "prayer stones" by the Missionary, without objection from the people, marks the growth of Christian ideas, and it is evident that the relations between the Church in Madagascar and the native government are gradually growing closer. Altogether our view is confirmed that there is a great future before this Mission if wisely managed at this crisis of its history. Mr. LITTLE'S report (December 4th) and subsequent letter (December 28th) will be read with more than usual interest:—

"During 1877 at times both the work of church and schools has been entirely suspended, in consequence of the outbreak of small-pox, which has devastated and depopulated this coast to a terrible extent. At one time so virulent was the outbreak, that the people would not meet together in any number, for fear of contagion, and our deserted buildings looked forlorn. Here, at Andevoranto, we lost some of the children most dear to us, and in my own little family of Malagasy, who live in my house, I lost no less than nine. Often at midnight I have had to go out and bury our dead by the sea-shore, as they were not allowed to be laid in the little cemetery I have prepared around 'All Saints' for the reception of the Christian dead. Nothing but a system of compulsory vaccination will save these people from a periodical visitation of small-pox, which seems to carry all before it, leaving behind in some villages only the very aged, or the very small children. You will be glad to hear that the Mission House is also the medical store for the district, and that I have been able to afford assistance during the year in a great many cases, some of them presenting features of difficulty. The medical course at St. Augustine's is invaluable, and I am very glad to find that new efforts are also being made to afford some instruction in medicine to candidates for Missionary work amongst the heathen.

"In spite of the distress and disruption of our congregations and schools by reason of the pestilence, we were never in such a good and promising condition, either in point of numbers, discipline, or organisation, as at this time. All our old congregations have grown and strengthened themselves, and we have been able, through the liberality of the Bishop, to open up new fields, and to return to one from which we withdrew for a time. I have at this moment four applications for teachers, from considerable towns on the road to the capital, all of which ought to be taken up by us gladly and at once if funds would allow of it.

"At Ambohibohazo, where your English catechist, Mr. Tibbey (whom I brought with me from the *Sea Breeze*, in which we came to Mauritius), is stationed, the work has completely changed, and has quite assumed the appearance of a parish, duly provided for with school, teacher, and church, and the services are conducted in such a reverent Church-like manner, as to both surprise and gratify me very much. I have long felt

that even in our smallest country efforts we ought to aim at giving a distinctly Church tone to the services and the buildings. And I find that this can always be carried out with very little trouble. At Ambohibohazo both the European and native catechists wear surplices, and in the little church are a holy table, choir stalls, and reading-desk. The canticles are all well sung, and also the Creed. Mr. Tibbey now preaches in Malagasy, and has also the superintendence of one or two small stations near Ambohibohazo, and altogether I cannot but feel exceedingly gratified when I consider the circumstances under which this useful addition to our small staff was enlisted for the work.

"A special feature of our work is the 'Church Council,' which affords very valuable assistance to me in deciding difficult cases of discipline, &c. It consists of the Governor of Tanimandry and two assistants, one an officer and the other our chief catechist. These are chosen from our communicants, and, without having fixed times of meeting, I call them to my aid when need arises. Besides this, we try to accustom the natives to manage their own Church affairs, and for this purpose have a larger 'council' of catechists and the wardens of the various congregations.

"We have had several important baptisms of adults during the year, and numbers of children. Our communicants' roll has increased, and there are several candidates for admission at Christmas. We are as careful as possible as to whom we admit to baptism and Holy Communion, and require a long probation before admission to either rite; and I feel that either in point of morals or mental qualifications our Andevoranto Christians will bear comparison with any other congregation in Madagascar. I am tolerably well acquainted with all our work, whether in Imerina or on the coast, and I make this statement from deliberate observation. It is customary to speak of the Betsimisaraka as an inferior race to the Hova, and perhaps they are in some things; but I have no hesitation in saying that for Church membership they are quite as well qualified as the people of Imerina, and there is amongst this people an enthusiastic love for the Church. They know nothing about any other form of worship, having from the first been in the hands of the Church of England.

"The other denominations have never interfered here, and consequently the people are not distracted by contending Churches. Their love is not therefore divided, but is strong, and deep, and pure; and, I believe, in a few years, if power and wisdom are given us, it would be utterly impossible for any other body to get a footing amongst the people here. These people have never swerved in their attachment to us, and, as an instance of our influence with them, I may tell you that, wishing to consult the Governor with reference to some Mission business, I went over to the Battery, where he resides. He happened to be engaged in the midst of a large 'kabary' (public talk), and was surrounded by his officers and soldiers. Immediately on hearing that I was waiting for an interview he rose and dismissed the 'kabary,' saying that it was wrong for them to keep their teacher waiting; but it was their duty to wait for him. He then sent for me, and as the people were pouring out of the battery he came out to meet me, and we sat down to a talk which lasted three hours. There was only himself, his second in command, and my chief catechist present. Some of the topics discussed were—one or two painful cases of falling away, the sale of rum on Sundays, the state of the police, the arrangements for Christmas-day, and the establishment of new stations. On all these questions the aid of such men is invaluable.

"During 1877 two great steps have been taken by us with the support of the government. I had long felt that the time was coming when we should remove the old heathen *prayer stones*, which still remained near the Mission premises, and where occasionally some poor heathen might be seen diligently calling upon the spirits of his ancestors. At length the day came. I was teaching my school, and turning for a moment to the window, I saw a poor fellow diligently cleaning the old stones, and furbishing them up with pieces of red cloth. I went out to him and said that sort of folly must stop, and calling to my servants and the school, we removed the stones bodily, although of considerable size, and carried them into my garden, where they are used for sharpening axes. The people were astonished at this step, as even the Christian Malagasy have a dread of these sacred places, so strong still is the 'unholy fear' within them.

"During a brief visit I paid to the capital in October I had the honour of an interview with His Excellency the Prime Minister, who, in the name of the Queen, expressed great interest in our Mission, and thanked us for our efforts on behalf of the Malagasy. He also promised to send down to us yearly a government official to examine the schools and to report upon them to himself and the Queen.

"I have just received an intimation that the Governors of Tamatave and Tanimandry intend sending us after Christmas two boys from every village where there is at present no school. These boys will live with us for three years, and then return to their homes as government teachers. If they are troublesome or idle, and not able at the end of the three years to pass a satisfactory examination, they are to be drafted into the army for government service at Tamatave.

"There are now eleven boys in our boarding-school, half of them being released Mozambique slaves. These are supported by funds collected specially in England, and distributed by Mrs. Kestell-Cornish. I wish to increase this school, as I have now, I believe, secured an able native master for it; but we must have more pecuniary support, as the necessities of life are year by year becoming dearer on the coast.

"In some places it is difficult to get the confidence of the natives, and that notwithstanding elaborate machinery and great annual expense; but with us we can have the people to any number, especially the children, and our only trouble is food and clothing."

An additional feature in this work is the examination by officers of the government of the Mission Schools at Andavoranto, and the giving of presents to the children from the Queen, which Mr. LITTLE thus relates in a letter to the Bishop, dated December 23rd, 1877:—

"I believe my schools are the first of our Mission to receive prizes directly from the Queen of Madagascar, and I am not a little gratified that Andavoranto has thus taken a place amongst the Missions in the Island which is at least *creditable* both to S.P.G. and to the workers here.

"Last week I received a communication from his Excellency the Prime Minister, in which he stated that, by the wish of the Queen, he had directed several officers to come to Andavoranto to inspect the schools and to distribute the royal gifts. Accordingly on Sunday morning early there arrived Rajotovo, twelve honour; Ralay, ten honour, and several other officers, and Manam, Bonimchitsa and Andrianbavantz (Betsimisarakana).

"On Monday the examination began—in the morning for the boys,

in the afternoon for the girls. As everything in the way of an examination was quite new to the people here, I had to arrange accordingly.

"The first classes from each school (nine) were examined in the presence of the officers and the Governors of Tancuiandy and the chiefs of each town, who were ordered to assemble for the occasion by Rariifiringa, fifteen honour, Governor of Tamatave. The prizes were distributed.

"On Sunday I admitted to the Church by baptism seventy persons, adults and children, and on Christmas Day administered Holy Communion to seventy communicants.

"The whole of the rice, oxen, &c., &c., were this year found by the Malagasy congregations—thus relieving me of a great anxiety on that score. We had a congregation of 1,300 on Christmas day!

"We are in communication with the Governors of Vatomandry, with reference to opening work there; and a Church at Ambodiharana, south of Mahaoro, was admitted to fellowship with us on Christmas Day. Tibbey and Reuben are to go down next week to arrange for new work at Vatomandry, Maintinandry, Mahanoro, Beparasy, Betsizavana, and Ambodiharana. I am to go down in about two months to open churches, which the people are to put up as a first condition; besides re-opening Ifasana *this year*, and planting new teachers, and opening new work at Ambodimanaviro and Avakanerarana. We may also congratulate ourselves that our work is extending south, and likely very soon to reach at least as far as Masindrano. The Governor of this place passed up to Tamatave the other day, visited our church and schools, and asked me what I could do for his people. I asked him 'what they could first of all do for themselves,' adding that we only did what the Malagasy were as yet unable to do, viz., *teach*; but that the building of churches, teachers' houses, and the, at least, partial support of the teacher, must come from the people, especially as work is opening on all sides. We can choose where we will go."



SIERRA LEONE.

WORK AT FALLANGIA.

THE REV. P. H. DOUGLIN ministers to a little flock in the town of Fallangia, which, he reports, shows no signs of increase. The statistics generally are far from encouraging, and the school is small. The moral tone of the population is so low as to render his work very difficult:—

"During my visit to England, four ladies became interested in a Christian slave about whom they heard me speak, and they kindly devoted 20*l.* to the Lord for his redemption, and that of any other whom I might think deserving. I am thankful to say that, under God's blessing, I have secured the redemption of two men and one boy. One of the men, William Desilver, is already making himself useful as a lay-helper. John Brown, the person whose history interested these good ladies, had his freedom given him gratis for the Lord's sake. His mistress said she could not 'eat money which was the price of her fellow-communicant.' The chief of the town, Mr. Charles Wilkinson, lately manumitted his head man, making the nineteenth whom he has set free in nine years."

REPORTS RECEIVED.

Reports have been received from the Rev. W. Drew, S. Endle, H. J. Harrison, F. H. T. Hoppner, F. Krüger, and J. C. Whitley of the Diocese of *Calcutta*; G. W. Anderson, T. Browning, W. L. Clementson, J. F. Curlewis, F. D. Edwards, G. Gething, J. P. Legg, J. Maynard, R. Martin, A. Morris, and A. R. M. Wilshere of *Capetown*; J. Gordon and C. Taberer of *Grahamstown*; H. Davis, T. B. Jenkinson and J. Walton of *Maritzburg*; W. H. R. Bevan, G. Mitchell and E. W. Stenson of *Bloemfontein*; H. T. Waters of *Kaffraria*; F. A. Gregory and H. W. Little of *Madagascar*; W. Cocks and G. Spencer of *Goulburn*; C. G. Allanby of *Ballararat*; J. W. Stack of *Christchurch*; J. P. Richmond of *Quebec*; G. Ditcham and J. B. Good of *Columbia*; R. De M. Dodsworth of *Antigua*; and H. J. Foss, Missionary in *Japan*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held on Friday, March 15, at 19, Delahay Street, the Lord Bishop of Ely in the Chair. There were also present Bishop Claughton, Bishop Perry, P. Cazenove, Esq., Rev. Canon Gregory, Dr. Currey, Canon Harvey, Archdeacon Huxtable, J. E. Kempe, R. Pryor, Esq., Loftus Wigram, Esq., *Vice-Presidents*; Rev. B. Belcher, F. Calvert, Esq., Q.C., Rev. B. Compton, R. J. Dundas, J. W. Festing, J. Floyer, Esq., M.P., C. L. Higgins, Esq., Rev. H. V. Le Bas, Rev. G. P. Pownell, C. T. Procter, E. J. Selwyn, W. Trotter, Esq., C. Knight-Watson, S. Wreford, Esq., Rev. R. T. West, *Members of the Standing Committee*; and the Rev. W. Adams, S. Allfree, S. Arnott, S. Auriol, J. Baines, F. J. Ball, Dr. Barry, A. Bathe, D. A. Beaufort, Esq., James Beeby, Esq., C. Bigsby, Esq., Rev. H. N. Blackett, Walter Blunt, G. Body, J. Boodle, Esq., Rev. J. A. Boodle, V. G. Borrolaile, A. Brinckman, N. Bristow, E. M. Browell, Esq., R. H. N. Brown, J. Brunel, Esq., Rev. J. W. Buckley, C. Bull, J. Bullock, W. Calvert, F. J. Candy, Esq., Rev. N. G. Charrington, C. H. Christie, W. L. Collett, H. N. Collier, W. H. Collingridge, Esq., T. Copeman, Esq., D. Craven, E. Capel Cure, E. L. Cutts, T. Darling, Dr. Deane, G. D. W. Dickson, J. D. Dyke, C. W. Edmonstone, J. J. Elkington, D. Elsdale, Dr. Finch, E. J. A. Fitzroy, J. A. Foote, J. F. France, Esq., Col. Gilillan, Rev. R. L. Giveen, C. Goldie, G. Greenwood, Marshall Griffith, Esq., Rev. C. J. Goody, O. Gordon, C. M. Harvey, Canon Harvey, J. H. Hazel, Dr. F. Hessey, C. L. Higgins, Esq., Rev. J. S. Hilliard, J. W. Horney, J. W. Horsley, E. Hoskins, E. G. Houndle, Esq., Rev. W. W. Howard, W. G. Humphry, A. G. Hunter, Archdeacon Huxtable, Rev. Dr. Irons, A. C. King, Esq., Rev. Dr. A. T. Lee, H. H. Letchworth, Brownlow Maitland, Capt. Malet, Rev. T. O. Marshall, H. Mather, D. Moore, Julian Moreton, R. Morris, F. H. Murray, G. J. Ottaway, Esq., Rev. E. B. Penfold, J. C. Pocock, F. J. Ponsonby, R. Pryor, Esq., W. Pugh, Esq., J. W. B. Riddell, Esq., Rev. E. Shears, G. Smith, S. Sinith, J. H. Snowden, Hon. A. C. Stanley, S. D. Stubbs, J. G. Talbot, Esq., M.P., Rev. D. Trinder, W. H. Turle, R. Tweed, Denny Urlin, Esq., Rev. W. Wallace, H. G. Watkins, R. M. Weale, James Weston, Esq., Rev. G. S. Whitlock, L. Wigram, Esq., J. B. Williams, Esq., Rev. Alfred Wilson, E. H. Wood, Esq., Rev. R. Wood, W. T. Wood, Esq., T. Parry Woodcock, Esq., Rev. J. H. Worsley, and P. Wright, Esq.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the end of February :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Feb., 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 4,790	£ 636	£ 988	£ 6,474	£ 11,444
II.—APPROPRIATED . .	714	—	967	1,681	1,952
III.—SPECIAL	2,165	—	332	2,498	3,468
TOTALS	7,670	696	2,287	10,653	16,864

B.—*Comparative Amount of Receipts at the end of February in five consecutive years.*

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c.	£4,843	£5,202	£5,163	£4,892	£4,790
2. Legacies	200	565	1,400	630	696
3. Dividends	918	1,007	888	910	988
	5,961	6,774	7,451	6,492	6,474
II.—APPROPRIATED	1,233	1,832	1,732	1,545	1,681
III.—SPECIAL	1,693	2,257	2,644	3,079	2,498
TOTALS	£8,893	£10,863	£11,827	£11,116	£10,653

3. The Secretary stated that the ANNIVERSARY Meetings and Services would be held this year on June 27th and 28th, with a view of making the same the occasion of welcoming the Colonial and American Bishops who were expected to attend the Lambeth Conference on July 2nd, and that the following arrangements had been made:—

“(1) Thursday, 27th June, 11 A.M., Sermon and Holy Communion in St. Paul’s Cathedral.”

“(2) The same day, 8 P.M., *Conversazione* in Westminster Palace Hotel.”

“(3) Friday, 28th June, 10 A.M. to 5 P.M., Missionary Conference at St. James’s Hall, Piccadilly.”

“(4) The same day, 7 P.M., Sermon in Westminster Abbey.”

4. The Secretary presented the following reply to the question put at the Meeting in February to the Board of Examiners:—

“The Resolution of the Society contains two inquiries, one into a matter of fact connected with a recent action of the Board of Examiners, and the other into the reason of a decision to which they are supposed to have come.

“In respect of the latter inquiry the Board of Examiners hope to be acquitted of any disrespect to the Society if they venture to decline, on principle, to give reasons for the course which in any case they may take in the exercise of their discretion in accepting or rejecting a candidate for Missionary work.

“To the former inquiry they are perfectly ready to give an answer, viz., ‘That Mr. C. S. Rivington having left England before the Board of Examiners had arrived at a decision on his case, was considered by them to have withdrawn himself from their jurisdiction, and therefore was neither accepted nor rejected by them. But the Board of Examiners see no objection to his being accepted by the Society, if, in accordance with Regulations 3 and 4, he should be proposed

to be placed on the Society's list by the Bishop of Bombay and the Diocesan Committee."

The Standing Orders having been suspended, the Rev. T. O. Marshall moved, and J. C. B. Riddell, Esq., seconded :—

"I. That the Society regrets to learn that a candidate for Missionary employment under S.P.G., who had been already accepted by the Right Rev. the Lord Bishop of Bombay for work in his Diocese, was not accepted by the Board of Examiners in consequence of his declining to submit to what is practically a new condition or test, the imposition of which has never been authorised by this Society."

"II. That the Society directs that in future no such new conditions or tests be imposed on any candidates for Missionary appointments under S.P.G.

The Rev. Dr. Currey moved, and Bishop Claughton seconded the following amendment :—

"That this Meeting desires to record its confidence in the present Board of Examiners, and to express its opinion that nothing should be done to interfere with the free exercise of their discretion in judging of the fitness of those who present themselves as candidates."

After discussion the amendment was carried by 67 to 55.

On the amendment being put as a substantive motion, J. F. France, Esq., moved, and Rev. C. T. Procter seconded "the previous question."

On a division the numbers were declared to be For 55, Against 57 ; but the return being challenged, a second division was taken, when the numbers were declared to be For 51, Against 56.

The previous question being lost, Dr. Currey's amendment was put as a substantive motion, and carried on a division by 58 to 39.

5. The Rev. T. O. Marshall gave notice of his intention to move at the next Quarterly Meeting (May):—

"That the following Bye-law, which was in force up to the year 1854, be now re-enacted, and be known as Bye-law XIXa."

"That the Standing Committee be empowered to dispense with the foregoing Rule [*i.e.* Bye-law XIX.] in the case of candidates selected by one of the Colonial Bishops or his Commissary."

6. The Secretary presented a paper on the Religious Education to be given in the Society's Schools in India, which, after discussion, was adopted in the following form :—

PRINCIPLES.

"I. That, forasmuch as the schools supported by the S.P.G. should be carried on for the conversion of the Unbaptized, as well as for the education of the Baptized in the Christian faith, all the Scholars ought to receive instruction in the doctrine of our Lord Jesus Christ."

"II. That the privileges of the Baptized ought to be always kept distinctly in mind, and put definitely and practically before both Heathen and Christians, whether children or adults."

"III. That religious instruction ought not to be given by an Unbaptized Teacher."

RULES.

"I. That in mixed schools of Baptized and Unbaptized, provision be made for the separate religious instruction of Scholars by the Missionary or by a Christian Teacher."

"II. That as soon as the converts are sufficiently numerous, separate schools be established for Baptized and Unbaptized."

"III. That in Schools attended by both Baptized and Unbaptized, the latter, whether Teachers or Scholars, be not present while the Christians are at prayer, save on their own spontaneous request, and with the express permission of the Missionary or his representative."

7. The Rev. T. Darling moved, in accordance with notice given for the addition of four ordinary and two *ex officio* members to the Continental Chaplaincies Committee. On a division the motion was lost.

8. On the recommendation of the Board of Examiners, the Rev. C. H. E. Wyche, M.A., Senior Curate of St. Peter's, Eaton Square, was accepted for Missionary work.

9. The Secretary stated that the Rev. Canon Duckworth had felt himself compelled to resign his membership of the Standing Committee, and notice was given that Sir Bryan Robinson, late Justice of Newfoundland, would be proposed by the Standing Committee at the Meeting in April for election at the Meeting in May, in the room of Canon Duckworth.

10. The sum of 12*l.* per annum for the next three years was voted towards the education of George Abé, third son of the late Rev. F. W. Abé, Missionary in Borneo.

11. The Rev. Dr. Deane gave notice of his intention to ask at the Meeting in April the following question :—

“Whether anything has occurred respecting the nomination of the Bishop of North Queensland which threatens to affect any payment that it has been contemplated to make to that Bishop.”

12. All the persons proposed for election in January were elected by ballot Members of the Society.

13. The following will be proposed for election in May :—

Rev. J. W. Bell, Brampton Aston, Faringdon; Rev. J. Edgar Sheppard, Hornsey, N.; Rev. N. Pinder, Rotherfield Greys, Henley-on-Thames; Rev. C. S. Bruce, St. Paul's, Cork; Rev. John Haines, Kinneigh Glebe, County Cork; Jonas W. Alcock-Stawell, Esq., Kilbrittain Castle, Bandon; Rev. Halford H. Adcock, 23, Earl's Court Square, S.W.; Rev. J. D. Morrice, Longbridge Deverill Vicarage, Warminster; Rev. H. C. Chapman, Donhead, St. Andrew, Salisbury; Rev. C. A. Hope, Hellesdon, Norwich; Rev. G. H. Stanton, Holy Trinity, St. Giles, W.; R. M. Fawcett, Esq., M.D., 3, Scrope Terrace, Cambridge; Rev. J. L. Gardner, Weald, Sevenoaks; Rev. R. C. Dickerson, Upton, Huntingdon; S. J. Wilde, Esq., 10, Sergeant's Inn, Fleet Street, E.C.; Rev. F. E. Robinson, Tubney, Abingdon; Rev. H. Gepp, Adderbury, Banbury; Lewis Wigram, Esq., Cheriton, Bickley, Kent; Rev. Samuel Maude, Fulham, S.W.; Rev. Theodore Rivington, St. Luke's, Maidenhead; Rev. F. W. Helder, St. Mildred's, Burnt Ash, Lee, S.E.; Rev. Frederick Frost, South End Chapel, Lewisham; A. N. Young, Esq., 17, The Grove, Blackheath, S.E.; Rev. C. E. Brooke, 123, Vauxhall Bridge Road, S.W.; and E. C. Hertslet, Esq., Richmond, S.W.



Notices of the following Legacies have been received :—

	£	s.	d.
Belsey, Miss Elizabeth, Herne, Kent (duty free)	100	0	0
Boraston, Miss Henrietta, Sydney, 19, Sion Hill, Clifton	15	0	0
Clerke, Ven. Archdeacon C. C., Christ Church, Oxford (duty free)	400	0	0
Collis, Miss Alice, 5, Aberdeen Terrace, Blackheath	19	19	0
King, Miss Sarah, 14, Baker Street, Marylebone (duty free)	50	0	0
Mozley, Rev. J. B., D.D., Old Shoreham, Sussex, and Christ Church, Oxford (duty free)	100	0	0
Paine, Miss Anna Maria, 19, Belvedere Terrace, Bath (To the Bath District Society of S.P.G.) (duty free)	100	0	0
Phipps, Mr. Richard, Moreton-in-the-Marsh (reversionary)	800	0	0
Price, Thomas, Esq., Windy Hall, Fishguard, Pembroke	50	0	0
Rookes, William, Esq., Baring House, Heavitree, Exeter	19	19	0
Swan, Rev. Francis, Sausthorpe, Lincoln	100	0	0
Wragge, Miss Anne Elizabeth, 265, Western Bank, Sheffield (duty free)	100	0	0
Young, Miss Jane, Child Okeford, Dorset	2	0	0

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

M A Y 1, 1878.

MELANESIAN MISSION.

ISLAND VOYAGE.



JOURNAL in which Bishop SELWYN tells of his voyage, his stay at Wango, on the island of San Christoval, and his visit to the Santa Cruz group, has been printed by Messrs. Partridge, 58, Broad Street, Ludlow. On St. Mark's Day, 1877, the *Southern Cross* took away from Norfolk Island, besides the Bishop, three clergy (two white and one black), several native teachers, and about sixty men and women. There is only room for a brief notice of the voyages, which took more than six months.

The account which the journal gives of a sick boy shows the individual care given to Melanesian pupils :—

“We had one very sick lad on board, whose sole wish and hope was to get to his island. I believe the sight of a cocoa-nut will do him more good than all the doctor's medicine. He was a great anxiety all the way down, as he was partly ill, and partly sea-sick.”

A fortnight later the Bishop wrote :—

“My poor boy's face lighted up at the sight of a cocoa-nut and some native cabbage, and I began to have hopes of him.”

Of his financial arrangements with native teachers, Bishop Selwyn writes :—

"We are aiming now at making our boys understand that their teaching is work as much as any other work, and that they will be paid accordingly. I think most of them do understand this, and see that our system is fair and just. Mr. Codrington always impresses on me that Bishop Patteson's great wish was that the native teachers should be well paid. He records how angry the Bishop was about some poor teacher of one of the other communities who had received his year's pay in the shape of a small piece of calico, and a few other things. Twenty-five pounds for a native priest, 20*l.* for a deacon, 10*l.* 15*s.* for a head teacher, 5*l.* for a second class, 3*l.* 10*s.* for third class is our scale at present. It does not sound very much, but it represents a good deal.

"Of course we do not wish to have a pauperised set of teachers, but I think the time is still distant when people can be expected to support their own clergy, except in kind."

From MOTA the Mission ship went to AMBRYM, reaching that island on the 9th of May. The people here were not satisfactory, nor did it seem that any ground had been gained amongst them. Ascension Day was spent at ARAGA, in the midst of a most friendly crowd, who brought down a great supply of food. Two natives were left here, one of whom was to be a teacher. Next day the Island of OPA was reached:—

"We heard of two or three traders at different parts of the Islands. Some of them seem to have behaved well, but there was the usual charge against others of licentiousness. This is the great difficulty. I speak openly out to all the men I find on shore, and I am bound to say have met with very civil answers. These men might be the means of much good. The natives are eager to trade, and very fair, and if the men will give fair prices I am sure they will succeed, and gradually a taste for something better than knives and tobacco will spring up. Mr. Bice's place looked in beautiful order, and he was gladly welcomed."

In the dead calm of a beautiful night the Mission-ship steamed up, under the starlight, to Lakona, and reached it by the morning of Sunday, May 13th:—

"Landed early, and got my invalid up to his village quite comfortably. He bore the journey better than I dared to hope, and I left him in a little hut with an old woman, bringing him some smoking hot native food which he professed himself quite ready for."

Two days later MOTA was reached. The school held here by the native clergyman, GEORGE SARAWIA, is going on fairly, as are also the other two schools. A new chapel is being built in this island. After visiting the Island of ARA, where matters were less satisfactory, GAUA was reached. Here EDMUND QARATU has managed to conciliate the people. He works well, and is, by this time, in Holy Orders. PEK was reached on May 17th. Another native preparing

for Holy Orders, making real sacrifices in the cause of Christ, and bringing to a knowledge of the truth sixteen persons, who had been recently baptized, is one of the many instances of the good done by these island Missions. Of Pek the Bishop writes :—

“We landed and found everything going on beautifully. About sixteen persons had been baptized during George’s visit there, and they had built a capital school-house on the hill above the village, where EDWIN can live without fear of ague. I know none of our people who are so steady and trustworthy as Edwin, or who have such a hold on their people. This year I hope to take him to Norfolk Island for ordination, and his place will be supplied by Worow, who has gone of his own accord to stay with two of our boys who have just gone back to their own home at Tasara, not far from Pek. This involved leaving his newly-married wife at home at Ara, and as they are very fond of one another, I think it was a noteworthy sacrifice, especially as he did it entirely of his own choice and thought.”

The WANGO people are very friendly and pleasant, but there has not been much way made here as yet in evangelization. “Taki, the chief, is a delightful fellow, as brave, honest, and hard-working as a man need be.” Hani was next visited, then Hada Bay. Two white men had settled at Ubuna :—

“I found them very civil fellows, and had a good talk with them, lending them some books afterwards. They were doing fairly by and with the natives. There is a New Caledonia man a little further north prospecting. The natives declare that he has found gold, but I could only hear of copper, and I don’t think we shall have any one to work *that* yet a while. Landed two boys at Mwata, and had a good talk with Irihaa, one of the old scholars, whom I like very much. I think we may do a good deal with him, as he is very intelligent, and thinks for himself.”

Here there were two shocks of an earthquake. Under date May 25th we read in the journal :—

“Anchored at Boli, much to Mr. Penny’s delight. We rowed in shore, and found that they had made him a capital new house, raised on piles with a most artistic floor of woven bamboo, which is delightfully springy to tread on, and very cool. They had made a funny little hole in the floor, which was to answer the purposes of a dustpan. All the people were very glad indeed to see him, and welcomed him most heartily, but the school was nowhere. The boy—he was only a boy—we had left to try and do something, had been carried off to Savo by his father, and the whole thing had collapsed.”

Two boys were landed at GUIGURI, where the Mission party was heartily welcomed. The journal for Trinity Sunday and the following day, runs :—

“Anchored at Vulavu, near Wadrokal’s home in Bugotu, and sent the

boat in shore for them. They came off looking very well, and gave a fairly flourishing account of things. Wadrokai had baptized five or six people, and had lived much more peaceably with every one than he has hitherto done. His is a strange nature, very fiery, very earnest, and with a strange capacity for seeing the worst side of everybody and everything. I am afraid he has not much hold on the old chief of the place, Bera, but they are on good terms. When I went on shore in the evening I found Carry's little school of some twenty or thirty children mustered—and right well has she taught them. I suppose she did not feel up to composing in Mahaga, but she has taught them a number of Mota hymns, which they sing capitally; and when I asked questions bearing on them they answered very well. We had a strange mixture of civilization and barbarism on this and the following day. In the evening a Swede turned up, looking for Carry's brother, who was lying sick in the house. He had come from Mengone to assist in managing the pearl-divers' apparatus, which this man was going to use, and in which we saw him descend. And next day we bought fish which had been killed by dynamite cartridges exploded under water. This in 9° South.

"*May 28th.*—Entertained most sumptuously as usual by Carry. I was much touched by one of our boys finding out that I had no sugar, and going all the way back, at least, a couple of miles, that my tea might be its usual sweetness. We had a capital attendance at prayers."

Two days later the old chief of that side took the Bishop to see the boiling spring at the back of his village. It is striking from the extreme beauty of the vegetation, and is used for cooking. Here a small boy came off—all on the alert to go to Norfolk Island:—

"So he thought, poor boy, but the fates were against him. For when we went ashore next morning for his father they had decreed that he should not go. It was curious to see how indifferent the father seemed to the whole business—but I rather think it was the decision of the village authorities, who did not want to lose their hold on the family. They were very honourable, and gave me another boy in his place. Poor little fellow, I was very sorry for him. When he went on board he flatly refused to go, and hung on to everything, as he was dragged up by a leg and an arm, finally holding the mate's leg like a vice. I could not interfere, as we still adhere to the golden rule of getting friends' consent, but I was very sorry. Mr. Penny got another boy at Koila, and so we have at last got two boys from Savo, in addition to Kusi."

Words written on June 1st give a striking picture of the scenery, but tell a sad tale of life there:—

"Went for a delightful walk with Mr. Hunter Brown to Takau, which is really a very striking place. You wind up through the bed of a stream, then up a very steep hill where the two grounds are carefully hidden from the sea, and finally you come suddenly upon a cluster of houses perched in the centre of a great basin, on some jagged white rocks. It is wonderfully well chosen for defence, but such a habitation for human beings I never saw. There is literally not an inch of level ground, and couches are made near the fireplaces for men to lie on. They have only lately made this place, and the labour must have been something enormous. It is all the result of this miserable head-hunting. I hope the Commodore

will see his way to putting it down. A very little pressure on the people of Rubiana will be all that is required."

On the first Sunday in June services were held which are described in these words :—

"This was a very bright and pleasant day. In the morning at 9, I had a preliminary service with the communicants—then a seamen's service, and afterwards Holy Communion with our black folk. I told them that I had waited over Sunday on purpose, as Carry and Wadrokal got so few opportunities, and certainly I was repaid. In the afternoon came Nuzu, father of our small boy Buriana. He has the reputation of being the greatest cannibal in the island. I never saw a man with such a hunted look. They say he has got 500 men at his back, but he hardly ever lives twice in the same place for fear of his enemies. There was some talk of taking him to Norfolk Island, but I am glad he did not come, he would have beat himself to death, like a bird against the ship's side. In the evening there was a baptism at the village. The boys had thoughtfully got together some beautiful leaves and flowers, so we made a capital font, and the service, though polyglot, was very bright. The girl was called Clara, and looked bright and intelligent as she answered.

"*June 4th*—Wrote to my father, and thought of what they were doing at Eton."

After picking up one chief at Ravu, in Florida, and two more chiefs at Boli, the Mission ship reached ALITE, the Venice of these seas both in trading and in position :—

"Bishop Patteson was there once, and has described it ; but I think the *Southern Cross* never anchored there before. It is the most curious place. Over the little islands which dot the bay we could see canoes hastening down to meet us, and as we anchored a whole fleet of them surrounded us. Each little island had its cluster of houses, and a strong sea-wall of great antiquity round it. The people live at deadly war with those on the mainland, except when they mutually want to trade, and then the mainlanders supply food, and the Alite men money. And they literally live by this—beyond a few cocoa-nuts and a few kumeras they have nothing, and they fetch their food from extraordinary distances. The people of two villages promised us boys, but they did not keep their word. However, we have two from another village, so that is a beginning. I saw on shore the whole process of making native money, and did not wonder at its worth. Each separate bit is first smashed out of a shell, then thoroughly rounded with a stone, then drilled with a very clever drill with a flint head, and finally strung and polished. Ten strings of red stuff are worth a woman, but it must take one at least a couple of years to make one."

Of KALIKONA, another native chief who joined the Mission party, the Bishop writes :—

"He is sitting opposite to me as I write, the very best specimen of a Florida, or indeed any country's, Chief that I have seen. He has made friends with everybody on board—goes on shore without any fear—is as simple yet manly in his trust and enjoyment of everything as one would wish to see."

We wish it was possible to narrate the Bishop's visit to a sick white man, and to a village where a late pupil had praised the Mission school so highly that all the boys of the place wanted to go there. Here there was a trader, a very good man of his class :—

"The next three days we spent at anchor at Florida, and had to put ashore our chief Dikea, as he was ill. We had a very good talk with him arising from a saying of his that the 'Tindalo' had attacked him. On which I tried to point out the difference between his fear of his God, and our love of ours, which could see love even in sickness. Mr. Penny told me that Alfred, who was translating, did it admirably, but Mr. Penny himself will be able to follow up this talk.

"*June 12th*—Mr. Penny went ashore in very heavy rain, but in very good spirits."

Sunday, June 17th, was spent at WANGO, where the Bishop landed for a two months' stay. Of TAKI, the teacher here, we read :—

"I never met a more thoughtful or more industrious man. He is a thorough gentleman. Every morning he used to come and see how I was getting on. Then I used to hear shouts of triumph, which meant that Taki had shot a pig, of which I was sure to have my share, and in the evening, whenever he had made any of their native dishes—Taki used to appear with 'Puring, Bisop, Puring,' and very good puring it was too, with sugar, a compound of sweet yam and cocoa-nuts."

Evangelistic, medical, and school work in this island are described in these words :—

"*June 25th*.—Ship all right again, and sailed at noon. I settled down to work at school at Wango, and with the children in the evening. There are very few children in the village—not twenty all told. Of these I used to get about twelve or fourteen regularly in the evening, and irregularly in the morning. It was the almond season, and all hands were gathering this, their great dainty : for this work the youngsters are pre-eminently useful, as they can get out on the long branches without risk. Therefore in the morning I used not to be very particular, but had writing and reading for those who chose to come. In the evening we have a good gathering. My first class of six and seven read fairly, and begin to write—the others cluster round one of the Norfolk Island teachers, and learn from him. Before this, however, they all sit down at my feet on the floor, to be told a Bible story, with a few simple questions on it. They would have been sharper at this, if my Wango had served me sufficiently to speak to them fluently, but catechising through an interpreter is not lively, and our boys are not good hands at questioning, though they tell a Bible story very accurately. School over, we sing a hymn, at which I, with Ohai's and Mara's help, had ventured on two translations, and then we sing glees all round for half an hour or so. The Mota translation of English glees retranslates admirably into Wango, and we sing with vigour, if not with tune.

"They are bright, merry children, and enjoy the school and singing, and when that is over often sit round and teach me with the greatest care, being very indignant if I do not pronounce right.

"June 26th.—A woman was ill to-day, and some of the people had a meeting about her, at which they consulted their Tamati or spirit. This ceremony consists of sitting in a darkened house, and waiting till some one speaks. He is considered to be moved by the spirit, and says whether the patient will live or die—and I shrewdly suspect he also says who is the cause of the illness, but they did not tell me that. I am glad to say that they consulted me also, and a mustard plaster and some chlorodyne were more efficacious than the Tamati."

Visits to outlying villages and neighbouring islands increased the Bishop's knowledge of the languages and people, and made the inhabitants friendly. The population decreases, and there are wonderfully few children :—

"I went for a long walk through the inland villages to-day, and saw a good many of them. I was much struck by their wretchedness. Scarcely any one but had some sore or another, and many were very bad indeed. It is a legacy of wrong that has been left by some white ship, which their own manners and customs have tended only too easily to spread."

A magic lantern interested and pleased the islanders, and the explanations of the views were listened to eagerly. While it was being shown a white man came in, an agent of a vessel which is trying to establish trading stations in these islands, throughout which there had been an extraordinary development of trade during the few months which preceded the Bishop's arrival. Some of these agents have steam launches in which they go about. And the Bishop feels the need of small craft in which, as longer visits from the Missionaries are needed, and Mission stations increase in number, it may be possible to visit them without dragging all the island boys and the whole Mission party to each in the large vessel.

Play is attended to as well as work—civilization and general advancement, as well as the conversion of individual souls :—

"July 4th.—Mrs. Still's birthday, which I celebrated by a half-holiday, and magic-lantern in the evening, followed by snap-dragon for beads, and blindman's-buff. The people had a vague notion that it had something to do with Mr. Still, but they have little idea of birth-days, and still less of honouring wives.

"July 28th.—Kept my wife's birthday in the evening with various games for the children. It was very good fun, and the children entered into it heartily. They played blindman's-buff with the greatest vigour, one little fellow named Moe being the best blindman I ever saw. At the end they each had a little packet of beads as from my wife."

On the 7th of July Bishop Selwyn went to UGI, where, at the request of Captain Davis, he held service for the English crew. The good effect which the observance of Sunday by Europeans has is not limited to these white worshippers, it tells upon the Melanesians.

A week later, service was held in another European ship, which had a German captain. On the 25th of July Bishop Selwyn went again to Ugi, where he met Captain Ferguson :—

“I had a long talk with him about the natives of New Georgia, where he strongly recommends our making a beginning. The people in New Georgia seem to be of a higher stamp than those we have to deal with, though far more brutal in many ways. They are great slaveholders, and kill their slaves mercilessly if any blood is wanted for a new house, a new canoe, or at a chief's death. We must try to get there next year, though it will require a white man to begin the work there, and where that white man is to come from does not appear at present.”

The following narrative may incline men to doubt whether, under favourable circumstances, the Melanesian may not be equal, if not superior, to the European :—

“I heard of an exceedingly good action done by a chief at Sova to a trader's man. They were in a canoe, had a squabble, and the white man drew his revolver. The chief dived under the canoe, came up the other side, seized his hand, and he was disarmed. Then they took away all the arms and ammunition from his house and put a custodian in it, telling the owner he must go and live with the other white trader on the other side of the island. When his vessel came they handed up the store intact, and welcomed another man, who was placed there instead of the offender.”

Another visit to Wadrokai and the hospitable Carry ; an evening service, which they, with many natives, some of them Christians, attended, the Bishop preaching on the Good Samaritan, and an early Communion celebrated on the seashore before leaving are described. The journal for August 27 is characteristic :—

“Bera the chief and I had a talk this morning about the state of the place and people. I told him they did not plant because they were afraid of their enemies, and they were afraid of their enemies because they were always fighting among themselves, and were so divided ; and the result was there was nothing done. Ships came there and could not buy anything, and the people were wretched and timorous. Finally I clenched my argument by saying I was going to have given him a saucepan—but that was no good, there was nothing to put in it, but I gave him a big knife with which to clear another garden. This impressed the old gentleman greatly, and he spoke of it again and again to his people that evening. He is a very good friend of Wadrokai's now, and they are going to live together on a better site, which will be a great help to the school. In the evening went ashore, and was entertained by the women with a pretty and graceful dance. Then tea and prayers, and a mild examination of the children, which did not result in much, as they were too shy to answer ‘coram populo.’ Then, an equally mild distribution of prizes—and finally the magic lantern, which was much approved of.”

Many islands were visited or revisited, and on September the 22nd the Mission schooner reached NUKAPU, where Bishop Patteson was martyred :—

"It was still blowing so hard, and the weather was so thick that we could not communicate. But we could see the whole place capitally. The long elbow of reef where the boat lay waiting, and much nearer to us the island itself with the village much as it was when Bishop Patteson was there—so our Captain told us. There were some big canoes at anchor off the village, and Tuponu pointed out the house in which probably the Bishop was attacked. Tuponu told us the story of Bishop Patteson's death as he had heard it from the men of Pileni, viz., that when he was in the house a man from behind struck him with some instrument, and the Bishop rose and pushed the man aside, and then another man shot him with an arrow.

"When he was dead the women bewailed his death, and four of them carried the body down to the shore, a woman named Luwani paddled the canoe away from the shore, and when she saw the boat stepped into another canoe and fled.

"The men who were carried off just before the Bishop's death came back in a small boat or cutter from Fiji, whither they were carried. They seem to have had an adventurous voyage, as Tuponu spoke of two vol-canoes which they saw, Tanna and Ambrym, and nearly knew the name of Ureparapara, which they appeared to have visited. They landed with one man very ill with what appears to have been dysentery, which swept through all the islands, reducing the population terribly. Tuponu says that they universally attributed this sickness to the Bishop's *Atua*, and that the men of the other islands would have little to do with the Nukapu men on account of this. I asked him what had become of the vessel, and he said it was anchored at Pileni, but that the people there had destroyed it for the same reason. He also told me that the man-of-war which came there killed eleven people, among them Atule, the man who shot the Bishop."

The weather was rough and threatening, so, sheltered by the reef, the Bishop rowed in to the neighbouring Island of NUPANI :—

"When we got close in the people began shouting at us : they had laid aside their arms, though I own they were tolerably handy. When we got quite close they began to call me 'Bisope'—why I could not make out—and finally they recognised Tuponu. Nothing could exceed their friendliness. Mr. Comins and I learnt enough from Tuponu to make ourselves understood, and we got on capitally. They were eager to trade, but, curiously enough, put very high prices on what they sold, though this I think arose from their wanting only tomahawks and iron instruments. The population was very scanty, and I in vain looked for a boy to take to Norfolk Island.* I could not find one. The men were very Maori in appearance and manner. I went up to the chief's house, and told them all that I had learnt about the people who had landed at Ulawa, and some of whom were dead. So after a very friendly visit, we came away. As the boat shoved off, man after man jumped on the stern sheets, and gave me the most tender parting salute with his nose. I had a very light heart as we rowed off. These people are in direct communication with the main island, and through them we may get to it. In themselves they are hardly to be worked with our available means.† Few of them contain thirty people according to Tuponu's census. But they are most useful as doorways to the larger island."

Eight days later the Banks' Islands were reached, and Bishop Selwyn landed at Pek, in VANUA LAVA :—

"I found everything very flourishing, and the people listening attentively to Edwin's teaching. His simplicity and gentleness have told wonderfully here, and he has more people around him than are collected anywhere else on Vanua Lava, where they generally live very widely scattered. At the service in the evening there were sixteen baptized people, the fruit of Edwin's work, and another class was going on. This place, small though it is, is a very charming illustration of what may be done by native teachers. The people are exceedingly well behaved and nice, and muster along the beach in their clean calico waistcloths, looking very neat and tidy. And those who are not yet Christians accept Edwin's influence very readily, so that he is really a bond of union and civilization to them."

The rest of the voyage home was uneventful. The *Southern Cross*, with seventy-four persons on board, reached Norfolk Island on November 3rd to find everything satisfactory and all well. Since then, however, a heavy sorrow has visited Bishop Selwyn. Mrs. Selwyn died at Norfolk Island on the 30th of December. In her the Norfolk Islanders, as well as the girls who came from Melanesia to the Mission School, mourn one who had thoroughly gained their love and their confidence.

WORK IN FLORIDA AND MOTA.

The *Southern Cross* had on board, among the Missionary band which left Norfolk Island at the beginning of May, 1877, the Rev. ALFRED PENNY, who reached BOLI, his headquarters in the Island of FLORIDA, on the 26th of May. Here he found that of the two young native pupils who had been left as teachers one had turned out ill, and the other had left his work. They were too young to be left alone. The second, who returned to his work, was a great help to Mr. Penny, and is doubtless now with him in Norfolk Island. A new house had been built for the Missionary by the people, who were delighted to see him; and matters seemed on the whole to have gone on pretty well. The large party of young fellows who were on shore with him did well upon the whole; but Mr. Penny feels that if permanent good is to be done in the island much more time must be given to it. He, therefore, hoped not to return to Norfolk Island at the end of the following year (1878). The Bishop approves of his staying on the island, and the inhabitants are delighted. Mr. Penny does not think that, with every preparation, the risk of staying on at Florida is greater than the case requires, or than a Missionary is called upon to take. While on the island

Mr. Penny went by sea with CHARLES SAPIBUANA, his most promising Florida scholar, to Gaieta, a village in part of the island far off from Boli. Here he had an opportunity of seeing native religious rites :—

“The sacrifice and feast of the firstfruits of the nuts was held. No one is allowed to eat the nuts till the Spirit that presides over them has been propitiated by this function at the beginning of the season, and I went to see it. We walked to the grove where the rites were being prepared, accompanied by several of our friends and a small number of children—these were not allowed to enter the sacred precincts, but were requested to wait by the chief who came to take me in.

“When we were in the grove we saw (for Sapi was allowed to come in) three men (cooks, I suppose) busily engaged in making the food to be eaten and sacrificed. This consisted of the nuts, and the cooks were mashing it up in large deep bowls, and moulding it into cakes of the size and shape of baker’s rolls. A great many men, all the aristocracy of the district, were waiting the result. The cooks were railed off from the rest by a new fence put up for the occasion.

“To this assembly Sapi and I addressed ourselves, and after some general talk I was able to get into a graver strain. The contrast between the God who loves us and gives us the fruits of the earth and the God who must be propitiated before they dare to eat them, came very natural. And they listened very attentively to my indifferent Florida, as I tried to express it, and to Sapi also when he followed me on the same lines. Of course I could hear an occasional laugh or grumble. We did not stay for the sacrifice. I do not think they would have made it as long as we were there, but it consisted in one of these rolls being burnt in a fire, while some one called over it the name of the Spirit, and invited him to partake of it; then all the party would eat the rest of what had been prepared.

“I was very glad indeed to have such a chance, and Sapi was confident that it would be a strengthening of his hands.”

That visit was paid on a holiday. Ordinarily, Mr. Penny spent his days in the way described by himself in these words :—

“While I was at Boli my time was pretty well arranged. I had a large party to provide for and look after. We had school and prayers morning and evening on week-days, and two services on Sundays—the morning service taking more of the shape of a Sunday-school than a set form.”

MOTA and the neighbouring islands had a long visit from the Rev. JOHN PALMER, who, leaving Norfolk Island by the *Southern Cross* on the 8th of last August, reached Mota in a week. Here he worked with the native priest, the Rev. GEORGE SARAWIA. Soon after his arrival Mr. Palmer went to visit one of his lads who was ill in a neighbouring village :—

“On my way home I met a wild and grotesque-looking party of men; they belonged to a society called Tamate, and they had been to pull a house to pieces in order to compel the owner or his son to join them. They were adorned with hybiscus flowers and croton leaves—faces smudged with charcoal, and a leaf in the mouth, each carrying a stick. Two or three of these had on a Tamate, a kind of hat and mask, with a

long fringe of leaves reaching down to the heels, completely hiding all the body but the legs. In these they dance along in a comical kind of way. I met them at a turn in the path, which is so narrow as only to admit of people going in single file. I stopped in the path and asked them what they had been doing; they looked very much ashamed of themselves. I said, 'You are fine fellows to go and pull houses to pieces for nothing.' They said it should be the last, which means probably so long as I am there; they know that we set our faces against nonsense of this kind, and, what is sometimes worse, their chasing and beating people to compel them to become members of their society. In the societies themselves I do not know that there is more harm than there is in the Freemasons or any other society of the kind. It is only these violent acts we object to, and that they know. I was rather amused at the encounter; they looked so like naughty boys caught in the act."

A substantial chapel, to hold 200 persons or more, was being built at Mota. Mr. Palmer spent a good deal of his time in helping at this work. For a font he hopes to get the largest clam shell that can be found in the Solomon Islands. These shells are of a size to admit of a baby being dipped in them. Of the general work on the island Mr. Palmer writes:—

"There was a fair number each day at Kohimarama. We had a morning and evening school which varied from 30 to 70, and on Sunday our congregation numbered from 100 to 160. There was service held each Sunday morning at the Luai villages, where generally a good congregation assembled. The school at Navqoe is going on satisfactorily. The head teacher, Marsden, is now in Norfolk Island. The Bishop hopes to ordain him this year. On the whole I think matters are doing very fairly at Mota—not so well as one would hope to see them; the teachers themselves want more energy or some one behind them to keep them up to the mark. That we have to expect. The people, I think, are much interested in the work, and attend the schools and services very well. It is difficult to say how the spiritual work progresses, but we have a steady, constant attendance at school, &c., and many others profess a desire for baptism, so that outwardly there are causes for encouragement."

At MOTLAV and ARA the schools are doing well. The sail to Ara was rough:—

"I enjoyed the sail immensely; we flew over the waves in a most charming way. It is a kind of excitement I enjoy when I have the tiller ropes. It is amusing just escaping a big wave that looks as if it would like very much to come on board, you face it a little and go over the top, or turn the stem a little to the wave, and it breaks along with you and away you shoot. One has to keep one's eyes and wits about one, but with a boat that will sail and steer well it is very enjoyable, and then if some spray comes clean over you it is only an occasion for a good laugh, and the sun will soon dry you."

Of two young Norfolk Island boys in Vanua Lava we read:—

"My two boys I found well, and behaving well, too; they are about thirteen or fourteen years old—have prayers together each day, teach the

children, and are good steady lads. I was pleased to find them keeping this up. In the evening the people came together, and as they do not understand Mota, one of the little fellows sat by me and interpreted, and very well he did it. The last time I was here George Sarawia acted as interpreter, and I then begged for this same boy. I stayed one night with them and then returned to Pek. We had a pleasant Sunday with a good congregation in the morning, for the people from some distance came to school and to the service ; sometimes they come on the Saturday and remain till Monday. Edwin is doing a good work here ; he has now another teacher and his wife to help him, and he himself is to go to Norfolk Island on the return of the *Southern Cross* with a view to ordination."

It is no small testimony to the value of the training received in Norfolk Island that it keeps its hold over boys of thirteen and fourteen left almost alone in an almost heathen island.



HONOLULU.

DIFFICULTIES. WORK AT WAIALUA, LAHAINA, WAILUKU.

THE withdrawal of the royal grant, and the death of Miss Sellon, have sadly crippled the work of this Mission. Bishop WILLIS continues, however, to labour with patient energy. The struggling Church in the Hawaiian Islands will, it is hoped, in the end become self-supporting. It might be so now, if the European residents, who have the power, had also the will to help. That those who work outside the Church's pale may be drawn into her fold, and that the wills of the faithful may be stirred up to a more lively devotion must be the prayer of all who are interested in the population of these Islands. The chief needs of the Mission are, at present, more Missionary clergy ; the maintenance and extension of a native ministry, through the Christian education of boys ; and schools for the moral and religious training of girls. The schools for boys will prove a nursery for native clergy.

The Bishop, writing from Bishop's College, Honolulu, on the 8th of last October, notices good work done by a native, Mr. E. HOSE, who, though not yet twenty years of age, is training children on the Island WAIALUA in the principles of the Church. Sister Emma had visited his side of that Island a few weeks before the Bishop wrote. She attended the service which Mr. Hose holds with his school children, and was both surprised and delighted.

When the Devonport Sisters were obliged, through the death of

Miss Sellon, to give up to other hands the work of managing the girls' boarding school at LAHAINA, by which they have done so much good, the Rev. S. H. DAVIS and Mrs. Davis took their place. Mr. Davis wrote in November that most of his communicants were present or former scholars of S. Cross who had little of this world's goods. Five girls from the school had been confirmed. The day-school and services at WAILUKU are well attended. In the vacancy of that Mission Mr. Davis spends two Sundays there each month.



NEW ZEALAND.

CHRIST CHURCH.

SUPPLY OF CLERGY.—IMPROVEMENT AMONG THE MAORIES.

HERE, as in most Colonial and Missionary dioceses, the provision of a due supply of clergy is felt to be a matter as anxious and difficult as it is important. The upper department of CHRIST COLLEGE meets the want to some extent. But more men are needed.

Of the spiritual needs of his people the Bishop writes :—

“I can report no great increase of clergy or cures ; not such increase as might have been expected from an increase of population. In point of fact, in several cases, cures which have been and ought to be each under the care of its own clergyman, now, from the want of clergy, are placed under the charge of one, or are served by itinerant clergy.”

Besides the assistance given to the clergy by local endowments, amounts collected for stipend of clergy, general Church expenses, special parochial Church purposes, and for the sick and needy, the following sums have been given in the diocese :—To the Church Work extension fund, 423*l.* ; to the Melanesian Mission, 183*l.* ; to the Maori Mission, 184*l.* ; and to the S.P.C.K. and S.P.G., 37*l.* each.

On the 7th of October—the 19th Sunday after Trinity—the Bishop, who had been hindered by illness from holding an ordination on the Sunday after the September ember week, ordained two deacons and two priests in the pro-cathedral of Christ Church. From their names, as given in the *New Zealand Church News* of last November, we gather that these four clergy are all Englishmen, or men of English descent.

General and marked improvement among the Maories who are under his charge is recorded by the Society's Missionary, the Rev. J. W. STACK, who, in his annual report, dated from Christ Church, on the 30th of last September, writes:—

“Interest is again reviving in Church services in those places where they have long been neglected, and greater anxiety about the education of the children is everywhere displayed. An application for a school made by the Rapaki natives has been favourably entertained by the Government; and when erected it will be the third native school in Canterbury. There are at present about sixty children under instruction.

“I have been able to visit all the villages—some of them several times during the past year. The Rev. G. P. Mutu has paid quarterly visits to Port Levy, Taumutu, and Akaroa, and monthly visits to Little River. He also visited the West Coast, where he was very kindly received. The natives at Hokitika are about to erect a small church, to cost about 200*l.*, as they find it too far to attend church at Arahura.”

“The bulk of the Arouhenua and Daimate natives had deserted their reserves, and gone under the leadership of their prophet, Tamaiharoa, to squat on a run in Otago, hoping in this way to force the Government to give them more land. These Maoris, whilst attending the services of our Church, refuse the Sacraments.”

At Port LEVY and at LITTLE RIVER the natives have begun to take an interest in the services of the Church. Mr. Stack says:—

“In the early part of last year I spent several days with the natives at Port Levy, and finding that they were tired of Temaiharoaism, I proposed that they should formally renounce it, and return to the Church; this all but one of them agreed to do. As the church had not been used for many years, except when Mutu or myself visited the place, I proposed that it should be painted and properly fitted up, and used for daily service. The estimated cost of the materials required for doing this was 15*l.* (a comparatively large sum for a few old men and women to give, whose worldly possessions consisted of a few fowls, the produce of which barely supplied them with necessary food). The chief Pera and his nephew gave 4*l.* at the meeting, and it was settled that the balance should be raised by monthly collections in the church, the churchwardens and the lay reader to do all the work for nothing. Several persons having expressed a desire to be confirmed, I sent Te Koro Mautai on my return to form a class for their instruction. Koro after waiting some days in Lyttelton for a Maori boat, during which time he was kindly housed by Mr. Salt, resolved to cross over the harbour to Puran, and then walk over the hills to Port Levy. This was considered by the Maoris there quite a feat for so old a man, and a convincing proof of his zeal. He was kindly entertained, and his class regularly attended by about twenty persons.”

Koro returned sooner than was expected. The circumstances which led to this show how easy an entrance superstitious fears find into the Maori mind:—

“The space round the church being very much overgrown with weeds, Koro set to work immediately after his arrival to clear them away. In

doing so he passed repeatedly over the site of a whare formerly occupied by an old man, who died on the spot many years ago. In placing some large stones near the door to form a step, Koro sprained his hand, which swelled up immediately, and caused him great pain. As the inflammation did not yield to any of the remedies applied, it began after a day or two to be whispered about that Koro had got an evil spirit in his hand: that in clearing the rubbish from the churchyard he must have disturbed the haunt of some evil spirit, who in revenge had entered his hand. At last his hostess made bold to tell him what was currently reported. Koro pooh-poohed the notion—but three weeks of pain and low diet began to tell upon his nerves, and he made up his mind to come to Christ Church and see me about it. His fears were soon allayed, and in a few days after his return to Kaiapoi he quite recovered. When he expressed a wish to go back to Port Levy his friends remonstrated with him, but his reply was, ‘I had rather die on the road doing God’s work, than in my own house.’ He did go back, and continued the preparation of the candidates up to the time of their confirmation, which took place on the 24th of last month, when the Bishop, accompanied by the Rev. E. J. Cholmondeley, Rev. G. R. Mutu, Mr. Wills, and myself, went down to hold the confirmation. The Maoris did all in their power to show their appreciation of the services of the day. They decorated the church porch with evergreens, and their houses with flags, and the whole population, dressed in their best, attended the services. At its close the Bishop and those who accompanied him were entertained in the churchwarden’s house, while the Maoris feasted outside. On leaving the shore for the steamer the Maoris cheered lustily, and continued to do so till we were out of hearing. Te Koro was conspicuous amongst the crowd by the ludicrous mode he adopted of showing his joy—leaping off the ground, and throwing his arms about in the most frantic manner. The Kaiapoi natives have not yet recovered from the depression produced by the great mortality which prevailed amongst them in the autumn of 1875, and many of them continue to neglect Divine service. I trust, however, that now the school is re-opened, and the children regularly attend church, their parents may soon be induced to follow their example.”

NELSON.

MISSIONS.—BOARD OF THEOLOGICAL STUDIES.—BISHOPDALE CHAPEL.

IN a letter to the Society dated November 16, the Bishop gives the following general account of one aspect of the diocese of Nelson :—

“The Primate, Bishop Harper, pronounces this the most difficult to visit of the New Zealand dioceses. Our neighbouring dioceses have land which, being sold, is bringing men and money into them with great rapidity; whereas with us there is no such influx. We have a number of thinly-peopled districts, which require visitation by clergymen, but we have no great centre to fall back on.”

On January 31st the Bishop wrote to the Society the following account of its Missions in his diocese :—

"I have visited during the year the localities helped by your grant of 150*l*. I laid the first stone of St. Stephen's Church at REEFTON, which is destined to be the largest inland town in New Zealand. It is surrounded by quartz reefs, which contain gold requiring to be mined and crushed with heavy, expensive, and permanent machinery. The population is very shifting, there are only now a few who were there when I preached there in 1872, the first time; and the place has had several tidal waves of prosperity and adversity alternately. It will be some time before the gold-fields' element subsides, and it is very strong in the neighbouring townships, especially the Lyall, where there is no clergyman within reach, and no religious services are, I believe, held, except when the Romish Priest visits his flock, which consists of Irish and Italians, who make very good diggers. If they were to see the locality your subscribers would at once acknowledge that it was just such work as they wished to help. I wish you would add to your grant the gift of a man. A faithful representative of Church of England principles is what we want; we have had them, but more richly endowed neighbours invite them away; we need men who will not only begin by giving up better openings in Church and State, but who will continue to prefer the cure of souls to all other occupations. We kept St. Andrew's Day in various localities, and only lack of numbers prevented our observing it with greater zeal and enthusiasm.

"I add to my episcopal work that of training young men for the ministry; I have five now with me. The college chapel is now finished, and is a great comfort with its regular and appropriate services."

The Church of New Zealand owes a deep debt of gratitude to the Bishop of Nelson, who has not only devised, but has himself, as Secretary to the Board, worked out in detail the following scheme of theological examinations:—

"The General Synod, feeling its way step by step, has appointed a Board of Theological Studies, which selects examiners and arranges a course of theological study of four grades, which may be passed in succession; the fourth grade including as many and as hard subjects as the Theological Tripos at Cambridge. This is open to all, and the last two years there have been twenty-four and twenty-five who passed in the different grades. This acts as a centre of unity to the Church. The Bishop and leading clergy, who act as examiners, know who are the rising men in each diocese—all the diocesan synods contribute to it. The textbooks are those of Oxford, Cambridge, and Dublin, and it tends to supply the deficiency of a theological faculty in our university. The Diocesan Colleges send in their young men for examination, and it is also open to any, whether candidates for the ministry or not. It does not interfere with any examination the Bishop may require; but it occupies somewhat the same position as the former theological voluntary.

"Acting as its secretary, I perceive how much good this is doing, as do also all the other bishops, especially the Primate. It has not yet, I think, been tried in any other ecclesiastical province as such. It will give much encouragement to many of the friends of the New Zealand Church, who will be glad to see by this effort that we do not desire the status of our clergy in any way to degenerate."

The number of the *Church Gazette* published at Auckland on NO. CCLXIX.

December 1st, gives an account of the consecration at Bishopdale of the chapel of the Holy Evangelists, in which the young men who are being prepared for Holy Orders will worship, with him who is at once their Bishop and their instructor :—

“The building is divided into two parts—congregational, with the seats arranged in the usual way, and collegiate, with the seats arranged parallel to the length of the chapel, the Bishop’s seat or stall on the one side, and the Chaplain’s on the other. There is no pulpit, sermons being preached from the preacher’s seat in the stalls.

“A lectern of neat ecclesiastical design is in the centre aisle. The Holy Table is a most beautiful structure, and has excited universal admiration. It is six feet long by three wide and high, and consists of three arches on the long sides and one at each end. The main structure of the Table is totara and rimu, and there are various other woods introduced, as kauri, rewarewa, and akeake.

“The arcade of the Table is open. The Holy Table stands on the chord of the arc of the apse, not up against the wall as usual. The apse is so arranged that the Bishop may occupy his seat in the head of the apse, and have his Archdeacons and Presbyters on each of him all round, the Holy Table in the midst, kneeling towards it and round it at the time of celebration.

“On each side of the Holy Table are two large carved wooden pillars to bear lights. They stand five feet in height, and their capitals are designed after capitals in some primitive Italian churches, flanking the Holy Table, as is the custom in the oldest and simplest and most primitive places of worship.

“Externally, there is a campanile.

“Over the porch on the Bishopdale side is a relic of the past. Fixed on the gable of the porch is a mitre, a relic of the large tent which Bishop Selwyn had for the purposes of preaching in, in early days.”



DUNEDIN.

BALCLUTHA MISSION.

AN account of a year’s work at BALCLUTHA Mission in this diocese written to the Society by the Rev. F. Knowles on the 30th of September, presents no striking features, but tells of steady work. The scant Church population is here thinly scattered over a very wide district. Even where, as at Balclutha, there is a little nucleus of Church-people, though there are a few who come to Church, some of whom are regular communicants, many, despite the good example of their Presbyterian fellow townfolk, neglect to attend :—

“This is not excused by any great pressure of Saturday labour. It is, perhaps, rather a relic of the time when morning service in the town-ship was a rare thing.”

At the other townships attendance, both at monthly Church services and at Sunday-school, are good. An earnest and successful effort has been made to build a parsonage-house. Its cost is five hundred pounds, of which one hundred has been paid, the rest remaining as a mortgage on the property.

AUCKLAND.

FIVE MAORIES ORDAINED.—A MAORI CLERGYMAN.—A VOLUNTEER.

FIVE Maori deacons, the Rev. H. P. Tana, the Rev. M. Te Hara, the Rev. A. Whareumu, the Rev. M. Kapa, and the Rev. R. Kamiti, were admitted to the priesthood in the church of St. John, WAIMATE, in the Bay of Islands district, on Sunday, the 20th of January. The candidates had spent part of the months of October and November in Auckland, studying with Archdeacon Maunsell, the Rev. E. C. (now Bishop) Stuart, and the Rev. R. Burrows. In the number of the *Church Gazette* published at Auckland in February we read that the Rev. PAPIRI PATIKI preached an earnest and very appropriate sermon on II. Cor. iv. 6, *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ.*

“The venerable appearance of the preacher, and the sympathy felt for him in his almost blindness, combined with his impressive manner and the high respect in which he is held, produced a great and, it is to be hoped, a lasting impression on the crowded congregation of Maories. Every eye was fixed on the preacher; and many of his hearers were much affected by the kindly and solemn counsel of this father of the Maori Church. The Litany was said by the Rev. R. Tangata. The Commandments were read by Archdeacon Clarke, the Epistle by the Rev. R. Paerata, and the Gospel by Archdeacon Butt. The offertory collection was for the Native Pastorate Fund. At the administration of the Holy Communion the Bishop was assisted by the two Archdeacons, the Rev. R. Tangata and the Rev. R. Paerata. There were 118 communicants, nearly all Maories. The service throughout was most reverent, the responses in the Litany being specially noticeable for the distinct and measured, yet subdued, tone in which they were given by the whole kneeling congregation, contrasting happily with the cold, thin, inarticulate responding of some of our European churches.

Four days before the ordination of these Maori priests, the fourth annual meeting of the Waimate Native Church Board was held at

KAIKOLU. After service, Holy Communion, and a time for rest and food, the Board met for business. Eight Maori clergy and fifteen Maori synodsmen were present. The Bishop's address was translated, sentence by sentence, by Archdeacon Clarke. Part of it gives high testimony to the character and work of a native clergyman recently dead. We trust that those whose ordination has been recorded may follow in his steps. Of the late Rev. M. TAUPAKI the Bishop said :—

“By his death the Church in the diocese has sustained a greater loss than has befallen it for many years ; though it is only in a limited sense that we can be said to lose those who die in the Lord. Holy Scripture does not tell us much concerning the occupation of our dear friends between the day of their death and the Day of Judgment ; and the Gospel allows us to think of them as still interested in their friends whom they have left behind them on earth, and as praying to the Father for us. God can cause the recorded example of His departed saints to be even more effectual with His Church on earth than were their words and deeds for Him when they were still amongst us. I would specially commend to the imitation of the Church in this archdeaconry three of the Christian graces which were prominent in our brother Matthew—his modesty, his unselfishness, his spirituality of mind. ‘Blessed are the meek,’ said Jesus Christ, and those who can be really meek may win the hearts of all. No spiritual victory is impossible to them. Matthew was as much respected and beloved by his European neighbours as he was by his fellow-countrymen. We read in Holy Scripture God has made of one blood all men who dwell upon the face of the earth. Matthew was an instance of the oneness of *spirit* which is found among the new creation of God in Christ Jesus, whether Englishmen or Maories. ‘He being dead, yet speaketh’ to us.”

The number of the *Auckland Church Gazette* which has been already referred to, gives an account of a good, but hitherto rather unusual, work which has been commenced in the parish of St. Sepulchre :—

“The choir, although reduced in numbers, is perhaps more efficient than ever : several of its members, assisted by others, have, since Easter last, attended and sung hymns at the Sunday services in the Hospital and Refuge, to the comfort of the inmates of these institutions. The suggestion of this is due to Bishop John Selwyn, whose ministrations in our church during Holy Week the Vestry would here acknowledge with heartfelt thankfulness.”

We learn, from the same number of the *Church Gazette*, that a Maori has volunteered for the Melanesian Mission.



WELLINGTON.

SYNOD.—WORK AND WANTS AMONGST ENGLISH AND MAORIES.

FOR more than seven years Bishop HADFIELD has occupied this See. He was President of the last Diocesan Synod, which met on Tuesday, October 9, and only sat for four days.

Quiet and steady progress, prosperity and calm, characterise—according to the *Wellington Church Chronicle* of last November—the work of the Church in this diocese. This peaceful condition of the Church is mentioned as accounting for the short time during which the Synod sat. It was resolved that every licensed clergyman, whether in charge of a cure or not, should be entitled to a seat in the Synod. A proposal to abolish all pew rents and the appropriation of sittings from June, 1878, “would have led to another two days’ debate but for the early expression of opinion on the part of the President, whose speech was so crushingly adverse to the motion that every one felt its fate to be sealed.”

In his address to the Synod the Bishop said :—

“I have not thought it needful to enter into the details of the work now going on in this diocese. Information on this is gradually becoming diffused by means of the *Church Chronicle*. I can, however, confidently say that it is, on the whole, most satisfactory.”

The supplement to the number of the *Church Chronicle* already quoted, tells the oft-repeated tale of faithful and successful work—and of districts sadly neglected through want of clergy.

From the WAIRAPARA Maori mission very encouraging reports are received. The Rev. A. Knell, and the Rev. Pineaha Te Mahauriki both report the return of many of the natives to the Church, and the probability that those who have not yet abandoned Hauhauism will shortly do so.

Of the native Church in the Western district a good account is given by the Rev. J. M’William, who is aided in his work by two native deacons. Three new Churches have been built, and the Maories have, in one place, built a log house for the native deacon. In twenty of the places visited by Mr. M’William the natives are crying out for a clergyman.

The Rev. A. KNELL, of whose native work a few words, condensed from the record given in a local newspaper, has been given above, wrote to the Society on the 13th of last September an account of

his labours amongst English immigrants and persons of English descent. Mr. Knell feels that the Society's grant to his district, though small, has enabled the Church to make progress there which, without it, could not have been made. About four years ago, the Immigration and Public Works' policy was inaugurated by the New Zealand Government. Before that, Mr. Knell had persuaded his people to build four Churches, which afforded ample accommodation for themselves and their families. Yet they enlarged them, to make room for the strangers who were expected from Europe to do the work of the Government, but for whose spiritual needs the Government made no provision. The Society's grant, at the trying time when the immigrants came, made it possible for Mr. Knell to renounce all claim upon the people in the matter of stipend, if they would support another curate. This they readily agreed to do, though enlarging the Church and building the parsonage had cost 1,200*l.*, of which 400*l.* is yet unpaid. The curate does good work at MASTERTON, where the Church holds over 300 people, and is well attended :—

"A Sunday-school is also in good working order there, under the direct supervision of the clergyman. Sunday-schools out here are of the greatest importance. They give the only opening afforded to the clergyman for instructing and influencing the younger members of his flock, out of the church. We are not allowed to take any part in the instruction given in the common state schools ; and we are neither strong enough nor rich enough to establish any schools in connection with the Church as yet, although I do hope to see that time arrive."

The immigrants, far from helping the Church, openly refuse to support religious institutions, while taking advantage of them :—

"It is an impossible task to teach them that the State has nothing to do with the maintenance of the Church. . . . I think that one great means of assistance to us has not been used by the clergy at home. I mean this—that, had the clergy at home tried to impress upon any of their people who intended to emigrate the great difference which they would find in the Colony with respect to Church matters, and the duties which would devolve upon them, it would have been productive of much good. And such instruction might have been further useful to us, if the clergyman had given letters of recommendation and introduction to the clergy of the district in which such emigrants should ultimately find a home. I would most strongly urge that this should be done in future."

The report of the Churchwardens of St. Luke's Church, GREYTOWN, shows how, under the energetic work of Mr Knell, the people value the services of the Church. During the year the debt on the Church fabric was reduced from 667*l.* to 416*l.* ; besides contribu-

tions of 85*l.* for additions to the church and parsonage, and 64*l.* given in offertory collections. That represents real self-denial. "There is not in the community a man or a woman who is not diligently struggling just to make a comfortable living. There is not one moderately rich person in the township. What has been done is the result of small subscriptions and donations from all." Of CONTRITON, another centre of population in this district, we learn :—

"Here the Church flourishes. This is mainly owing to the liberality of a gentleman after whom the town is named. At his own expense he enlarged and beautified the church, and a Sunday-schoolroom was built partly by subscription, partly by a gentleman living there. The Church-people in this township have for two years enjoyed a weekly service. For this advantage they are indebted to the unpaid services of the Rev. W. Booth, a deacon who helps the work with zeal and ability, as well in other ways as by managing the Sunday-school."

The third village or township under Mr. Knell's direct charge is FEATHERSTON. Here he has established a weekly Sunday service with the help of Mr. John Gurr, a good Churchman, who acts as unpaid Lay Reader. This district is very large, and needs a curate.

During the past year the Bishop has made the district of WAIRARA, which covers an area of more than three thousand square miles, a Rural Deanery, and he has made Mr. Knell Rural Dean. This brings much additional responsibility and anxiety, besides involving a great deal of rough travelling.



WAIAPU.

DIOCESAN SYNOD.—BISHOP NOMINATED.—CONSECRATION OF BISHOP
STUART.

THE Diocesan Synod met in St. John's Church, NAPIER, at half-past eleven on Monday, September 24th. There Archdeacon WILLIAMS celebrated the Holy Communion. The Synod sat for five days. Its most important act was the unanimous nomination, on the proposal of Archdeacon Williams, of the Rev. EDWARD CRAIG STUART to the vacant Bishopric. Its other proceedings, which are of merely local importance, are described in the

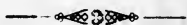
New Zealand Church News of last November. The number of the *Church Chronicle* published at Auckland last November gives the following account of the new Bishop:—

“Mr. Stuart has worked in connection with the Church Missionary Society for more than twenty-five years, having been latterly local secretary of the Society in Calcutta. In 1872 he was obliged to leave India for the benefit of his health; and after short sojourns in England and Australia, he came to New Zealand in October 1876, with the intention of assisting in the training of Maori candidates for Holy Orders. Mr. Stewart has become known to most of our Auckland congregations, and to many of our people—especially in the parish of St. Mary’s, Parnell, where he resides—has greatly endeared himself. His departure will be rightly regarded as a serious loss to the diocese; and Churchmen of the diocese of Waiapu are much to be congratulated.”

On Sunday, December 9th, Mr. Stuart was consecrated in St. John’s Church, Napier, by the Primate, with the assistance of the Bishops of Auckland and Wellington. In a sermon preached on the evening of the day he was consecrated, Bishop Stuart contrasted the present state of the country with its condition when, fifty years ago, Bishop Williams first came to join in the work of Christianizing the natives. We read, in the number of the *Church Gazette* published in January, that:—

“On December 14 the Primate, with the Bishops of Auckland, Wellington, and Waiapu, visited Bishop Williams, who had signified his wish to see the four Bishops together. The aged Bishop, though unable to move in his bed, could speak a little, and was able to move his right arm. He shook hands with each of the Bishops, and gave his blessing to them and their families. The Bishops then knelt round the bed, with Mrs. Williams and her daughters, her son the Archdeacon, one of her granddaughters, and the Rev. S. Williams, and joined the Primate in prayer. When the four Bishops were about to leave, Bishop Williams said, ‘We shall soon meet again, up . . .’ and not being able to finish what he intended to say, he pointed upwards. His mind had, evidently, been much relieved by the consecration of his successor, and his prayer seemed henceforth to be ‘Lord, now lettest Thou Thy servant depart in peace.’”

On the 9th of last February Bishop Williams died. Up to the illness of two years which preceded his death, he had worked hard, and with much success. His knowledge of the Maories and their language was thorough. It was in 1859 that he was consecrated Bishop of Waiapu.



SYDNEY.

MOORE COLLEGE.—BOWEN, NORTH QUEENSLAND.

IN March 1856 MOORE COLLEGE, established under the will of the late Thomas Moore, Esq., of Liverpool, New South Wales, was opened. The College buildings comprise a residence for the Principal (built by the late Mr. Moore); and a new portion, forming three sides of a quadrangle, and consisting of a chapel (Broughton Chapel, so called after the late Bishop Broughton, with whom the idea of founding the College originated), a lecture-room, dining-hall, and thirteen students' rooms, besides the kitchen and servants' apartments. The foundation-stone of the chapel was laid by the present Bishop of Sydney in January, 1857. This college during the twenty-two years which have elapsed since it was opened at Liverpool, has sent out 109 men trained within its walls—so says its printed circular—"by diligent, prayerful study, self-discipline, and the influence of religious habits, for the sacred work of the ministry." To that number must be added ten students of the college who were ordained Deacons at the ordinations held last Advent. Two were to work in the diocese of Melbourne—which is to have ere long a college of its own; two were ordained for the diocese of Ballarat; and, at Goulburn, by letters dimissory from the Bishops of Sydney and Bathurst, three men received Holy Orders for Sydney diocese, one for northern Queensland, and two for Bathurst.

Though feeling much his isolation from brother clergy, the Rev. HERBERT HEATH finds much to encourage him in the work which he carries on with much labour and considerable success at BOWEN in North Queensland, and in the extensive district beyond it.

The population of Bowen has dwindled to about six hundred souls; many men having left to seek work elsewhere. Services, Sunday-school, Bible-classes, and prayer-meetings are (November 10, 1877) well attended. No religious teaching is given in the "public school." Many persons in Bowen, and still more in outlying country places, neglect the observance of Sunday. In a visitation tour made in July through a district without roads, Mr. Heath visited ten stations. At one only was there family prayer and observance of Sunday. At the others, though he was received with personal kindness, there was utter indifference to the Gospel

message. In this tour, which took fifteen days, including two Sundays, and in which he rode 304 miles, Mr. Heath held service each day.

Soon afterwards another district was visited, of which he writes:—

“On Tuesday, the 14th of August, I started on my North-West tour, crossing the Burdiken River. I intended returning by way of the Bowen and Bogie (which are tributaries of the Burdiken), but owing to the absence of the few people living on that route I thought it best to retrace the way I went in great measure. On this tour I found a much higher standard both of education and religion to prevail; family prayer was general, and the Sabbath was observed in many instances. I enjoyed many seasons of Christian communion with different families. I was away ten days on this trip, and rode 262 miles.”

Towards the end of October the district which stretches along the south-west coast was visited, where there are both good stations, and the homes of “small selectors;” in one of these a clergyman had not been seen for twelve years, and, of six children, not one had been baptized.

Monthly services are regularly held at three different places. One (Salisbury Station) is twenty miles from Bowen. The other two are distant from headquarters, one nine, the other three miles.



GOULBURN.

CHURCH BUILDING.—SHEARING SHEDS.—CHINESE.

ON the occasion of the laying the foundation-stone of Christ Church, COOTAMUNDRA—on the 24th of last August, the Bishop of GOULBURN said:—

“There has lately been great progress in church building in the Diocese of Goulburn. There are now more than 190 churches, which cost upwards of 100,000*l.* collected within some thirteen years; and others are in progress which will greatly increase that amount. . . .

The *Cootamundra Herald* of August 28, which gives an account of the laying of the foundation-stone, states that the offerings laid upon it amounted to 42*l.* The Church is to cost 1,650*l.* The rising township of Cootamundra, though twenty-five miles from Murrumburrah, the head-quarters of the Mission, is under the care of the same Missionary, the Rev. W. Cocks, who has been holding service there in a wretched wooden building. In his absence a layman has service.—There is here a good Sunday-school.

The district of MURRAMBURRAH being hilly, and having several rich gold-fields within a radius of fifty miles, has been, for a long time, a retreat for plunderers. Besides other services,—their number present varying from thirty to a hundred—the navvies have attended week-day evening services in a railway goods' shed. At all the stations throughout Mr. Cocks' enormous district the Church-people attend service well. In many places they are out-numbered by the Romanists. The Reports of Mr. Cocks are dated March 31, June 30, and December 30.

The last quarter of each year gives important opportunities in a Mission such as WENTWORTH. For then men can be seen and addressed in bodies as they gather the flocks at the various sheds for shearing. Many also who cannot be seen at other times by their pastor are met, both going up the river to the shearing sheds and returning home. The Rev. G. SOARES wrote, on the last day of 1877, that he had been making acquaintance with these rough hands, and holding service at their stations :—

“Much more good might easily be accomplished could we close the public-houses and the grog-selling places which abound in the bush, and which undo any good that may have been effected by drawing men at the close of the season to ‘lamb down their cheques’ at their various dens of infamy.

“I am thankful to record the fact that several Chinese attend our services. I frequently get the native blacks to attend. Perhaps they obtain benefit ; but they are naturally dull of comprehension, and will not reveal their ideas on religious subjects.”

In the Mission of BOMBALA, besides doing ordinary parochial work at headquarters, the Rev. J. C. BETTS spends every Tuesday and Wednesday in visiting outlying stations, at distances varying from fifteen to forty miles. His Sunday work is also fatiguing, so we cannot wonder that he writes (September 30) :—

“What I long for very much is more time for study ; for study one must, if the clergyman aims at all at leading the religious thought of his flock. Papers and books circulate freely even in the bush ; we have to contend against the various forms of unbelief as you have in London.

“What a boon it would be if some generous friends in England, after they have read high-class books or pamphlets for themselves, would post them out to the Missionaries. I take the *Guardian*, and I see there reviewed some excellent works, and have procured several, but it comes rather too expensive to most of us in the bush.”

A new Sunday-school is being built at Bombala, and some money has been collected towards a Church at Delegate, twenty-five miles

distant, which may, it is hoped, be, in time, the centre of a new district.

At TUMUT and its outlying districts the Rev. G. SPENCER does the Church's work. He wrote at the end of last June that the nave of a Church had been built at head-quarters, and opened for service a year before. It is intended to proceed with the erection of transepts, chancel, organ chamber, vestry, and ultimately of a tower, as funds are contributed. The style is Norman, the material brick, the building handsome, and the number of people whom, when complete, it will accommodate, four hundred. Services throughout the district are well attended, and there is a large Sunday-school at Tumut.



NEWCASTLE.

SEAMAN'S MISSION CHURCH—CONFIRMATIONS.

TWO important facts relative to this diocese are mentioned in the *Australian Churchman* for the 10th of January. The first is the opening, on the 20th of last December, of the new church for the Seamen's Mission. This "most comfortable edifice" is built of wood on stone pillars, and has room for two hundred and fifty worshippers. In December ten vessels were visited once by the catechist, and eleven others from twice to five times. During the month of December the Bishop, though greatly needing rest, was hard at work. He confirmed at St. James's, Morpeth, thirty-six persons, and one hundred and forty-four at the cathedral in Newcastle; of these nearly all received immediately afterwards the Holy Communion with their relatives and friends. On two successive Sundays—December 16 and 23—confirmations were held: at the first eighty-one, and at the second thirty-one candidates received that blessing. The latest accounts from Newcastle mention, we regret to say, the severe illness of Bishop Tyrrell. In a letter written on the 30th of January, the thirtieth anniversary of his institution, the Bishop says that he has been ordered to abstain, for the present, from all work not absolutely necessary.



BRISBANE.

BISHOP'S MISSION JOURNEYS.—CHURCH FUND.—CONVERSION OF
POLYNESIANS.

WHILE on board a ship bound for Mackay (in the north of his diocese), Bishop HALE, on the 4th of last September, wrote to the Society the following account of a previous Missionary tour into the interior :—

“During the months of May and June I made a very long journey by coach into the interior, and visited the small towns of Charleville, Tambo, and Blackall. The country, for a long distance beyond those places, is what the squatters call “taken up,” *i.e.*, it is portioned out in runs of immense extent ; but it is so thinly inhabited that, whatever my inclination might be, I should not feel myself justified in expending my time and strength upon a journey through vast tracts of country where I should perhaps never be able to get together more than eight or ten people, and very rarely even that number. I hope, as the result of my visit to the towns above-named, that there will, before very long, be a clergyman stationed at Charleville, and another taking charge of both Tambo and Blackall. By this means we shall push out the ministrations of the Church fully 200 miles further than they extend at present. Up to this time we have no clergyman further to the west than Roma, which is about 320 miles from Brisbane.”

Of matters more generally affecting work in the diocese, we read in the same letter :—

“We have now got our General Church Fund satisfactorily, and I hope permanently, established. By means of it we are able to guarantee fair stipends to men who will come here, and are able to make grants for passage-money. Notwithstanding the alleged scarcity of men at home, I do not despair of drawing away a few. There are always some men whose inclination, or sense of duty, disposes them to offer themselves for Colonial work. I remained in Brisbane during the month of July, after my long inland journey, which, by the way, was about 1,500 miles. The annual sitting of our Synod took place during that month. Then, on to 7th of August, I set forth upon my present journey. I am now visiting the chief seaports of the colony. I have been to Maryborough, Bundaberg, Gladstone, and Rockhampton ; and I am now again at sea going on further north to Mackay. This last-named place is at present in the Brisbane diocese, but will be included in the northern diocese when the necessary arrangements are completed. We shall all be truly thankful when that is done. The few scattered clergy in the north feel sadly the want of some one to help and comfort them.

“We are very grateful for the renewal of the Society's grant. I hope that before long our General Church Fund will be able to bear the burden of all grants made in aid of work amongst our own people, and that we shall be able to devote the S. P. G. money entirely to Missions proper, *i.e.*, work amongst the Islanders, Chinese, and Aborigines.”

The concluding portion of Bishop Hale's letter, which will appear in the forthcoming Annual Report of the Society, tells how, at

Maryborough, he baptized twenty-three Polynesian labourers. Mr. McConkey, a merchant's clerk, had volunteered to teach them the faith. He had first to teach them English, beginning with the alphabet. He then instructed them in Christianity through the English language.



MELBOURNE.

ORDINATION, CONVERSION, SCEPTICISM.

THE *Australian Churchman* of January 17th, records the ordination, at Melbourne, in S. James' Cathedral, on Sunday, December 23rd, of two priests and three deacons.

In his annual report of work in his Mission of KYNETON, the Rev. W. CHALMERS wrote on the 30th of last September, that the district covered 300 miles, having a population of 10,000, of whom 3,000 belong to the Church. There are two lay-readers, one of whom is in receipt of a stipend, and gives his whole time to the work: with their help service is regularly held in five churches, two schoolrooms, and one private building. Mr. Chalmers gives the following account of the conversion of an old man whom he met in the course of his usual visits to the local hospital:—

“He was born at Ohio, U.S.A., in the year 1800, of Anabaptist parents, and after wandering to and fro through Illinois and Missouri till the year 1848, chiefly employed as a pilot on board steam vessels engaged in the river traffic, he found his way in that year to California. In 1853 the opening-up of the Gold-fields brought him to Victoria. Meeting with small success, he tried New Zealand, and some twelve years ago returned to this Colony and settled on a small alluvial ‘diggings’ now well-nigh exhausted, about sixteen or seventeen miles from Kyneton. Here the infirmities of age came upon him, his sight gradually failed, and he was at length glad to take refuge, at 76 years of age, in the district hospital. His sole desire was now to make his peace with God, and to die in the Communion of the Church, and after some instruction and due preparation, he was baptized. His joy at being numbered among ‘the children of God by faith in Christ Jesus’ was very manifest, and as he left the Church, he whispered to me with tears in his sightless eyes, ‘Thank God I am a new man.’ A few days afterwards, through the kindness of friends, he was admitted to the Melbourne Benevolent Asylum, where he now is.”

Missionary journeys through his scattered district of BAIRNSDALE are described by the Rev. R. G. BOURKE, in letters dated October 5 and November 28. From these it appears that no mistake can be greater than to imagine that men whose ability or education is not

up to mark required for pastoral work in England are fit representatives of GOD and His Church in this colony. The Missionary here has frequently to meet sceptical objections, and to try to confirm waverers in the faith of CHRIST.



BALLARAT.

WORK OF MISSIONARIES.

THE Bishop's statement of past progress and present wants in this diocese may be seen in the forthcoming Annual Report of the Society.

From HORSHAM, a town of three thousand inhabitants, which is the centre of his "immense" district, the Rev. J. M. WATSON wrote, on the 30th of last September, that he had received and valued the help of the Rev. C. W. Houlbrook as curate. Horsham, with a congregation of four hundred souls, has two services each Sunday. Of nine other chief places in the district we learn—

"These and many small villages are the postal towns of sparsely-populated districts. The land however in all these parts is being rapidly taken up; and if the intention of the Victorian Government in their system of land legislation is successful, there is sure to be a very large settlement in this part of the Colony. Already it is estimated that there is a population of over twenty thousand in this district. When it is remembered that each family occupies half a square mile of country, it will be easily seen what an extent of country must necessarily be under settlement. This fact will also show how difficult it is to meet the wants of Church families, both as regards schools and churches. Within a given radius it is impossible to include more than a certain number of residents, and a proportion of these is sure to belong to other denominations; so that in most parts services must be held at distances of not more than seven or eight miles apart."

The Rev. C. G. ALLANBY continues (Christmas 1877) his labours, and holds temperance meetings at LITTLE BENDIGO. From ST. ARNAUD the Rev. J. B. STAIR wrote, on January 31, of regular parochial work.



ADELAIDE.

CONSECRATION OF THE CATHEDRAL.

THE cathedral of S. Peter, in the city of Adelaide, was consecrated on the first day of the present year. The Bishops of Melbourne and Ballarat were present. The Bishop sent from

Adelaide an account of the consecration which appeared in the London *Guardian* of March 13 :—

"It was a day much to be remembered. On the 28th of December the Bishop completed thirty years of residence and labour in South Australia. The number of clergy had risen, *without State aid*, from five to forty-four, and the churches from five to eighty, besides other stations for divine service. The octave from December 30th to the Monday after Epiphany was devoted to Church services and Church work. On Monday 31st, an address from the Synod was presented to the Bishops in the Synod Chamber, to which the Bishop of Melbourne very ably replied. On Tuesday the consecration of the cathedral took place, the Bishop of Melbourne preaching the sermon. In the afternoon a collation was given by the laity to their lordships in the noble town-hall. On Wednesday, in the afternoon, a reception was held at Bishop's Court, when, by invitation, a very large number of guests paid their respects to the Bishops. This was followed in the evening by a public meeting in the Town-hall, to form a Church of England Sunday-school Union. The addresses of their lordships were very effective. On Thursday the Bishop of Ballarat preached in the cathedral at Evensong, and on Epiphany Sunday he again preached at the morning service. At 3 p.m. the cathedral was crammed to overflowing by a congregation, whereof there were 1,000 children of the Church of England Sunday-schools, with their teachers and friends. The touching hymn (*A. and M.*) 'We are but little children weak,' and several others, were beautifully rendered during the short special children's service, and then the attention of the children was riveted by the address and occasional questions of the Bishop of Melbourne, which were intelligently answered. At seven o'clock the cathedral was again crowded. A large number could not find even standing room, and went away disappointed. Bishop Moorhouse again preached a powerful sermon. One more work remained to be accomplished, the inauguration of a branch of the Church of England Temperance Society. The Town-hall was well filled on Monday evening, and after stirring addresses from the Bishops of Ballarat and Melbourne, as well as Dean Russell of Adelaide, the society was established with good wishes expressed on *all* sides for its success.

"Daily Matins and Evensong were commenced from the day of consecration, and will be regularly continued."

The following account of the cathedral fabric is given in the *Australian Churchman* which was published at Sydney on the 17th of January :—

"The plans were prepared by Mr. Butterfield, the eminent English architect, but in erecting the present portion of the building Mr. Woods, who has superintended the work, has had, in consequence of alterations in the material and for other reasons, to provide fresh drawings and supply details. The present building includes the chancel, choir, transepts, and one bay of the nave. The cost has been over 15,000/., and it is calculated that an additional 20,000/., will be required to complete the original design. The foundation-stone was laid by Sir James Fergusson on the 29th June, 1869 ; and by the 30th March, 1876, the building was so far completed as to allow of its being opened free of debt. On that day a short thanksgiving service was conducted by the Bishop. Since then services have been regularly held."

WESTERN AUSTRALIA.

EXTRACTS FROM LETTERS FROM THE BISHOP OF PERTH.

READERS of the *Mission Field* have already (see *Mission Field* for November 1877, page 512) received some account of the Diocese of Perth and the Church work carried on there, from the pen of the newly-appointed Bishop, who went out early last year and was installed in his Cathedral Church on Trinity Sunday, May 27th, two days after his arrival from England. The first months after that date were necessarily occupied fully by the Bishop in taking up his new work in the city of Perth and its immediate neighbourhood, in presiding at his first Church Synod, organizing new schemes of work for the Diocese and means of supplying funds for these, and in arranging for the visitation of the distant portions of his far-spreading fold. It was therefore not until September that he was able to start on his first Visitation.

The Bishop writes, on September 27th, 1877, "Last week I took a short trip with the Archdeacon to the upper part of Swan River, visiting both of his churches, the boys' Orphanage (with its farm), which has within the last two years been moved out of the town and placed under his charge there; and most of the chief families. The district which is called the SWAN DISTRICT consists of a narrow strip of fertile country on either side of the Swan River, with a good deal of adjacent 'bush' (*i.e.* thickly-wooded land) of a sandy character, reaching from Guildford to the foot of the Darling range of hills, a distance of about twelve miles. It lies to the east of Perth, and the road to it lies through Guildford (a small town about nine miles from Perth), and is in fact the commencement of the great eastern road, which goes on to York and Newcastle, about 100 miles distant (where I hope to go on my return from the northern parts). The Archdeacon drove me out in a light carriage, in the style of an American 'buggy'; and we stopped for half-an-hour at Guildford at the house of his mother-in-law, the widow of one of the first clergymen who came out to the colony in its early days. Thence we went on about three miles, first to the Orphanage Farm and then to the house of Dr. Vincent (also one of the first settlers, now in his eightieth year), which is very pleasantly situated on the banks of the Swan, with a fine vineyard and green meadows about it. Sending our carriage round by the road, we walked thence through the fields

at the side of the river to the Archdeacon's parsonage, about two miles distant. There we remained for dinner, and a short service afterwards for the boys of the Orphanage in their little church, after which we walked on in the cool of the evening about three miles further up the river to the house where I had arranged to spend the night. The walk was a very pretty one, through cornfields and meadows, quite like a piece of English river scenery; and we stopped on our way at the house of another settler, whose grounds are laid out in English style, except that on one side of the house a large vineyard takes the place of what would be a park at home. The houses are in much rougher style than any English country house—more like a 'manager's' house on a West Indian or American estate. The trees about them are chiefly the eucalyptus, the olive, the fig, and the Cape lilac. The eucalyptus is a large deciduous tree, of the mahogany tribe. There are two or three varieties of it, the celebrated 'jarrah' (usually called mahogany) being one, of which valuable wood the country contains immense quantities. It is a wood that ants will not touch, and whether under ground or under water it remains perfectly sound for almost any length of time. It is much used for all purposes here—flooring, doors, windows, and all woodwork of the houses, bridges, piers, boats, railway-sleepers, and all kinds of furniture, being made of it.

"I spent a pleasant evening with Mr. Brockman's family party, and after an early breakfast the next morning Mr. Brockman kindly drove us on to a farmhouse some five miles further up the river, whence we walked to the other little church under the Archdeacon's charge, and after seeing it went on to another country-house belonging to the family of another of the early settlers; after which we returned to the Archdeacon's house for an early dinner, and the same evening I drove back to Perth, having made a very pleasant two days' excursion. There are not, I am told, many such pretty bits of country on this side of the Darling Hills. It is chiefly, in fact, along the banks of the rivers that the fertile land lies, near the coast. Excepting for these strips of land, and here and there a plain of some few miles in extent (which has in all probability been in former days the bed of a lake), the country presents everywhere the same appearance, being a vast region of sand-hills and plains, covered with thin wood, underneath which during the rainy season the grass grows sufficiently to support a large number of sheep and cattle. Beyond the Darling Hills, inland, there is more good land, and to

the south there are large tracts of heavily-timbered country, which, when cleared, will no doubt yield good farming land. But even in the sandy regions, as in the neighbourhood of Perth, not only the eucalyptus and other native trees thrive wonderfully, but the vine, the fig, the mulberry, and various fruit-trees grow luxuriantly. The climate seems especially adapted to these fruit-trees, and more than makes up for what the soil lacks. It is also especially suitable, they find, to the silkworm, which has recently been introduced here; and the specimens of silk that have as yet been sent to Europe are pronounced to be of the very best quality.

“Our spring has now fairly set in, and all the trees are coming out into leaf and blossom, the wild flowers also, in great profusion in the woods (or ‘bush’ as it is called). Some of these are very beautiful, and quite different to anything we have in England.

“In Church matters I have been engaged for the past month; (1) In arranging for my visitation of the different parishes; (2) In forwarding the matter of the proposed new cathedral by writing to the clergy and others in the further parts of the diocese; (3) In setting on foot a diocesan branch of the Church of England Temperance Society; and (4) In organizing a scheme for raising a Diocesan Church Fund, out of which to provide for three additional clergy in districts where they are much needed. This last scheme I intend to submit to the vestries of the several parishes as I go round, it has been already approved by the Standing Committee of the Synod before whom I laid it.”

In conclusion, the Bishop mentions that he had received an invitation from the Bishop of Adelaide to be present at the consecration of his new cathedral on the 1st of January in this year. [See page 232.]

On September 26th the Bishop of Perth started on his second trip, which was to the town and district of GERALDTON, the name given to a large tract of country some 300 miles to the north of Perth, and which includes three very large parishes, which, says the Bishop, “it will take me just three weeks to visit and go over thoroughly,” and having arrived there on the evening of the 27th of September, he writes: “Geraldton is the chief town of a district that is likely to be ere long one of the most important in the colony. There are extensive plains of fertile land in the district, which are already, I am told, fairly covered with farms. The northern portion of it is

becoming a large mining country ; valuable copper and lead mines are already being worked, and are likely to be still more so, as soon as the railroad (now under construction) from Geraldton is completed.

“ My first day was occupied chiefly in going over parish statistics, and visiting church, school, and cemetery with the rector, and in the afternoon we had a nice gathering of Church workers of the town ; *i.e.* vestry, choir, and Sunday school teachers, to whom at Mr. Lawrence’s request I spoke on two or three chief points of Church work of the parish and diocese, and met, I am thankful to say, with a very hearty assurance of their readiness to co-operate with me in the plans I laid before them. On Sunday I preached both morning and evening in the little church, and held a Confirmation in the afternoon. On Monday, 1st of October, I started early on my rounds to the out-lying stations, accompanied by the Rev. H. LAWRENCE and his wife. We travelled in a light buggy, drawn by a pair of good horses, kindly placed at my disposal whilst in the district, by one of the gentry. Our road for the first few miles lay over a sandy plain, covered with scrub and low bushes and beautiful wild-flowers. By degrees we ascended into a hilly country, thinly wooded, with a firmer and better soil, but only used as pasture ground for sheep, horses, and cattle. The only wild creatures we saw were a few parrots, a pair of buzzards or wild turkeys, and some eagle-hawks. About 11 o’clock we reached a shearing station, at which we stopped a while and saw the process of shearing the sheep and packing the wool. Thence we went on to our destination for that day, a large ‘station,’ the first of the out-lying portions of Mr. Lawrence’s parish, at which he holds occasional services. ‘A sheep station’ means a country house (much like a manager’s house on a sugar estate) with its shearing house and folds, and stables, and cattle-house about it. This one (belonging to Mr. Sydney Davis) is prettily situated in an extensive hollow, with cornfields and hayfields separating it on all sides from the woods beyond, and a good garden and orchard close about the house. The houses are mostly on ground floors, only with wide verandahs round them. I found a large party of young people assembled. We had an early dinner, after which I visited the shearing house and folds with the owner. In the evening all the shearers and shepherds came in, and we had full evening service, at the close of which I gave a short address. These shepherds live for the greater part of the year fifty miles away or more, in the ‘bush,’ feeding their sheep over large tracts of wooded country ; occasionally visited by their

overseers; two being in charge of each flock; and it is only during the shearing time each year that they come within reach of religious ministrations. I was glad, therefore, that my visit had been so timed as to allow of our assembling them thus for a service and specially addressing them.

"The next day we proceeded another twenty miles to the Parsonage at GREENOUGH, where I received a cordial public welcome that same evening at a musical soirée in a large schoolroom. I remained there the following day to go over the place, and to look into statistics; my companions, Mr. and Mrs. Lawrence, returning to Geraldton. On the 4th I again started, accompanied by the Rev. J. ALLEN, in a strong, light-wheeled trap, with a pair of horses (the roads being in many parts sandy and heavy, and throughout of the character of an English cross-country cart-road,) for DOUGARA, a village some thirty-five miles to the south, the centre of a large farming and pastoral district. There I spent the whole of the next day, going over the district, and holding a Confirmation in the evening, as well as arranging with a committee of the parishioners for expediting the appointment of a clergyman to the district, and thus constituting it a separate parish under a minister of its own. Its extent will be some twelve miles each way with out-stations, to be visited occasionally, forty or fifty miles distant. On the Saturday we returned to Greenough, where Sunday was fully occupied with services in the three places used for public worship (a church and two schoolrooms), and with a Confirmation. The Monday I also spent in Greenough (which is a district, chiefly of small farms, some twenty miles long by three or four broad), visiting the parishioners, amongst whom Mr. Allen (the Vicar) and his wife have done good work during the short time that they have been here, and succeeded in drawing them thoroughly to the Church. His health, however, has quite broken down, and I fear that he will not be able to remain at so arduous a post. Returning next day to Geraldton, I remained there for the Wednesday," on the evening of which day there was a treat given to the school children of the place, who, according to the report of this Visitation tour, given in a Perth journal (the *St. George's Journal*), "were addressed in a few affectionate words by the Bishop. The entertainment winding up with music and hymns." Afterwards there was an evening service at which the Bishop preached on the Transfiguration.

The same paper continues the account of the week's doings, as

follows:—"On Thursday, October 11th, the Bishop visited the northern part of the district, where lies the great mining field of the Colony, twenty-five miles from Geraldton, where he became the guest of the Manager of the NARRA TARRA Mines, Mr. Sutherland. Evening Prayer in the ore-shed, temporarily fitted up as a church, and fairly filled with the miners and their families." "The next morning before breakfast (writes the Bishop himself), we went over the mines, both above and under ground, these last being about 270 feet deep." "The Bishop, in miner's hat and jacket (says *St. George's Journal*), descended the mine and inspected the workings," of which he says, this mine is yielding lead of the finest quality—the amount at present raised from it being about 100 tons per month. "After breakfast we visited the school, and then went on to the country house of Mr. Burges, near NORTHAMPTON. There I remained for Saturday and Sunday, going over the mining district, and selecting sites for new church and parsonage, and on the Sunday preaching twice and holding a Confirmation." Again the *St. George's Journal* says, "The picturesque little building known as Gwalla Church was filled in the morning by about 100 persons who assembled for worship with the Bishop, a few remaining to Holy Communion. In the afternoon a larger number assembled, and eighteen persons were confirmed; the singing was very hearty and led by a large choir. After the Litany, before the Confirmation, the Sacrament of Holy Baptism was administered to the infant son of the schoolmaster, the service bringing freshly before the candidates the terms of the covenant they were about to ratify. Evening Prayer at Knockbrack (Mr. Burges's place), attended chiefly by his household and employées, closed the day." The Bishop continues, "Northampton is likely to become an important place, as it is the centre of a district rich in lead and copper, which it only needs capital and energy to develop. A considerable population is gathering here who ought, as soon as possible, to form a parish separate from Geraldton, which is thirty-four miles distant. A monthly visit, therefore, is all that the Vicar can manage.

"During Monday and Thursday we worked our way back to Geraldton, stopping on our way at two or three 'stations.' The next two days were spent at Geraldton." "The work of these last days there was," according to *St. George's Journal*, "presiding at a meeting for the formation of a branch of the Church of England Temperance Society, at which a considerable number of Good

Templars were present, who discussed the proposal in a friendly spirit, and on St. Luke's Day preaching again in their church." "It will be seen," the *Journal* concludes, "how little the Bishop has spared himself, and that everyone has had an opportunity of hearing his voice. We parted from him the following day with thankfulness for the time he had been permitted to pass among us, regret that it could not be prolonged, and hope that no long time would elapse before we should again welcome one who seems to win all hearts wherever he goes."

The Bishop himself adds, "On Friday (October 19th) I left by the coast-steamer for Perth, which I reached safely on the following evening. I have everywhere met with a most kind and hospitable welcome, and have been enabled, I trust, by my visit to further in several ways the work of the Church in the three northern parishes (or counties, as they almost are). I have certainly myself enjoyed much my first Visitation tour in the diocese."



THE HARVEST: A NEW MOVEMENT IN TINNEVELLY.

UNDER the above title a pamphlet has been issued by the S.P.G., relating the circumstances under which sixteen thousand and fifty natives of Tinnevelly and Ramnad have, within a few months, applied to Bishop CALDWELL, and the Missionaries associated with him, as candidates for admission into the Church by baptism.

Thankfulness to Him by Whom hearts are opened, and prayers for the extension and result of this movement, will be the first thought of every Christian who hears of it. Together with prayers will come, we hope, *offers of personal service from some of our younger clergy*, and offers of alms for the support of the clergy and native catechists who are wanted for the instruction of this multitude of catechumens and for the further proclamation of the Gospel.

These topics have been dwelt on in the pamphlet referred to and in the Appeal which the Society has put forth. We wish to direct the attention of our readers to some of the events which preceded this movement.

In 1875, after thirty-four years of Missionary work in Tinnevelly, Dr. CALDWELL was in England. Then it was that he made a proposal for a searching Missionary Visitation of that part of Tinnevelly which lies nearest to the coast from Edeyengoody to Ramnad, a district in which 17,000 Christians were scattered among 750,000 unbelievers. After communicating his plan to the Bishop of Madras and to the S.P.G. and the S.P.C.K., he obtained a ready sanction and the means of carrying it into execution. He returned at the end of 1875 to India, and after associating with himself a small staff of chosen Christian helpers, he set out in February, 1876, on the first of a series of four Missionary tours, which, together, occupied an entire year. For the details of the method pursued, and the places visited, we must refer our readers to the *Mission Field*, April 1877, &c. It may suffice now to record their results in the words of an eye-witness (Rev. L. Rivington) who visited the country when the four tours were nearly ended, and though unacquainted with the vernacular language gave very able and effective help to the Missionaries:—

“A great change has come over this part since last year, owing, I suspect, to the itinerations which Dr. Caldwell has undertaken adding to the Church such as were on the way to salvation, and stirring up a thoroughly Missionary spirit among those who were already Christian. The latter is a most satisfactory phase of the work, for it is a most difficult thing to accomplish.”

When that year's work was over Dr. Caldwell was summoned to Calcutta for his consecration as Assistant-Bishop, which took place on March 11th, 1877. He then returned to his evangelistic work, and with what effect may be told in his own words (26 Feb. 1877):

“In every district I visited throughout the year since my consecration I set before myself three special objects. One object was the deepening of the spiritual life amongst the native clergy and Mission agents in general, and stirring them up to greater earnestness in every department of their work, but especially in evangelistic work. Another object I had in view was to do what evangelistic work I could myself, with the help of my assistants, especially amongst the higher classes. My third object was the organizing in every district, and if possible in every village, where they did not exist already, of bands of voluntary Christian workers, male and female, whose special duty it should be to endeavour to bring in the heathen around, and, if they were successful in doing so, to help in the instruction of those they had brought in. In accordance with this idea regular evangelistic associations were formed, wherever they were found practicable, the proceedings of which were to be regularly sent to me, so that the interest might not be allowed to flag. In some of our districts voluntary work of this kind was already being vigorously carried

on, and this made the extension of the same system to other districts more easy.

"The various districts in the Mission were thus in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in. The wood was already piled on the altar, and ready to take fire; and it did take fire as soon as it was touched by an influence from above, as soon as Christian beneficence opened the door to peoples' minds and hearts, and an opportunity of teaching them higher things on an extensive scale presented itself."

The next great event was the FAMINE which visited this part of South India in August, 1877. How the mind of the Hindu was affected by the sympathy exhibited on this occasion by Christian England may be told in Bishop Caldwell's words:—

"It may be remembered that in my first letter to the Society, written in August, 1876, asking for help, especially for our distressed native Christians, I indicated the beneficial results which I thought might be expected from the practical sympathy of English Christians towards their native brethren. In my next letter, written in November, to explain how the money kindly sent by the Society had been expended, I expressed still more strongly my conviction of the good impression which would necessarily be produced. I cannot forbear quoting the concluding passage of that letter:—

'On the other hand, we are daily receiving fresh accessions from heathenism; and of those who have not yet made up their minds to join us, and who perhaps will never join us, many are much impressed with the evidence in favour of the Christian religion furnished by the benevolent efforts to relieve distress that have everywhere been put forth. He would be blind indeed who did not see that no government but a Christian government has ever set itself, or would ever set itself, to save life, at whatever cost, as ours has done; and he would be equally blind who did not see that it is as Christians, believing in a loving Master, and adherents of a religion of love, not merely as English people, descendants of the race that conquered India, that the people of England have come forward so promptly, so nobly, to help the people of this country in their dire emergency. They are accustomed to regard us as a just people, but very unsympathetic, and, on occasions, very fierce. Whence did so unsympathetic a people learn to show such unparalleled sympathy? and so fierce a people such marvellous kindness? Whence, but from the well-spring of all that is highest and tenderest and best in this world of ours, the religion of CHRIST?'

"I am happy now to be able to say that the actual result produced by English Christian kindness in the shape of direct accessions from heathenism has far exceeded my most sanguine anticipations. The number of villages in which no Christians whatever resided on the 30th June last year, but in which there are now congregations of persons who have placed themselves under Christian instruction and who meet together for prayers, is now about 150. There have been accessions from heathenism in almost all the congregations already in existence, in addition to the new people in the congregations newly formed, and the number of souls added to the roll in both classes of congregations since the 30th June last has now reached 16,000. So great an increase in so short a time as this is quite unparalleled in the history of our Indian Missions."

The motives with which converts come forward in a season of distress are proverbially liable to suspicion; but Bishop CALDWELL'S

opinion on the present movement will be listened to with the attention it deserves :—

“Gratitude for the kindness shown the people by Christians has undoubtedly given an impulse to this movement towards Christianity ; but even *before famine relief commenced accessions had begun to take place* in various districts, and if it had not been for the zeal already awakened and the organizations already set on foot it would have been found difficult to use the new impulse for any beneficial purpose, and impossible to make use of it on so extensive a scale.

“*I do not believe that in any considerable number of cases the motives of those who placed themselves under Christian instruction was to obtain help.* They could always easily obtain help without doing so, without any condition whatever, so that there was no reason why they should put themselves to the additional trouble of changing their religion.”

With two additional passages we close our extracts from this memorable letter (dated 26th February, 1878) of Bishop CALDWELL :—

“It is a fact worthy of being mentioned also that the movement still goes on, though famine relief has ceased.

“In view of all these circumstances, I think it will be a very desirable thing to have a day appointed, perhaps soon after Easter, to be kept throughout these Mission districts as a day of thanksgiving to Almighty God for the harvest of souls He has been pleased to vouchsafe.

“The Society will, I am sure, be happy to join us in our expressions of thankfulness. But it appears to me that the LORD of the Harvest is calling upon it by these events not only to be thankful, but also to show its thankfulness practically, by rendering us whatever help our new circumstances require. We urgently require the help of more native labourers, especially more catechists or readers, to give these new people the rudimentary instruction they require, to prepare them for baptism, and to form them into duly organized congregations under the care of our native clergy.”

The pamphlet to which we are indebted for these extracts contains a letter (2nd March) from the Bishop of MADRAS appealing for additional Missionaries from England in terms which, we hope, will go to the heart of some of our clergy. There is also a message from the local CHURCH COUNCIL of Tinnevelly proposing to employ seventy-three additional native catechists.

The Society has issued the following appeal headed—

NEW WORK IN TINNEVELLY.

“Our news from India will rouse the attention and touch the hearts of all true Christians. In the east of Tinnevelly, in seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to Bishop Caldwell, and placed themselves under instruction for Christian baptism ; and the movement is still going on there, and spreading out in neighbouring districts. ‘Village after village is laying aside its heathenism, and seeking admission into the Fold of Christ.’

"The event is unparalleled. Its secondary causes might be found in Bishop Caldwell's four evangelistic tours last year, and in the natural gratitude of the Hindu for that unprecedented act of Christian beneficence by which suffering millions were relieved in the recent Famine. Enough that we thankfully recognise One First Cause—the working of the Spirit of God—in this new movement. Let us rise to the duty of putting forth our efforts reverently as workers together with God.

"It appears from the letters of the Bishop of Madras and of Bishop Caldwell and his clergy, that ten additional clergymen and seventy additional catechists are required both for the instruction of these candidates for admission to the Covenant of Grace, and for the further development of the movement. To send out the clergymen from England, and to support them and the catechists for five years, a sum of 20,000*l.*, or 4,000*l.* per annum, is needed; and it is hoped that at the end of five years the churches in that part may be placed under trained native clergymen, and the English Missionaries be transferred to some neighbouring field of evangelistic work.

"In that part of Tinnevely a community of 17,000 native Christians, the result granted to more than forty years of Missionary labour, exists already, and is cared for by four European and twenty-two native clergy and sixty-eight catechists. But how shall that staff of already overburdened teachers meet the claims which so vast and so sudden an accession, equal in number to their present charge, must lay upon them?

"Will not Christian England, whose bounty, supplying bread to the starving, helped under God to foster this movement, now supply the means to sustain additional Christian teachers to feed with the Bread of Life this great multitude, and to seize an opportunity which if not seized at once may be lost for ever? If no sympathising hand is stretched out to those who thus suddenly and unexpectedly present themselves at the door of the Fold of the Good Shepherd, if they are met with indifference, if we do not pray for them and teach them, what can they do but go back and relapse into a fixed state of alienation from Christ? Would not our brother's blood be on our head if that should come to pass?

"At this critical moment, when the future spiritual welfare of so many persons seems trembling in the balance, the Society hopefully appeals in their behalf to the open hearts and liberal hands of English Christians, which have never hitherto been found wanting in a good cause."

Let us in conclusion express a hope that in the good providence of God this may be the first of many successive movements on a large scale and in various parts of India towards the Christian Faith. Can there be found five couples of English clergymen who will respond to the call of the Bishop of Madras, and offer their services on this occasion?



EMIGRANTS AT LIVERPOOL.

THE Rev. JOHN BRIDGER, chaplain to the emigrants in the port of Liverpool, will be glad to be informed by the clergy of any one emigrating from their parishes. He would also gratefully accept old books, periodicals, and newspapers, for the use of emigrants and sailors. Mr. Bridger's address is 212, Breck Road, Liverpool.



BISHOP SELWYN.

"Implesti meritis Solis utramque domum."—OVID.

THAT one and the same man should be alike distinguished above his fellows as *first* Bishop of New Zealand and *ninetieth* Bishop of Lichfield is in itself no slight proof of versatility of genius, and of commanding power. And yet it was Bishop Selwyn's eminent distinction that he filled both these high offices, in their temporal accidents so strongly contrasted, with marked and recognised success. In New Zealand, when fresh from England, where an education at Eton and Cambridge could tend only to make more sacred the ancient traditions of an established Church, he nevertheless laid, firm and deep, the foundations of a free and voluntary Church. He thus showed himself superior to those hereditary influences which are apt to entwine themselves round even an original mind, hindering it from noble ventures in quest of new systems of ecclesiastical polity. Such a Church could win confidence and support by no appeal to the glories of the past. It could only rely upon its divine origin and upon the wisdom with which human agency might adapt its capabilities to varying circumstances. In Lichfield again, while the honours he had thus won as the most successful pioneer in our day of the Church abroad were fresh upon him, he returned to give the evening of his life to devoted service in the Church of his ancestors, and he brought to bear upon it a rich store of experience gathered under other conditions. Wisely and well upon the ancient lines did he administer his English diocese, though he may often have sighed for freedom from legal precedents, by which an established Church must of necessity be bound; and for that less trammelled Episcopal authority, which he learnt in the Southern Hemisphere first to wield, with but

little to back it save the influence which a high and noble nature must ever inspire.

And thus it has come to pass, that he leaves behind him a name and fame which will live so long as England can keep in her colonies and at home the precious heritage of the Church Catholic—in fact so long as England *is* England. This is not the place nor time for a biography of Bishop Selwyn—but the records contained in this and other kindred publications will furnish ample materials for a full recital of many deeds of Missionary enterprise and adventure, which have for their prototype the life of the great Apostle of the Gentiles—so often “in perils by the heathen, in perils in the wilderness, in perils in the sea.” In this brief notice of his life and labours it is enough to record how large a debt of obligation the Church of England owes to George Augustus Selwyn. It is enough, too, to point out how the early dedication of the noblest gifts and fairest promises to the service of God in distant lands brings its own reward (apart from the high honours which were, so to speak, thrust upon him at home) in the universal grief with which the Anglican Communion throughout the world now mourns his departure hence, even though it be to an eternal rest above.

W. F. K.



ERRATA.

IN the report given in the April number of the *Mission Field* (page 199) of the Monthly Meeting of the Society, held on March 15, the five last “Rules” adopted for observance in the Society’s schools in India were inadvertently omitted:—

“IV. That Bible Lessons, or other religious instruction, be never given to mixed classes of Baptized and Unbaptized.”

“V. That Unbaptized Scholars be not permitted to read, as a *Class Book*, the Bible in School, and that Masters of Schools do not encourage or prepare Unbaptized Students to compete at Examinations in Divinity.”

“VI. That selected portions of, and extracts from, Holy Scripture, and special catechisms and hymns, and books of instruction in the Christian Faith, be prepared for the use of the Unbaptized, apart from the Christian Scholars, but under Christian Teachers; and that the Church Catechism be reserved for the teaching of the Baptized.”

“VII. That the employment of Unbaptized Teachers in Mission Schools be restricted within the narrowest limits, and cease as soon as practicable; they should not be permitted to be present, save with the express permission of the Missionary or Head Master, when religious instruction is given.”

“VIII. That where Unbaptized Teachers are employed, the Class-Books to be used by them ought not to contain any definite Christian teaching, or any attacks upon other religions.”

REPORTS RECEIVED.

Reports have been received from the Rev. J. B. McEwen of the diocese of *Sierra Leone*; T. Goodwin, B. Markham, and D. E. Robinson of *Maritzburg*; E. W. Stenson, of *Bloemfontein*; S. B. Holt and G. Soares of *Goulburn*; C. G. Allanby of *Ballarat*; H. H. Brown of *Auckland*; W. Jones and T. A. Young of *Montreal*; H. Bartlett, W. Davies, J. Hill, W. Hinde, R. W. Johnstone, E. Softley, and E. Wall of *Huron*; and C. Jeffery, W. Pilot, F. Skinner, and T. M. Wood of *Newfoundland*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, April 12, His Grace the Archbishop of Canterbury, President of the Society, in the Chair. There were also present the Bishops of Sydney and Pretoria, Bishop Perry, Archdeacon Harrison, P. Cazenove, Esq., Rev. Dr. Currey, F. H. Dickinson, Esq., *Vice-Presidents*; Col. Anderson, Rev. B. Belcher, W. Cadman, Col. Childers, Rev. B. Compton, G. P. Pownall, Rev. E. J. Selwyn, Lieut.-Gen. Tremenheere, C.B., W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; and Rev. J. M. Andrews, S. Arnott, H. Bigsby, Esq., Rev. H. R. Blackett, J. Boodle, Esq., Rev. W. C. Bosworthick, B. H. N. Browne, J. W. Buckley, J. F. Candy, Esq., Rev. Dr. Deane, F. B. De Chair, J. D. Dyke, J. J. Elkington, G. H. Fielding, Dr. Finch, Osborne Gordon, J. H. Hazell, E. Lake, Esq., Rev. W. H. Lyall, T. O. Marshall, J. H. Masters, H. Mather, F. S. May, J. F. Moor, J. H. Moore, E. Palmer, Esq., Rev. T. Peacey, H. F. Phillips, W. W. Burton Phillipson, O. J. Reichel, E. W. Kelton, J. W. B. Riddell, Esq., Rev. E. Shears, J. H. Snowden, J. Sorrell, H. D. Thomas, Canon Wade, H. E. Willington, and J. H. Worsley.

1. After Prayers the Archbishop of Canterbury, in a few feeling words, called attention to the loss which the whole Church had sustained in the decease of the Lord Bishop of Lichfield, and the following resolution was ordered to be placed on the Journal of the Society and to be communicated to the family of the deceased prelate :—

“The Society for the Propagation of the Gospel in Foreign Parts desires to express its profound sorrow at the decease of the Right Rev. GEORGE AUGUSTUS SELWYN, Lord Bishop of Lichfield, the senior by consecration of the English Bishops.

“The Society remembers with gratitude that Bishop Selwyn was permitted in New Zealand to build up a Church which comprised both white and coloured peoples, and to raise up from the natives an indigenous clergy, not one of whom has failed to prove himself worthy of the trust reposed in him ;—that so long ago as 1844 he established a Diocesan Synod, which has now its counterpart in almost every diocese at home and abroad ;—that while he was thus consolidating a *Colonial* Church he was permitted in the Melanesian group to commence in person a Missionary enterprise, unique in the difficulties presented by 200 islands, each with its different language or languages, and accompanied always by peril to personal safety ;—that his high and devout example attracted to his side fellow-labourers of unusual gifts and graces ;—that the single see entrusted to his rule in 1841 was left by him a province with six dioceses ; and that to his labours in Melanesia he has had successors worthy of himself, first in Bishop Patteson, and at the present time in his own son.

“The same spirit of obedience which sent him to the Antipodes in 1841 led him in 1867 to accept, not as a matter of choice but of duty, the laborious see of Lichfield, which now mourns its loss.

"The Society, in offering to the family of the late Bishop the assurance of its sympathy, desires humbly to place on record its gratitude to God for the precious example of a devout and unselfish life, and of a laborious and fruitful Episcopate."

2. Read Minutes of the last Meeting.

3. The Treasurers presented the following Statement of the Society's Income to the end of March :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—March, 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL . . .	£ 6,744	£ 1,181	£ 1,072	£ 8,997	£ 19,808
II.—APPROPRIATED . .	1,812	—	968	2,780	2,001
II.—SPECIAL	3,188	19	353	3,560	6,360
TOTALS	11,744	1,200	2,393	15,337	28,169

B.—Comparative Amount of Receipts at the end of March in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£6,641	£6,663	£6,931	£6,663	£6,744
2. Legacies	640	1,675	4,715	1,116	1,181
3. Dividends	1,030	1,028	1,012	991	1,072
	8,311	9,366	12,658	8,770	8,997
II.—APPROPRIATED	1,798	1,923	1,988	1,676	2,780
III.—SPECIAL	2,907	2,989	3,319	5,971	3,560
TOTALS	£13,016	£13,278	£17,965	£16,417	£15,337

4. The Secretary, on behalf of the Standing Committee, proposed for election at the next Meeting Sir Bryan Robinson, late Justice of Newfoundland, to be a Member of the Standing Committee, *vice* Rev. Canon Duckworth resigned.

5. Resolved that a grant of 10*l.* from the Negus Fund be made to the Rev. G. Billing, of Ramnad, to enable him to supply his converts with Bibles and Prayer-books at a reduced rate.

6. The Secretary announced information had been received from the Bishop of Madras (2nd March) and Bishop Caldwell (26th February) to the effect that during the last few months 16,000 souls in South India

had voluntarily placed themselves under instruction with a view to their being admitted to the Church ; and it was resolved—

(a) "That the Society records the deep thankfulness to Almighty God with which it has heard of the movement in Tinnevely and its neighbourhood, whereby already 16,000 persons have been directed to seek Christian baptism."

(b) "That the President be respectfully requested to mark the importance of this event by communicating to the Bishop of Madras and to Bishop Caldwell the hearty congratulations of the Society, and setting forth the interest with which the development of this movement is watched."

The President stated that it would give him much pleasure to convey to the Bishop of Madras and Bishop Caldwell the sentiments of the Society.

7. Read letter from Rev. J. Turpin, dated Barbados, January 15, stating that he had withdrawn from the Pongas Mission.

8. The Rev. Dr. Deane withdrew the question of which he had given notice.

9. The Rev. R. T. West gave notice of his intention to move at the next Meeting—

"That the question whether the Meetings of the Board are to be considered as public or private be referred to the Standing Committee."

10. Mr. J. W. B. Riddell gave notice of his intention to move at the next Meeting—

"That notices of the Board Meetings be inserted in the *Times* instead of, or as well as, in the *Guardian*."

11. All the persons proposed for election in February were elected by ballot Members of the Society.

12. The following will be proposed for election in June :—

H. Finch, Esq., 51, Belsize Avenue, N.W. ; Rev. R. Trimmer, Guildford ; Rev. W. Jebb, Few Street, Guildford ; Major-Gen. Coxe, Boxgrove, Guildford ; Dodsworth Haydon, Esq., Guildford ; Gilbert J. Smallpiece, Esq., Guildford ; R. Herbert Carpenter, Esq., Carlton Chambers, Regent Street, W. ; E. A. J. Duff, Esq., 22 Onslow Gardens, S.W. : Rev. W. E. Martin, West Farleigh, Maidstone ; Rev. T. W. Belcher, D.D., M.D., St. Faith's, Stoke Newington ; N. J. W. Alcock-Stawell, Esq., New University Club, S.W. ; Rev. J. E. Brown, St. Petrox, Fembroke ; Rev. H. S. Holland, Christ Church, Oxford ; Rev. F. C. Roberts, Blindley Heath, East Grinstead ; Rev. R. A. Kennaway, Felbridge, East Grinstead ; Hon. and Rev. G. W. Bourke, Coulsdon, Croydon ; F. H. Beaumont, Esq., Buckland Court, Reigate ; Rev. S. W. Wayte, Trinity College, Oxford ; Ven. Archdeacon Palmer, Ch. Ch., Oxford ; Rev. R. A. E. Eden, St. Andrew's, Well Street, W. ; Rev. W. L. Martin, St. Andrew's, Wells Street, W. ; Rev. W. S. Wood, St. John's College, Cambridge ; Frederick Warren, Esq., Holcombe House, Eliot Park, Lewisham ; Rev. C. E. Sanders, Englefield Green, Egham.




THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JUNE 1, 1878.

CALCUTTA.

GENERAL VIEW OF WORK.—MISSIONS IN CITY OF CALCUTTA, BARRI-
PORE, DELHI, ROORKEE, CHOTA NAGPORE, CHAIBASA.

HE Forty-third Report of the Calcutta Corresponding Committee of the S.P.G., being for the year 1877, has been published, and contains, as usual, much important and interesting information. Of the various Missions in the diocese much that appears in it has already been given in substance at various intervals in the pages of the *Mission Field*. We shall therefore not attempt to present our readers with extracts from the reports of individual Missionaries printed by the Calcutta Committee. But no apology need be offered for quoting the following passages from the Committee's own summary of the condition and prospects of the Mission work throughout the diocese generally. Nor is this narrative the less important for its including, we suppose for the last time, work done in Burmah, and also work at Delhi, which is now in the diocese of Lahore :—

“In the beginning of their report last year, the Committee first placed on record their sense of the loss sustained by Mission work in the death of Bishop Milman. This year it is their pleasing duty to record that two of the fervent desires of his heart, with a view to the furtherance of that object, have been accomplished within two

years of his departure from us. The Bishoprics of Lahore and Rangoon, the one made possible by the existence of a fund which was called into being by his death, and the other, no doubt accelerated by the same event, though it is to the diocese of Winchester that our thanks are due for all private money subscribed to it, have both been established during the year 1877, and Bishops appointed to them. Nor should we omit to mention that in the same year the hands of the Bishop of the sister or daughter diocese of Madras were strengthened by the consecration of Bishops Caldwell and Sargent. May this large increase in the number of our Bishops in India be followed by a proportionate increase in the number of the clergy to carry on the work under their guidance!

"The new diocese that more especially concerns us is that of Rangoon. Following the lines laid down long since, our Society has made itself responsible for the extension of the Church's Missions in Burmah and Assam, while the Church Missionary Society has attached itself to the Punjab. Practically all the Church Missions in Burmah and Assam are supported by S.P.G., and all to the north of the Delhi Mission in the Punjab by C.M.S. The appointment of a Bishop of Rangoon, then, takes off one of the parts of the diocese with which we have had before exclusively to do. We are heartily glad to be able to say that when we hand over our charge to the Society's representatives in Rangoon, we shall be able to do so thankfully, for considering the means at our disposal, the work has progressed there in the most encouraging manner. It is true, indeed, that the progress is but little after all, but it has been quite enough to convince us that with God's help there is a grand future for the new Bishopric of Rangoon. There is a large school or college ready to hand. The prosperity of St. John's College under the superintendence of the Rev. J. E. Marks, and owing to his indefatigable exertions, has been very great, and never greater than in the past year. St. Mary's school for girls needs new buildings, which we trust will soon be supplied; but its progress as a school under Miss Libbis gives good ground for believing that with a little fostering care, it may prove to be all that is wanted as a school for girls. Miss Libbis has done well, and we are pleased to see that she reports well of the help given to her by her assistant, Miss Stanton. We cordially thank the Ladies' Association for the great help they have given to this school, and our thanks are also due to the Ladies' Committee in Rangoon for their kind help and super-

intendence. Educational work, then, is well represented in Rangoon, but Evangelistic and Pastoral works are not forgotten. Under the arrangement made last year by the Bishop of Calcutta, this falls mainly to the lot of the Rev. J. A. Colbeck. He has gone to live among the Burmans themselves at a suburb called Kemmendine, and we hope and believe that his self-denying exertions among them cannot but have good effect. He has, too, pastoral charge of the Tamil-speaking Christians. These form a rather large community in Rangoon, and one which shows a great disposition to help itself in Church matters. They want a church, but before appealing to others they have themselves raised a large part of the sum required. Leaving Rangoon and going up the Irrawaddy, we see just enough being done on the 'river stations' Henzadah, Myanoung, and Prome to lead us to hope that greater exertions in that direction would meet with more than a corresponding amount of success. At Thayet Myo, at last, a chaplain has been appointed, and the Missionary, the Rev. C. H. Chard, been set free from that part of his engrossing duties. He has for the time been sent to Mandalay, owing to the absence on furlough of the Rev. J. Fairclough. At Mandalay, we know that we must 'wait.' The time has not yet come for great exertions outside the school, and we sympathise with Mr. Chard for the comparatively inactive life which he has at Mandalay. Still we believe that the time will come when there will be scope for all possible work there. Crossing the country to Tounghoo we find there a flourishing young Church Mission under the Rev. T. W. Windley, assisted by Mr. Sydney Grime and a new arrival, Mr. W. E. Jones. Mr. Windley has moved across the river for the convenience of the Karens. He opened a boarding-school in his own house, in which to receive and train a certain number of Karen boys, during the time they could be spared from their agricultural work. He is now building a church, and he hopes to be able afterwards to add a school, in which the work which he began last year may be permanently carried on.

"Passing on to Assam we rejoice to be able to report the return of the Rev. S. Endle to Tezapore in renewed health and vigour. The late visit of the Bishop of Calcutta cheered him and the Christians much. His return is like that of a father to his family, so far as the natives are concerned, and he is highly valued by the European members of his flock. Tezapore has always been the centre of good honest work, and on a small scale there is almost every branch of a

well-organised Mission. He improved his knowledge of medicine, when at home, at St. Thomas's Hospital, and he finds that knowledge of great use to him.

"The Rev. J. Isaacson, after his ordination to the Diaconate in March last, was transferred temporarily to Dibroghur, where the Additional Clergy Society was unable for the time to have a clergyman. There is ample work for one man among the Europeans only, and, besides, it is a good field for Mission work. There is a large nucleus of a native church at Dibroghur in the Christian coolies who go there from Chota Nagpore.

"There is a link as we have seen between the Missions of Assam and those of Chota Nagpore. The Bishop has lately visited both Missions, and spent a long time with them, in the latter case going from village to village and confirming thousands. The Rev. J. C. Whitley received a hearty welcome back while his lordship was there. He was accompanied by Mr. R. Bamford, a graduate of Cambridge, who is the most recent addition to the staff there. The Bishop was most interested in all that he saw, and made some valuable suggestions, which will, to the utmost power of the staff, be carried out. The native pastors have worked exceedingly well, but the Bishop suggested that a theological class should be formed in Ranchi, not only for the preparation of new men, but also for the improvement of the native pastors who should, from time to time, be sent into the station to receive instruction. Such a class was formed for a time, and the present pastors are the fruit of it. The staff here, as elsewhere, requires to be strengthened largely. The Bishop was much struck by the necessity. The Rev. Oscar Flex was ordained during his lordship's visit, but he will be, at any rate for some time, required at Hazaribagh, while at Ranchi there is ample work for an additional clergyman in full orders. We are sorry to find that the health of the Rev. H. Bohn will not enable him to return at the time he was expected, so that at present there is no prospect of relief for that grand old veteran Missionary, the Rev. T. Batsch, or for the rest of the staff. The Rev. Roger Dutt still gives his main attention to the school, but he has much other work also. After the lamented death of the Rev. F. R. Vallings, and until Mr. Whitley's return from furrough, the English service was carried on by Mr. Dutt. Mr. Herzog continues his valuable services, and the Rev. W. Luther now carries on at Ranchi the good work which, until the return of the Rev. F. Krüger, he did at Chaibasa. Mr. Krüger is still hoping to get a

church at Chaibasa, that is, a building; he has already a goodly number of Christians under his charge, and we trust that some of his hopes may be realized."

Of work that is being done in the Missions of Bengal, the North West, and the Punjab, the Committee write at considerable length; but we must content ourselves with the following brief quotations from their Report. After a well-merited tribute of praise to the devoted labourers in the great Mission of DELHI, the Committee continue:—

"At Roorkee, the Orphanage and Mission generally are flourishing under the Rev. H. Höppner. Some of the boys are apprenticed in the workshop, which was the main object sought in having them transferred from Cawnpore. In Cawnpore itself plans had been adopted for bringing the girls nearer to the civil lines, so that one house may be made available for both the Lady Superintendent and those employed as Zenana Missionaries. At present, the Orphanage being so far from the station, ladies could not be allowed to live there alone. The Missionary in charge, the Rev. D. H. G. Dunne, is obliged to reside there, and the distance to and from the station is a great hindrance to his work. We hope that next year we shall be able to report that the new buildings have been erected, and that a better arrangement altogether has been made for Cawnpore. Mr. Dunne now is obliged to give up so much of his time to English work, that practically he cannot do much for the natives beyond that which he does as Superintendent of the Orphanage. He exercises, however, a most careful supervision, and with the help of Mr. Pink and Mr. Thomas, in the school, both of whom are earnest men, as much is done as could be expected, while the staff is so weak. The native pastor, the Rev. Samuel Sitaram, is an excellent man, but his health is so unsatisfactory that comparatively little use can be made of him. Mrs. Nicholls is still at the head of the flourishing Zenana Mission, and Miss Dickson, while waiting for the new Orphanage Buildings to be erected, has been putting her medical and nursing knowledge to use in the zenanas also. An effort has been made during the year to increase the staff for the Missions to the south of Calcutta. Both the Rev. H. J. Harrison at Tollygunge, and the Rev. W. Drew at Barripore, are responsible for far more work than any two men are equal to. A special appeal for funds for increasing the number of European Missionaries there, has been drawn up and

fairly well responded to. The Society is making every exertion to secure two men to send out before the hot weather sets in."

The congregation of ST. JOHN'S CHURCH (Old Cathedral), CALCUTTA, is to be congratulated upon the flourishing condition of its financial affairs, as exhibited in a statement of the accounts for 1877. In the remarks prefixed to this statement, the Rev. W. H. BRAY and Rev. C. G. MOORE, writing under date 8th January, 1878, thankfully acknowledge the liberal response that has been made by the congregation to the appeals made during the year in the various departments of the parochial administration. At the commencement of the year some anxiety was naturally felt in view of the impending reduction in the amount of the Government Grant, which took effect on the 1st of April; but the apprehensions caused by this step were speedily removed by the increased liberality of the congregation. So that the chaplains are, we think, to be encouraged in the hope expressed by them at the close of their remarks, namely, that they take courage from the past, and try more and more earnestly as pastors and people to do their best, God helping them, to promote the great end of their being, ever aiming to become 'a people prepared for the Lord.'"

Writing from BARRIPORE at the close of last year, the Rev. W. DREW reports that the question then uppermost in the minds of his congregation was—How to render the Mission self-supporting? This problem was surrounded by difficulties of many kinds, and had not, at the time of writing, been entirely solved. Mr. Drew notes one hopeful sign, namely, the fact that one or two of the native converts, well qualified men, had offered themselves as willing to undertake Mission work voluntarily. This Mr. Drew rightly believes will help in bringing about the chief end in view.

Mr. Drew fears that in some of his reports he has laid himself open to the charge of representing to the Society only the darker side of Missionary enterprise. But those of our readers who realize the general difficulties of such work as Mr. Drew is engaged in will readily believe that it is a real comfort to the Missionary to share his anxieties with the Home Society; so that we are sure Mr. Drew need not be afraid of meeting with no sympathy among friends of Mission work at home.

In his report to the Society for the quarter ending 31st December last, the Rev. F. H. T. HÖPPNER announces that an important step

has been gained towards the evangelizing of the ROORKEE district in the fact that a catechist has been stationed at the town of Hardwár, whence he will undertake Mission work in the neighbouring towns. As Hardwár is an important centre, and one that is much frequented by pilgrims, Mr. Höppner trusts that this may prove a valuable outpost of his own work at Roorkee.

An abundant supply of news has reached the Society respecting the Missions of the CHOTA NAGPORE district. The Rev. J. C. WHITLEY effected his return voyage from England in safety, having reached Calcutta on the 3rd of November last, and arriving at Ranchi on the 10th. His party was accompanied by Mr. R. Bamford, a Cambridge Exhibitioner of the S.P.G., who was selected by the Home Committee for work in Chota Nagpore. (We regret to announce that Mr. Bamford has found it necessary to resign his appointment and return to England. The expectation that he would strengthen the Mission staff at Ranchi has thus been unfortunately disappointed.)

The *Mission Field* leaflet for the diocese of Calcutta summarises the Missionary intelligence connected with Mr. Whitley's return in the following words:—

"The Rev. J. C. Whitley was heartily welcomed, as might be expected, on his arrival at Ranchi after an absence of nearly two years. The Bishop of Calcutta was visiting the Mission at the time. Mr. Whitley joined his camp at a place about fourteen miles from the station, and remained with him throughout his tour in the district. They visited all the seven stations where the native clergy are located. Confirmations were held in each and in all, except one place—there was a celebration of the Holy Communion. They went to Chaibasa, which is about fifty miles from the nearest pastor's station in Chota Nagpore, and there spent four days. During the visitation 1,925 persons were confirmed, and 2,781 communions were made. The Bishop was deeply interested in all that he saw, and expressed his great willingness to do all in his power to set forward the work. He closed his entry in the Record-book of the Mission with these words:—'I could gladly spend the rest of my life at Ranchi and give myself to the work of a humble Missionary amongst these people. My own faith has been strengthened by all that I have seen, and I do indeed thank God and take courage. That the first anniversary of my consecration (St. Andrew's Day) should have been spent here, I must regard always as a special blessing. This will serve as another link, if any were needed, to bind me in warmest sympathy and affection with all God's people here.'

"The Bishop strongly urges the need of a stronger staff in Ranchi. Especially he is anxious that a new Theological Class should be put in training with a view to increase the number of native clergy."

Of the work at the Mission, Mr. Whitley writes very hopefully. He is especially thankful to believe that every possible effort was

made, in his absence, to carry out the purposes of the Mission ; and if he can be provided with more coadjutors, there is little doubt that his work will, under God, be blessed with every success.

An *Occasional Paper* of the Chota Nagpore Mission, published in January last, contains the narrative, by the Bishop's chaplain, of his lordship's visitation-tour throughout the district, reproduced, by permission, from the *Indian Church Gazette*. To give the text of this very interesting narrative would occupy a good many pages of the *Mission Field*, so that our readers will perhaps be content with the following brief sketch of the visitation, which is taken from the Bishop's own account written in the Record-book of the Mission :—

“ I arrived at Ranchi from Hazaribagh on Wednesday, November 7th, accompanied by the Rev. Brook Deedes, Rev. A. O. Hardy, and Dr. Stevens, and was most hospitably entertained by Captain Garbett, the Deputy Commissioner, and his sister.

“ On Thursday the 8th I confirmed 138 candidates, and was greatly interested in this my first service in this most interesting and successful Mission field. The whole was most impressive, the behaviour of the natives most reverent, the rendering of the service, and especially the singing, most careful and accurate ; and, indeed, the first impression produced upon my mind cannot easily be removed.”

“ On Monday, November 12th, the Bishop started on his tour through the district, visiting all the native pastors' stations, and also our branch Mission at Chaibasa. His lordship spent seventeen days on this tour, holding services and confirmations, and often visiting the people in their houses. He writes :—‘ Nothing could be more interesting and encouraging ; the cheerful faces and kindly greetings, the welcome given, and the interest shown in all that concerned my visit, was most touching. Sometimes I was met by the choir, who escorted me into their village, singing hymns ; sometimes the water poured on our hands, and everywhere the shake of the hand and the “ Yesu-sahay ” salutation, made us feel at once to be at home with these simple Christian people.’ ”

From CHAIBASA the Rev. F. KRÜGER writes thankfully of the Bishop of Calcutta's visit in November last. Seventy-four persons received the rite of Confirmation. The schools were examined by the Bishop, who received a very favourable impression from his inspection of the children. He expressed a hope that a church would be built at Chaibasa to take the place of the schoolroom now used for Divine Service. A cemetery for the Christians was consecrated by the Bishop, whose visit seems to have been a source of much encouragement and satisfaction to Mr. Krüger.

In a subsequent letter Mr. Krüger strongly urges the needs of the Mission at SINGBHOUM, where an effort is to be made to build a church. The church is to cost about 1,000*l.*, of which only a very small proportion has as yet been collected.

LAHORE.

ARRIVAL AND INSTALLATION OF BISHOP FRENCH.

BISHOP FRENCH, who has received a very cordial welcome in his new and responsible position as Bishop of LAHORE, was duly installed in the church of St. James, Annarkullee, on the 3rd of March. An address has been presented to him signed on behalf of some of the Bishop's friends in India, in which the following passages occur :—

“Many of those who have in India watched your career as a Missionary desire to express their unmixed joy and satisfaction at your consecration as the first Bishop of the Diocese of Lahore. Some of our number have witnessed your earlier labours at St. John's College, Agra ; your courage and conduct during the Mutiny in 1857 ; and your more recent entire self-devotion to the Missionary work of the Church in the Punjab, as founder and principal of the Missionary College, Lahore. . . . We claim you, therefore, justly as one of that noble band of Christian workers in the Church of God who have helped so materially and successfully, under the Divine blessing, to soften prejudices and to strengthen the tie between European and native clergy and laity. Under all circumstances, we have admired your learning, your constancy, and your meek and loving spirit.”

Very heartily will our readers unite with us in echoing the sentiment which follows :—

“May the great Head of the Church, whom you have served so long and well, vouchsafe to give you a double portion of His spirit ! May your health and strength be preserved ! May you be as a Bishop all that you have been as a Missionary !”

From DELHI the Rev. R. R. WINTER writes on the 22nd of March announcing his intended return to England, where it is probable he will have arrived before these pages are in print. He regrets to be leaving the Mission at this interesting crisis in its work, but in the hands of Mr. BICKERSTETH and Mr. MURRAY the cause will not suffer detriment. Mr. Bickersteth has opened a class for thirty-five “readers,” a plan which had long been contemplated as the most useful that could be devised. Under these readers many new converts are being brought into the Church's fold. Mr. Murray had been seriously unwell at the beginning of March, but was better at the time of Mr. Winter's writing.

Mr. Winter incloses a printed letter from the Bishop of Calcutta, in which the work at Delhi is heartily commended to the support of Christian friends at home.

The Rev. EDWARD BICKERSTETH wrote from Delhi on February 26th :—

“The various agencies at work here have been started in answer to requests for instruction, &c. coming from the people themselves, and such requests one would indeed be loth to refuse. But the consequence is that the Mission coffers have, at times, been absolutely empty, and, at all times, a large part of the support of the Mission has come from personal efforts made by the Winters to raise money. Of course this has involved expenditure of time, which I would gladly, if possible, avoid for ourselves. Mr. Winter leaves in a month's time. We cannot but look forward with anxiety to this great Mission being left on our shoulders. It is a great comfort to know that we are remembered by so many in prayer to God.”

Our readers will be glad to learn that the Rev. R. R. WAITES, Missionary at Delhi, has reached England with his family.



RANGOON.

BISHOP TITCOMB'S FIRST IMPRESSIONS.—RANGOON, ST. JOHN'S COLLEGE.—CHINESE CONVERTS.—TOUNGHOO.

AT the earliest opportunity after his arrival from England, the Bishop of RANGOON wrote from that city under date February 28th :—

“After a pleasant and prosperous voyage, and a fortnight spent with the Bishop of Calcutta, we arrived here quite safely and in excellent health and spirits, being most kindly welcomed by Mr. R. Thompson, the Chief Commissioner, who has made us his guests till we can enter into a residence of our own. I was most cordially received on landing by the local clergy, Mr. Taylor, Mr. Marks, Mr. Pearson, and Mr. Colbeck, and was refreshed in spirit by their immediately conducting me to the Town Church, where we had a short service asking the Divine blessing upon my mission. On Sunday evening I was installed according to the form used in India, and preached my first sermon. After it we collected over 33*l*. for the local S.P.G. Ladies' Association. On Sunday next I am to preach in the evening at the cantonment iron church, and shall address the boys of St. John's College at the early morning service. I am greatly pleased with that institution, and am of opinion that it is in the highest degree creditable to Mr. Marks, and is doing much good. To-morrow morning I am going to hold my first conference with the clergy of this city, when I shall hope to be fully informed of the wants of the places in Burma, and discuss the best means of providing for them. Next week I am going to call a public meeting for the consideration of a new church,

which seems, by universal consent here, to be much needed, in place of the hot and uncomfortable iron church. The wish is to build a permanent one as a cathedral."

The Bishop, when he had spent a month in Burma, and after many opportunities of observing the work done by Mr. Marks, wrote to the Society on March 21st :—

"Touching his work at St. John's College I cannot speak too highly. The boys are of five or six races, and are fine, open-hearted, well-behaved fellows, who swear by their principal, and love him as a father. Their number is now 520 on the books! What is now chiefly needed is more teaching power. Indeed, how he can go on as he does seems a mystery to me. But in school work there is no doubt that his powers of organization are remarkable. A great deal of his educational work is directly Missionary. On the first Sunday I was here I delivered three consecutive addresses in his chapel, which were of a purely Missionary character, one in English to the Burmese boys (Christian and heathen in separate groups, without an interpreter, as the boys know English), another in English, through an interpreter, to the Tamils, and a third in the same way to the Chinese. There is a wonderful work going on amongst the Chinamen in this place. Many are anxiously waiting to be baptized, and Mr. Marks has weekly a class of inquirers, whom he is regularly instructing and preparing for holy baptism. Mr. Colbeck is doing the same work at Kemmendine, and that right well."

On the 22nd of March the Bishop, in a letter dated from RANGOON, gives some further particulars :—

"As I have now got into real work in the diocese, I wish to report to you a few facts which you may take to make use of for your *Mission Field*, which publication I hope you will always forward to me.

"I made my first visitation to MOULMEIN on March the 8th, in company with the Rev. A. C. Pearson. The immediate object of my going was to announce to the inhabitants that the half services of Mr. Pearson from Rangoon could be no longer allowed, as the importance of the Rangoon chaplaincy demands an entire service. My object, therefore, primarily was to persuade the people to support a resident clergyman of their own, promising, at the same time, to do my best to get them Government aid.

"While there, however, I inspected the S.P.G. Mission. David John, the Tamil subdeacon is a good man, and does his best; but he is afflicted with chronic asthma now, and is bowed down with illness and work beyond his strength. I preached a sermon which he interpreted into Tamil. There were only about eighteen in the congregation, and of these, I am told, only two or three are communicants. This Mission must not be given up, for there is a large sphere of usefulness in it; but it must be strengthened. I found the orphanage in good order, examined the children, and was much pleased with them.

"Since writing the above Bray and Grime have arrived from TOUNGHOO quite well. From what Bray says, I should think the Mission there was vigorous and fresh.

"I can speak in the same terms of Mr. Colbeck's Mission in KEMMENDINE. It is strong, healthy, vigorous, and cohesive. I have just

authorised his purchase of a piece of ground near his own dwellings for the purpose of a church, with a more comfortable residence for himself than he now has to be attached to it. The completion of the whole scheme will take a little time. But the money is ready, and the ground ; and the converts have offered to give their labour free in palisading it. I have found it a great privilege and enjoyment to attend his services, and to speak to these earnest Christians. I may say the same of Mr. Mark's Burmese services. All are very hearty and reassuring ; I am satisfied it only needs patient labour in faith to accomplish a great work. About fifty Chinese are now waiting for baptism, and these are not poor, who might be supposed to have an object to gain. They never beg, but are ready to support a clergyman of their own."

Progress in the printing of the Karen Prayer-book is reported on the 28th of March by the Bishop, who adds :—

"Up to this time, tell all my friends that Rangoon has agreed splendidly with us, and that I am delighting in my new work with all the freshness of youth, nor do I feel in the least enervated by the hot weather."

The Bishop's promised letter, written from Rangoon on the 12th of April, gives the latest accounts of the remarkable progress which is there being made among the Chinese, of whom forty-two have been publicly received into the Church at Rangoon :—

"An event took place on Sunday last in the Town Church of Rangoon which deserves more than a mere passing notice, and which, with your permission, I have now great pleasure, as well as thankfulness, in laying before you.

"Every inhabitant of Rangoon was aware of the large number of Chinese who are settled in it ; of whom it is not too much to say that they are among the most industrious and well-conducted of our workmen. These men not only occupy shops, but labour as agriculturists in our surrounding fields and gardens. It was not generally known, however, that for some time past a Chinese Catechist of the S.P.G. has been endeavouring to instruct his brethren in the truths of Christianity. The area of this man's labours has been a circuit of about eight miles. Under these circumstances, it will readily be understood that the Rev. J. E. Marks, of St. John's College, with that Missionary zeal which has so long signalised his career in Burma, opened his chapel for their use, and threw himself heartily into this work of evangelisation. It was a matter of serious difficulty, inasmuch as the Chinese catechist was perfectly ignorant of English, and Mr. Marks equally so of Chinese. He and the catechist, however, being alike masters of the Burmese language, the work has been conducted through that medium of interpretation.

“Mr. Marks in this way commenced an instruction class for a few of these men every Wednesday afternoon; and held a simple service for them in his chapel every Sunday morning. This movement originated about two years ago, during which time a spirit of anxious inquiry has been continually on the increase. A few of these inquirers, more advanced in knowledge than the rest, were baptized in St. John’s Chapel by Mr. Marks himself. Subsequently to this, the strong desire evinced for baptism on the part of others became a grave and serious matter for consideration, inasmuch as it was felt that on the one hand they were not yet sufficiently enlightened, and on the other hand, there might be some unworthy motives in such desire. No motives of self-interest, however, could be detected, since all these inquirers were not only in full work, and independent supporters of themselves and households, but were actually liberal contributors to the offertories of the chapel of St. John’s. Nor could excitement or love of novelty be assigned as the cause of this state of things, since they were mostly middle-aged, steady, hard-working men, and fathers of families, altogether beyond the age for mere restlessness and love of change. After long and patient thought, as well as personal contact with their inward feelings, no other conviction could be arrived at, either by Mr. Marks or the Rev. J. A. Colbeck, of Kemmendine, but that this extraordinary movement was the direct work of the Spirit of God.

“Such was the state of things when I arrived here as Bishop of the diocese. Zealous as I always have been in Missionary work, I threw myself at once most heartily into this movement, and by the medium of interpreters, both preached to the Chinamen and questioned them on the great subjects of religious truths. Having, too, among other questions, asked whether they would pledge themselves to support a native Chinese pastor, if one could be procured for them, and received the unanimous reply that they would do so, I immediately wrote off to the Bishop of Victoria, Hongkong, stating the whole case, and asking either for a Chinese helper already in Holy Orders, or one whom he could recommend as fit to be ordained on his arrival.

“There has been no time yet for a reply; but in the meanwhile, evidences of these men’s sincerity have come crowding in so fast, that in the opinion of myself as well as of the two Missionaries before named, it was felt unwise to delay the baptism of these men any longer. One fact alone will speak volumes. Mr. Colbeck went

over to the village of Thamway, where many of the Chinamen are living, and found that they had literally torn down their household altars and destroyed all their idolatrous badges of their own accord, without the slightest fear of man, or shame of the Cross.

"It will, therefore, be readily imagined that Sunday morning last was a day of great rejoicing to all concerned in this wonderful work of grace, and which I do not scruple to call a real Missionary success. The service commenced at 8 A.M., and was attended by the Chief Commissioner, who, by this act, at once boldly proclaimed himself a supporter of the Missions of our Church. The officiating clergy, after myself, consisted of the Rev. J. E. Marks and the Rev. J. A. Colbeck. The service was conducted at the Font in Burmese, Chinese, and English. The Creed was recited by the catechumens in Chinese; their answers to the questions, before baptism, were in the same language. The men were brought up to me for baptism in couples, and were afterwards drafted off, as the ceremony was completed for each couple, to the south aisle of the church, which had been reserved for them. In this way there was not the slightest disorder; and every one present must have felt that it was a service of singular solemnity and interest. The actual number baptized was thirty-six, several others arriving from a distance and being too late; six more will be baptized on Sunday morning next at St. John's College, bringing up the number to forty-two. It should be added that, after the baptisms were over and a hymn had been sung, the Rev. J. E. Marks delivered an address in English to the congregation assembled, than which nothing could have been more appropriate and worthy of the occasion."



M A D R A S.

CONTINUED SPREAD OF THE FAITH.—SUBSIDENCE OF FAMINE.—
ORPHANS.

THE May number of the *Mission Field* noticed briefly (page 239) the wonderful spread of the Faith in Tinnevely and other parts of Southern India. The conversions still continue. Dr. Strachan writes from Madras on the 9th of March:—

"From Bishop Caldwell's paper we learn that, since June 30th, 1877, there had been 16,050 accessions from heathenism. From detailed accounts received I find that even this large number must be added to;

for Mr. Adamson tells me that there have been 3,441 added to the Church in the Megalapuram district; Mr. Margoschis gives 2,232 as the number of recent accessions in Nazareth, while Mr. Billing computes the addition made at 4,000 [Bishop Caldwell, writing from the information which had reached him up to February 26th, gave the numbers of converts at those places—they are only a few of the districts to which the movement has spread—as follows: at Megalapuram, 3,150; at Nazareth, 2,134; at Mr. Billing's Mission of Ramnad, 2,679]. So that up to the present date we have heard of 17,740. On June 30th, 1877, we had 22,886 members in Tinnevely and Ramnad. We have now 40,626. And the movement is still spreading. Village after village is laying aside its heathenism, and seeking admission into the fold of CHRIST. So that there seems little doubt that within the year our numbers will have been doubled in Tinnevely and Ramnad—a sudden outburst of success for which we most devoutly thank the Head of the Church.”

On the 15th of April, Bishop Caldwell, after saying that a Day of Thanksgiving for the mercy which had brought so many heathens to a knowledge of the truth was shortly to be held, wrote:—

“I am happy to say that the accessions continue, though not on so large a scale. These new accessions number more than a thousand souls; but we shall have a trustworthy census at the usual time, on the 30th June.”

The *Mission Field* for March contained (page 120) a brief notice of the general prospects and condition of Mission work in the diocese of Madras, as described in the Annual Report of the Madras Diocesan Committee of the S.P.G. Of that Report only the first portion had then been received; but we have now the complete volume before us. Its contents occupy altogether over 200 pages, of which 156 consist exclusively of the Reports of Missionaries. Of these the substance has, for the most part, appeared in an abridged form at intervals in the pages of the *Mission Field*, and we cannot here attempt even the briefest *résumé* of their contents. We must be content to say that any reader of the *Mission Field* who desires to make a close acquaintance with the operations of the S.P.G. in the diocese of Madras, will find the fullest possible information, clearly and systematically arranged, in the pages of this Report.

The Rev. W. H. KAY, who has left his late Mission of Combaconum to fill the position held by the lamented Mr. Kearns at TANJORE, wrote from the Mission House of this place on February 28th:—

“We intend to keep a strict watch on any of our boys who seem likely to turn out well. We have brought three of our catechists—one to work, and two to be the nucleus of a class to be trained. They have light

school work, two hours every day, and one has a small village near. Mr. Kohlhoff has men to send to join, but has no money.

"The change from Combaconum is very great. At first I was working ten hours a day at routine work, and was distributing the Mansion House Fund in the district in which our people live. . . .

"Last Saturday we began a service of preparation for Holy Communion. The people value it, and we hope to continue it each Saturday."

The Rev. J. M. STRACHAN writes thus respecting the results of the Famine :—

"Things are returning, though slowly, to their normal state. The damage done by the excessive rains has been great, but happily the tract of country thus devastated is not very large. The chief damage is in Tinnevely and Ramnad. To the latter aid has been afforded by Government, the Mansion House Fund, and our own Fund ; whilst large grants have been made to Tinnevely from the Mansion House Fund."

And again, under date MADRAS, 2nd February, Dr. Strachan writes :—

"Though the pressure of actual famine has passed away, much distress remains to be alleviated. This is caused chiefly by the high price at which food stuffs continue to be sold. The cost of food is very little less than it was six months ago. There is really plenty of grain in the market ; but the crops just reaped and those which are nearly ready are so much below the average out-turn, that the merchants see that the new crops will not meet the wants of the population."

Respecting the famine orphans Dr. Strachan writes in the same letter :—

"We may say roughly that 25% may be regarded as the sum required for the support of a child for eight years. . . . Our Committee fully recognise the importance of forming as many Orphanages as we can in the very midst of our different Mission centres, so that the children may be surrounded by Christian influences, and may be more readily absorbed by the neighbouring population when they pass out from the school."

We regret to learn, from Bishop Caldwell, that the health of the Rev. A. MARGOSCHIS, Missionary at NAZARETH, has suffered considerably from the great exertions entailed by "famine work." The sick man was brought in a palanquin to the Bishop, to Edeyengoody, for rest and change. The Bishop commends to favourable consideration an urgent appeal made by Mr. Margoschis, who implores help for his Orphanage for famine orphans, boys and girls, who are, by the death of their parents, left at Nazareth, not only destitute, but wholly friendless. If funds are received from England, and the institution made permanent, many more heathen orphans can be admitted and brought up as Christians. It is felt to be desirable that the Orphanage should be an Industrial Institution, where in-

struction should be given in basket-making, sewing, lace-making, in the case of girls; and, for boys, in carpentry, smith's work, tailoring, weaving, gardening, and building. If help is not given very soon the whole of the orphans will have to be dismissed, and an opportunity for doing much good, which is not likely to occur again, will be lost.

On the 31st of January the Rev. G. BILLING writes that at Ramnad $5\frac{3}{4}$ to 6 measures of rice were being sold for one rupee:—

“In another month, if the locusts do not advance, we hope to see rice selling at the rate of 8 measures to a rupee. In November 1875, when the first cry of famine was heard, rice sold at 7 measures to a rupee. In the South, beyond the limits of the S.P.G. district, the locusts have done great injury. If they advance, we shall have another year of intense distress.”

Of TRICHINOPOLY the Rev. J. GUEST reports on 12th February:—

“Distress still continues, especially among the lower classes. The prices of grain are still high. There may be changes for the better in March, when the crops are cut.”

On the 15th of February the Rev. S. A. GODFREY, who has been unable, owing to the intensity of the distress, to make the amount received for distribution last out, wrote from MADRAS on the 15th of February, imploring additional aid to enable him to tide over the time till the middle of March, when, he hoped, the period of excessive want would have passed away.

Writing on the same day, 15th February, from CANENDAGOODY, the Rev. A. TAYLOR says that there is no actual starvation there, as the price of paddy has fallen. But it will be some time before the poorer cultivators in this district recover from the effects of the late famine.

At KULSAPAUD we learn from the Rev. J. F. SPENCER that by the 20th of February there was such improvement that need for the continuance of the relief kitchen barely existed. Mr. Spencer has charge of fifty-three children. Some will be removed by their parents when the famine is over. But many of them are orphans, who will remain.

On the 18th of February the Rev. JOHN CLAY wrote from MUTY-LAPAUD that all special relief might now cease in that district.

Our latest news of the famine district is given in the letter written by Bishop Caldwell on the 15th of April:—

“Famine prospects are still very uncertain, especially in the black cotton soil districts in the north of Tinnevely and Ramnad, the due
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succession of the seasons having been thrown out of gear by droughts and floods. Yesterday we had the first drop of rain we have had here for the last three months."

A contribution towards the Famine Fund was received by the Bishop of Madras from Norfolk Island, sent in the following letter written by Bishop SELWYN from Norfolk Island on the 30th of November:—

"My Dear Brother,—By the vessel which takes this I am telling my Auckland bankers to forward to your order the sum of fifty-one pounds two shillings, which is made up as follows:—38*l.* 18*s.* collection made at the church belonging to the community at Norfolk Island on the Day of Intercession; 7*l.* 4*s.* offertory at the Mission chapel at St. Barnabas on the same day; 5*l.* from the general offertory in the Mission Chapel. I send you this direct for the famine operations of the Bishop of Madras, but should be glad if you would consider it as sent to the S.P.G. Fund, as they contribute both to our Mission and to the support of the Church of the Norfolk Islanders.

"I send this with the greatest pleasure, not so much for the amount, as for the spirit in which it is given. The Norfolk Islanders are descended from the mutineers of the *Bounty*, who settled first at Pitcairn, and were moved here in 1859. The whole community does not number 400 souls. They are by no means well off, and derive their money chiefly from whaling, which is carried on for about six months of the year, and from the sale of their produce to chance whalers, and also from the sale of cattle to New Caledonia. But the story of the famine has touched their hearts deeply, and as they took advantage of the Day of Intercession to use it also as a Day of Thanksgiving for their safety during the whaling season, their offertory may be considered as, in part, a thankoffering. Our own part consisted of a collection made at a communion held among our white members, but the five pounds is taken from the general offertory which is contributed by the boys of our Mission school.

"I can only add the hope that, if any of your Christian natives should notice this offertory it may strengthen their faith: as they will see that the spirit of Christian sympathy of which they read in the early days of the Church has not died out, but that their brethren even in the distant isles of the sea are thinking of them, and doing what they can to help them."

Bishop Selwyn concludes his letter with a prayer that God may bring an abundant blessing out of this great trouble.

Mr. J. H. BULLIVANT, whose departure from England on February 16th was noted in the *Mission Field* for March (page 125) arrived safely at Madras on the 21st of March, after a very pleasant voyage. He writes, under date 23rd March, thankfully acknowledging the kind welcome he received at the hands of Dr. and Mrs. Strachan.



THE FIRST ORDINATION AT EDEYENGGOODY.

IT is a happy circumstance that, in a time when, through the turning of many hearts to God, the ministrations of the Christian priesthood are more than ever needed for the perfecting of the saints in Southern India, two native deacons should be found fit to be ordained priests. Edeyengoody, the village in which Bishop Caldwell has laboured for many years as Missionary, is, as well in other ways as through its ancient name, a fit place wherein the chief pastor might ordain those who should, with and under him, as all under the Great Shepherd of the Sheep, feed His flock. For that old Tamil name, "Edeyengoody," signifies "The Shepherd's Habitation." Here was recently held the ordination of which the following account is given by one who was present :—

"I doubt not that there are many who would read with interest an account of the first ordination held by Bishop CALDWELL, at Edeyengoody, on March 17. I will therefore endeavour to describe what took place on that occasion. The candidates for ordination were two deacons of the S.P.G. native clergy in Tinnevely, the Rev. J. GNANAOLIVOO, of Puthiamputtoor, and the Rev. V. GNANAMUTTU, of Edeyengoody, who were admitted to the order of priesthood. During the two weeks preceding the ordination the candidates were examined in the usual manner in all the subjects appointed by the Bishop of the diocese for the year 1877-1878. The examination which covered in all six days was conducted, by means of written papers, by the Bishop and his Assistant-Examiner, the Rev. D. Samuel. In addition to this written examination, the candidates were tested in their knowledge of the Greek Testament *vivâ voce*; and the results being satisfactory, they were separately

admitted to a private interview with the Bishop, at which the usual oaths were administered.

“For a few days previous to the ordination Sunday the church was repaired, cleaned, and tastefully decorated to make it, as far as it might be, worthy of the holy rite, under the praiseworthy superintendence of Mrs. Caldwell, while to Miss Caldwell was allotted the by no means unimportant duty of training the choir children. On Saturday, at evening prayer, an address was given to the candidates by the Rev. D. Samuel from the words, ‘*He is a chosen vessel unto Me*’ (Acts ix. 15). ‘It is not enough,’ said the preacher, ‘that a man should be chosen to the office of the priesthood by the Bishop, by the people, or by any man, but he must be chosen by CHRIST; he must feel himself to be such that CHRIST could say of him, “He is a chosen vessel unto Me.”’

“And now the arrival of the most solemn and eventful day that Edeyengoody has ever witnessed having been announced by the chimes of her well-known bells, the people flocked in large numbers to the church, where Morning Prayer was said by Rev. D. Samuel. The ordination service was put down for 11 o’clock in the programme, which had been drawn up previously, so that all things might be done decently and in order. The priests of the S.P.G. in Tinnevely having been invited to attend—those in Ramnad being omitted owing to distance—there was a muster of twelve native clergy. Of the Europeans present there were, besides the Bishop’s family, the Rev. T. Adamson, of Sawyerpuram, Mr. Hubbard, and Mr. Sharrock, two unordained Missionaries of the S.P.G. [Unfortunately the Rev. J. L. Wyatt and Mrs. Wyatt, who have so long been identified with all kinds of Mission work in this district, and who took an especial interest in one of the candidates, were absent, having left for England on furlough a fortnight before.] I also regret to say that the Rev. A. Margoschis, of Nazareth, was unable to be present through illness.

“The people being assembled in church, the Bishop was conducted to the altar by a procession of the clergy and choir singing sacred lyrics. After the singing of a hymn, the candidates for Holy Orders were presented in due form ‘to the Right Reverend Father in God.’ The service throughout was choral, and did great credit to those who have had the training of the choir. The Litany was sung by the Rev. T. Adamson after the presentation, and this was followed by the ante-Communion service, in which the various native

clergy took part. The sermon was preached by the Bishop from the text, '*Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind*' (2 Tim. i. 6, 7). It was earnest and impressive. The priests present were admonished to stir up the gift of God which is in them by the putting on of hands; while those who were about to be admitted to the priesthood, were clearly told what it was they were about to receive, and admonished to take care of a trust so great. For the benefit of the congregation, the nature, the mode, and the uses of ordination were set forth. There are two great gifts, the preacher went on to say; first, the authority in the Church of God to preach the word of salvation, and to administer the sacraments; and, secondly, the gift of the grace of God to perform all the ministerial functions of the priest well and faithfully. The first will never be taken away, but men are apt to lose the second, they grow cold in the discharge of their duties; hence the need of the admonition of the Apostle to Timothy, *I put thee in remembrance that thou stir up the gift of God which is in thee*. The Bishop next beautifully explained and illustrated each of the gifts of the Spirit mentioned in the latter part of the text. The sermon was followed by the exhortation to the candidates, translated afresh for the occasion, and then the Bishop put the solemn questions of the Church, requiring from the candidates plain and decided answers. This done, he prayed that God would grant them strength and power to perform all the things they undertook, and, according to the rubric asked the people to pray for them in silence. While the candidates knelt at the Communion rails, *Veni Sanctus Spiritus* was sung, and then followed the laying on of hands. As the Bishop gave to the candidates authority to preach the Word of God, and to minister the Holy Sacraments, he presented to each a beautifully bound English Reference Bible. At the celebration of the Holy Eucharist, which took place immediately afterwards, the Bishop being celebrant, 210 people communicated. The number of persons present at the ordination service was estimated at 900."



BOMBAY.

A REPORT of his work during the year 1877 has reached the Society from the Rev. CHARLES GILDER, Missionary in the district of Holy Trinity Church, SONAPORE, in the City of BOMBAY. The services have been maintained regularly, and without alteration, throughout the year. Of the schools in connection with the Mission, at the "Indo-British Institution," Mr. Gilder writes :—

"Except in the matter of funds, the Institution has made satisfactory progress during the year. The number of boarders has increased from seventy-eight to eighty-six, while the actual school attendance (inclusive of day-scholars) is 113. The Institution has also this year taken a very creditable position among the aided schools in this Presidency. The deficiency of income has, however, been a cause of very serious anxiety. It was feared a few weeks ago that, in consequence of the failure of funds, serious reductions would shortly have to be made in the number of the children and the salaries of the school staff. That necessity has been averted by a circular kindly issued on behalf of the Institution to the clergy of the diocese by the Acting Archdeacon, the Rev. S. Stead. I quote his concluding paragraph :—

" 'The Institution is a diocesan and not a local charity ; it gives a home, maintenance, and Christian education to those who are not elsewhere provided for ; and it has, therefore, as a special institution, the only one of its kind in connection with the Church of England in this diocese, great claims upon the support and sympathy of our people.' "

"The churches have responded most liberally to the circular, and for the present the difficulty has been overcome. All that we can do by our efforts here is to exist."

From KAMATIPURA the Society has received detailed intelligence of the work which is there being carried on in the Missions conducted by the Rev. A. GADNEY and the Rev. G. LEDGARD.

Mr. Ledgard resumed his work among the Mohammedans in November, 1876, and in the following month took charge of the English work in connection with S. Paul's Church, Kamatipura. Since that time his efforts have been sustained without interruption, and appear to have had considerable success.

In February 1877 Mr. Ledgard undertook the charge of the Boys' School at the Two Wells, which until that time was under the superintendence of Mr. Gadney, under whom the scholars had been chiefly Hindûs ; but Mr. Ledgard is now working it up more especially for Mohammedans.

The following extracts from Mr. Gadney's review of the year's

work will suffice to show that there is much reason for thankfulness and encouragement for the future of the Mission :—

“So far as the City of Bombay is concerned, every one who is working here must, I think, feel that *indifference to religion of any kind* is the prevailing attitude amongst Hindûs of caste at the present time. We might have many baptisms amongst those who are outside caste—the Mahars, for example—for many of that class are ready enough to offer themselves. But here in Bombay the responsibility incurred by baptising these people without an exceedingly long probation would be awful. Almost all are without any honest means of gaining a livelihood. Hundreds of the women—ay, and if I said thousands I should not be far wrong—gain their living in the most infamous manner; and the men, who come of a class who seldom look beyond ‘to-day’ for their support, live like very demons, content to help to drink away the horrid earnings of these wretched women. Up country the Mahars are an unsatisfactory class to deal with, but good Christian people can hardly imagine the depths to which they have fallen in Bombay. There is this difference between Hindûs of caste and others who are outside it, that in the latter case, as amongst the Mahars, there is no hindrance after baptism to their mixing again with their own people and going back to their former life; whereas in the former, baptism once received, a barrier is at once erected between them and their relatives and caste-fellows. It is this that makes so many Brahmins and others shudder at the thought of baptism.

“Three adults have been baptized during the year, and seventeen children. Of the children eleven were direct from heathenism, and six were the children of Christians. There are seven children in the Orphanages to be baptised as soon as possible; besides which there are two adults and two children whom I hope to baptise shortly.

“The attendance at the services has been, considering the few people there are who may be said strictly to be connected with the Mission, very good; but there are some exceptions to this during the monsoon. During the former part of the year the Orphanage children attended in the afternoon, and we then had comparatively a large congregation, there being occasionally as many as sixty present. The average attendance, leaving out the school children, has been twenty-five; the greatest number of communicants has been nineteen, and the average number nine.

“At present the services in the Orphanage are—

Daily....	{	Matins at 9.30 A.M.
	{	Evensong at 4.15 P.M.
Sundays	{	Matins and Catechising at 11 A.M.
	{	Evensong at 6 P.M.

“At these services we are able to sing the canticles set to Gregorian tones, and hymns. As the children get on with their singing I hope to have the services entirely choral, and perhaps we may be able soon to put some of our little boys in surplices. Gregorians are certainly much more suited to the natives than Anglican chants. They take to them readily. I suppose the style is more natural to them, for their own music is decidedly of a Gregorian nature.”

An important scheme contemplated by Mr. Gadney was the removal of the Kamatipura Marathi Mission (*i.e.* the Orphanages,

Mission agents, and such of the strictly Marathi Christians as could go and would earn their own living without being a burden to the Missionary) from Bombay to the vicinity of one of the towns of the Konkan.

The TAMIL MISSION at Kamatipura, under the charge of the Rev. J. DIAGO, has been carried on vigorously and with much success throughout the year. The patience and constancy demanded of any Missionary who engages in such work as that which Mr. Diago has undertaken is exemplified in the significant fact that ever since the date of his joining the Mission—the 13th of January, 1865—on only two occasions have strangers assisted him in his ministrations; once, in Lent 1877, when a C.M.S. clergyman on his way home from Tinnevely preached for Mr. Diago; and once, on the 8th April, 1877, when Bishop Caldwell officiated in the vernacular.

From KOLHAPUR the Society has received reports from each of the Missionary staff, namely the Rev. J. TAYLOR, the Rev. W. S. BARKER, the Rev. H. E. G. LATEWARD, and the Rev. J. J. PRIESTLEY. We must content ourselves with the following extracts from Mr. Taylor's report:—

“The welcome addition to the Mission staff of Messrs. Lateward and Priestley in April has resulted in more frequent visiting among our English people, the revival of a short service on Friday evenings, and Morning Prayer on alternate Sundays when there is no celebration of Holy Communion in the Camp Church. The services are now as follows:—

“Sundays—7 A.M. Holy Communion once a fortnight.

” ” Morning Prayer ” ”
” 6 P.M. Evening Prayer and Sermon weekly.

“Week-days—Friday, 6 P.M. Litany (with an occasional Address) and Musical practice.

“There is also a Sunday-school before evening service, which is attended by nine children at present.

“Within the beginning of the year a weekly offertory was introduced at the English services, and has worked well. The amount given has been Rs. 653-13-0. The average number of souls during the year whom we regard as Church members was seventy; six have been baptized, and eight confirmed.

“The Marathi services in the Mission chapel at Brahmapuri have been restored to their full number since the beginning of the year, and are as follows:—

“Sunday—8 A.M. Holy Communion and Sermon once a fortnight.

” ” Morning Prayer and Sermon ” ”
” 5 P.M. Evening Prayer.

“Week-days—8 A.M. Morning Prayer daily.

” 6.30 P.M. Evening Prayer and Addresses.

“Saints' days—8 A.M. Celebration of the Holy Communion.

“The past year has been marked by a large increase in the Native

Church, which is due, I believe, to God's blessing on the seed sown so largely in former years, and the influence of some of our converts on their people. One hundred and sixty have been baptized.

"A great deal of my time and strength has been given to evangelising the heathen, and much old and new ground has been gone over in Kolhapur and many towns and villages for miles round. A reference to my report for the first quarter of the year will show the extent and nature of some of our preaching tours. When not in the districts I have preached almost daily in Kolhapur or some neighbouring village.

"I spent a fortnight in June at Miraj, enjoying the hospitality of Colonel Westropp, and lecturing there and at Sângli. The whole of August I lived at Kágwád, seeing as much as possible of our native Christians there, and arranging for the building of a church for them. It is now rapidly progressing, but we are sorely in want of funds for it. While there I preached in the neighbouring villages, and hope a little good was done. In October Mr. Lateward and our senior catechist, Narayan Vishnu, accompanied me on a preaching tour to Belgaum. Mr. Walford, the chaplain, who takes a warm interest in our work, asked us to preach for the Mission there, and we took advantage of the journey to work in the chief towns on the way. Our reception was everywhere very cordial, and all the time we were in Belgaum our hands were full—so full, indeed, that I began to get ill, and had to hasten our departure."

The following brief summaries of their work in the all-important Zenana Missions have been sent to the Society by Mrs. GADNEY, and will be perused with interest by readers of the *Mission Field*. Mrs. Gadney writes:—

"The work of the Ladies' Association has during the past year steadily progressed. In the Zenana work Miss Dobson (assisted by Miss Blake-man) has a large number of houses, which she herself will describe more fully than I can do. I do not now do any regular Zenana work, but I spend generally one evening in the week in visiting either my old or other new pupils. My chief out-of-doors work now lies among a very different class of women, and is more evangelistic than educational. During the past year I have continued my superintendence of the Ladies' Association High School. The attendance has averaged over forty, and now there are more than fifty attending daily. I am glad to say that we have more Christian girls in the school than last year, who will, I trust, assist in giving a tone to the school which otherwise it could not have. The girls of the Normal Class have worked diligently, both in the school and in out-of-door work. Miss Blakeman assists Miss Dobson, and Miss Conway works principally in the school. The third pupil in the Normal Class has been ill for some months, but has now returned to her duties; for the present she assists with the younger pupils in the High School. I am sorry that I cannot tell of any increase in the number received into the Normal Class, but at present the funds at the disposal of the Local Committee will not allow of it.

"Miss Clough arrived from England about the middle of last month, and, as I have some months since sent in my resignation to the Home Committee, I have given over into her more able hands the charge of the Normal Class and High School. It is now nearly five years ago that I became connected with the work of the Ladies' Association in Bombay, and it is not without regret that I close my connection with it; but the

increase of numbers in our orphanages, and the press of work among native women of the lower classes have compelled me to do so. That God will give His blessing to all the workers in the different branches of the work in Bombay is my most earnest prayer; and I trust that the funds, and with them the usefulness of the Ladies' Association, S.P.G., may be largely increased both here and in England."

Of a work which, both in its importance and its character resembles that carried on by Mrs. Gadney, Miss Dobson writes:—

"The work of a Zenana Teacher must necessarily be of rather limited extent, as the going from house to house, and sometimes a great distance from the Mission House, takes up so much time; but during the past year there has been much cause to give one encouragement. The pupils in the Zenana-visiting have increased from eleven to thirty. Perhaps about one-third of these are young girls whose ages vary from eleven to fourteen, and who, because of native customs, might no longer attend school, and, were it not for such visits, would no longer be able to go on with their education. The others are young women with families, who are glad to learn how to make clothing for their children, &c., and in addition wish to learn English. There is scarcely ever a visit paid without some of the truths of Christianity being taught them; it is to be hoped, therefore, that the so-called Zenana-visiting may not be considered a useless thing, as is sometimes remarked.

"The Hindû Girls' School (except during the rainy season) has continued to retain its number of from seventy to eighty pupils. At the latter end of March the Bishop, and the Rev. J. S. S. Robertson, Secretary of the C.M.S., examined the children, and spoke favourably of their general intelligence. The Rev. G. Ledgard also kindly visits the school occasionally.

"A Sunday-school has been opened for the children, but at present there is only an attendance of from four to ten."

The Rev. SAMUEL STEAD wrote from POONA on the 9th of February:—

"My friend Colonel Westropp, Political Resident at SAWUNT WARI, generously placed a house for Mission purposes at the disposal of the Committee, and strongly urged that, if a Mission could not be planted there, at least the Station, which is the capital of a native state, should be visited from Kohlapur. I am glad that the Committee unanimously agreed to attach Sawunt Wari to Kohlapur, in respect of Missionary work, and to sanction Mr. Taylor's residence there during some part of the year."



COLOMBO.

VISITATION IN SOUTH OF CEYLON.—WORK OF MISSIONARIES.

THE *Ceylon Diocesan Gazette* for March 2 announces that the BISHOP OF COLOMBO was proposing to leave the island for England by the last mail in May, so that by the time this is in our

readers' hands Bishop Copleston will probably have started on his homeward voyage.

The new Warden of S. Thomas' College, the Rev. E. F. MILLER, M.A., arrived at Colombo on the 18th of February. A very hearty welcome awaited him on arrival, and a concert was given in his honour on the 25th February.

In January Bishop COPLESTON made a tour of visitation in the Southern Province; the *Ceylon Diocesan Gazette* gives the following account of the Bishop's tour :—

“On Sunday the 13th the Bishop preached in All Saints' Galle on behalf of the Society for the Propagation of the Gospel. In his sermon he spoke of the difference between the constitution of the Society for the Propagation of the Gospel and all other Missionary societies. In constitution, that it is a chartered association, and so not merely a voluntary body assisting in the spread of Christianity, but one holding a defined relation to the Church of England, and authoritatively representing her both in its work abroad, and also in its claims upon all Church members for their contributions towards Missionary enterprise. In its work, that it does not seek nor desire to keep its work or the fruits of its work distinct from the local church of the countries where its funds are expended, so as to be able to say this is ours—we have done so much—but that it has ever followed the opposite and far higher policy of identifying itself in every country with the Missionary efforts of the local church in that country. His Lordship pointed out that in this, the method of the S.P.G.'s Missionary work, lay the answer to any who ask where is the result of the Society's work in this or any diocese. In this diocese there is scarcely a station, except those under the sister society, which does not owe much, some of which owe almost all to the S.P.G. Thus in stations where Government provided for the pay of a catechist the Society gave an additional sum to enable the Bishop to place there, instead of a catechist, a priest. It is in this way that the flourishing churches along the coast from Manaar to Tangalla have been nurtured—without the S.P.G. they would have been little, by its help they are what they are. Yet so unobtrusive has been the good work of the society that few know that in these Missions it has any part—those, however, who know appreciate. S. Thomas' College also the Bishop mentioned as one of the institutions of the diocese which owed much to the wise care and help of this Society.”

The Bishop stayed at Galle from the 3rd to the 14th of January. From Galle he visited BUONA VISTA twice, and preached there in Singhalese :—

“Leaving Galle on the 14th, he stayed the night at Weligama; during the day he made arrangements for Mr. Lyle (who was attending him as chaplain) taking up his residence there the week following to carry on the Missionary work commenced in that village and neighbourhood some years ago by Mr. Dias and Mr. Marks. Amongst other things, the Bishop decided upon the site of the proposed church. On his last visit, more than a year and a half ago, his Lordship offered to give a site

towards helping the erection of the church which the Church people of that neighbourhood had for some time been desiring to obtain. During this year and half rather more than Rs. 1,000 have been subscribed by the Church people of Weligama and their friends. It is to be hoped now that the Bishop has given the site, and has placed a clergyman in the village, that further contributions will be made, at least sufficient to commence the erection of the church itself. From Weligama the Bishop passed through Matara to Tangalla. On the evening of the 15th he held a confirmation in Christ Church, which was consecrated by him on his previous visit—there were eight candidates. Next morning his Lordship celebrated the Holy Communion and admitted those newly confirmed. After the celebration he baptized four boys, fruits of the teaching of the Rev. F. D. Edresinghe's school. Other boys, who until the day before had been desiring baptism, gave way to pressure put upon them by Buddhist relatives, and drew back from taking the Christian vow.

At Matara the Bishop, on his return from Tangalla, spent some days. On Saturday the 19th he held a confirmation in the Nupé Church and confirmed six candidates. The service and address was in Singhalese. Next day his Lordship celebrated the Holy Communion in Singhalese at 8.30 A.M., and at 9.15 A.M. his chaplain celebrated in English; at 11 A.M. there was matins in Singhalese, at which the Bishop read the lessons and preached. In the afternoon there was evensong in English; the Bishop was the preacher. All the services were in the consecrated church at Nupé. During his stay at Matara the Bishop visited several of Mr. Dias's schools, and also many of the members of the Church in Matara. His Lordship also inspected the new cemetery, and was much pleased with its site and arrangement. On Monday morning he left Matara for Colomba."

The new chancel of S. Paul's Church, KANDY, was consecrated on the Feast of the Conversion of S. Paul (25th January), on which day also the new organ was first used in Divine Service. The services throughout suited to the joyous character of the day; and the congregation of S. Paul's is to be congratulated on the improvements to their church that were thus successfully completed.

Writing from MUTWAL, Colombo, under date January 8th, 1878, the Rev. J. DE SILVA reports that his duties had been regularly performed throughout the previous half year. Those duties, he reminds the Society, are in the main threefold—celebrating Divine Service, superintending the schools, and visiting the people of his district. In each of these departments Mr. de Silva has continued work assiduously and conscientiously; and although he naturally looks for greater results than are sometimes realised, his report shows that satisfactory progress is being made.

From KAIMAN'S GATE, the Rev. A. VÉTHACAN writes that his congregations are chiefly made up, week after week, by strangers, the regular attendants being very few. This at times is a discouragement

to him; but he rightly believes that, however outwardly fruitless his labours are, they can never be wholly thrown away.

Mr. Véthacan reports several instances of Coolies who, after their conversion, have resisted all the efforts of their heathen friends to draw them aside from the truth,—affording examples of self-denial and constancy that are most encouraging to the Missionary.

Open air preaching is daily being more widely recognised as an instrument of good; and Mr. Véthacan believes that its beneficial effects are gradually spreading deeply in the hearts of the listeners, although the latter are slow to confess openly the faith that is latent in their hearts.

An interesting report from the Rev. T. MORTIMER, Missionary at PUTTALAM, opens with a detailed account of the erroneous views held by the natives, and even by some sects of Christians, respecting the consciousness of sin and the need of an atonement. It appears that self-satisfaction, based on self-ignorance, at Puttalam as elsewhere, is the bane of the people among whom effort is being made to spread the Word of Truth.

The services, in English and Tamil, have been regularly sustained throughout the half year. Considerable inconvenience was experienced during the last two months of the year from the severe floods with which the country was overwhelmed. But, despite the difficulties caused in this way, and in other directions less abnormal in kind, Mr. Mortimer's work was carried on faithfully and with a fair measure of success.



LABUAN.

THE name of the Rev. W. H. GOMES is so well known to readers of Missionary intelligence from the diocese of LABUAN and SARAWAK, that we need not apologise for printing the the following interesting extract from the *Ceylon Diocesan Gazette* for February 2nd :—

“The Archbishop of Canterbury has conferred the degree of B.D. on the Rev. William H. Gomes, who is a brother of the Rev. G. H. Gomes, of Badulla. The Rev. W. H. Gomes was designed by his parents for the law and studied for some time under the late Sir Richard Morgan, but on his desire to enter the ministry becoming matured, he proceeded to Bishop's College, Calcutta, where he studied for five years under Dr. Kay, and was afterwards for a year tutor. Returning to Ceylon, he would have taken Orders in this diocese had there been an opening, but

as it was he chose to go as a Missionary to the Dyaks of Borneo rather than become an assistant chaplain in Bombay. He joined Bishop McDougall, and now, with the exception of Bishop Chambers, he is the oldest Missionary in the diocese.

"The Dyaks are a fine race, trustful and not averse to innovation, and Mr. Gomes resolved that the best way to prepare them for the reception of Christian truth, and indeed to preserve them from extinction like the North American Indians was to raise them socially, so as to enable them to cope with more advanced races. He therefore taught them an improved mode of agriculture, and was the first to introduce the plough into Borneo and to teach the Dyaks to plant by irrigation. Mr. Gomes had also much to do with the emancipation of slaves, and, during the early years of his ministry, was a magistrate at Lundec, and was wonderfully successful and highly esteemed in that office. He conferred a great service on the Rajah's government by being the first to give information of the Mohammedan insurrection in 1859.

"After fifteen years of labour in Borneo he was transferred to the Straits of Malacca, another place of importance in the diocese of Labuan, and he is now the head of St. Andrew's Mission at Singapore. Mr. Gomes has translated the Scriptures and the Prayer-book into Malayan and Chinese. We are glad that, through the instrumentality of Mr. Grant, of Kilgraston, who was for some time a civilian of high standing in Borneo, Mr. Gomes' talents, energy, and devotion have received so distinguished a mark of approbation from the Archbishop of Canterbury."

Writing under date 31st December last, the Rev. W. H. GOMES sends the following brief account of his work at Singapore:—

"The Sunday and week-day services, with the work of teaching inquirers and heathens, have been regularly conducted. The growing interest taken in the ministrations of the Church is evident from the larger congregations that now attend the Mission chapel. The congregation on Advent Sunday was ninety-three, forty-six of whom partook of the Holy Communion. The offertory on the occasion for the support of the local Mission amounted to \$22—the largest amount as yet collected at one service. The number of baptisms during the quarter has been six."



CHINA.

FURTHER information respecting the pioneer journey of the Rev. C. P. Scott and the Rev. Miles Greenwood into the country westward of Chefoo has been received. This *trial trip*, as Mr. Scott calls it, was regarded by our Missionaries mainly as a means of finding out how far they could manage themselves on such occasions, and also as an opportunity of practising themselves in so doing. It is impossible to say what effect is produced by such efforts as these; apparently the cause of the Gospel is not furthered immediately by them. Yet it has been shown in the history of

other Missions that the seed sown by the way has found a suitable soil, and has borne fruit to life eternal; and thus it will be, we may humbly hope, in the case of our Chinese Mission. A better way of becoming acquainted with the people, and making the object of the Missionaries known could not be adopted. This will be seen from the following extracts from the letters of Messrs. Scott and Greenwood. When on the road, Mr. Scott says:—

“We got my teacher Ma to accompany us for the first few days, and he was most kind and helpful. Now, however, he has returned to his native city for an examination, after which he will follow us, and join us again. He is more by way of a travelling assistant than of a helper in the work; for I am sorry to say he has not yet signified his intention of becoming a Christian, though I think he intellectually assents to the truth of our faith. We hope, however, that he is too honourably-minded a man to do or say anything which would be a hindrance to our work, and so we ventured to bring him. We have also a servant who works for us, and generally looks after our baggage. At first we travelled with mules and my pony. Now, however, we are on a main road, and have hired a wonderful cart with a shed of matting over it, under which we can spread our bedding, and get some rest when tired. It is not bad when the road is tolerably even, but in villages and towns there are often stony pieces of ground, and as the carts have no springs, it is better at those times to get out.”

Further on we read:—

“Two or three evenings ago we found the inn at which we passed the night in a great state of turmoil. A high official was *en route* for the chief city of the district in which we were travelling, and was expected, together with all his retinue, to stop at the inn for luncheon on the following day. His journey was undertaken for the purpose of conducting the examinations, which are held with much ceremony and regularity at the leading cities in the empire. Our own teacher had gone back to take *his* part as one of the *examinees*. The landlord came to us at night, having had, I fear, a little too much wine, and being in a great state of excitement. He informed us that the ‘Da Yin’ (great man) might be expected at any hour after daylight on the following day, and hoped that we would arise very early and make ourselves scarce, fearing, as he politely put it, that the rough soldiery of the grandee’s retinue might make it a little unpleasant for us, &c., &c. We accordingly did so, and towards the end of our day’s journey, after meeting multitudes of waggons and soldiers, and clouds of dust, we at last encountered a very sorry-looking man with a gong, at the sound of which we knew that the ‘conquering hero’ was not far off. He followed immediately in a sedan chair carried by six bearers, and from that time the road was perfectly quiet and peaceful.”

And then, writing in the City of Ch’ang-zi:—

“We have arrived at the furthest point in our journey, and are lodged in a somewhat noisome room in a *suburban* inn. This city lies a mile or two off the main road along which we have been travelling; consequently

it has been visited but little by foreigners, and much curiosity and interest is shown. The people, however, are quiet and civil, and we are getting to preach with a little more assurance. Our present plan is to remain here for four days, taking one or two walks into the surrounding country to visit the larger places. We hope to be able by degrees to decide on a good place as a centre of Missionary work in the interior, and to come regularly in spring and autumn until we can occupy it continually. As I write Mr. Greenwood is entertaining a curious crowd outside the door, and the inevitable 'eye' is constantly applied to a round hole in the door which seems to be made for the purpose."

Mr. Greenwood thus records his impressions and experiences at this city :—

"Oct. 16th.—This afternoon we approached a city called 'Ch'ang-zi,' the furthest place we intended visiting this tour. Our driver said there were no habitable inns in the city; but, thinking he might have some purpose of his own to serve, we proceeded to make inquiry of people whom we met. Mr. Scott, whose ear is quick, overheard the driver asking a Chinaman not to give us any information about inns, as he wished us to go elsewhere that he might earn extra fare. This seemed a curious way of performing the promise he had made that as we were strangers he would help us. However, we certainly did not meet with any good inns, so that the driver, perhaps, thought he was helping us and earning his 'honest penny' at the same time.

"The interest manifested by the people at Ch'ang-zi on our appearance exceeded our expectations. We went to the principal inn, and found that it was occupied by guests in connection with a funeral. There was consequently, only one room at liberty, in regard to which the most that could be said in favour of it was a remark I once heard about hard bread, that 'it's harder where there's none.' But no such alternative was hanging over us, as we soon found another inn which had the advantage of being more in the country, though in other respects it was unsatisfactory, the air being anything but pure by reason of the utter neglect of all precautions for making it so. Soon after our arrival the gates of the inn yard were closed, and the people dispersed.

"Next morning a great number of people came, to whom Mr. Scott preached, and after a time I relieved him. Questions were asked by the crowd, and this conversational style of preaching, which appears to obtain in China, seems a very good one, as it enables the preacher to know that he is understood, and also gives him an opportunity to explain difficulties. On the whole, we were very much pleased, indeed, with the interest shown and the desire exhibited by the people to learn those important truths which we had come to make known to them. We stayed at Ch'ang-zi three days, taking walks in the country every day as an antidote to the bad air of the inn. Returning from our walk one afternoon, we sat down to rest in a secluded place, but were soon espied by a crowd of boys, who came running up, shouting at the top of their voices, 'The "kwei ts" have come! the "kwei ts" have come!' 'Kwei ts' is a term which badly-instructed or ill-bred Chinamen apply to foreigners, and is generally translated by 'foreign devils.' Whether this translation conveys the exact meaning of the term I do not know, though it seems clear that the word refers to a being of the other world. In any case, the use of the word is clearly contrary to Chinese propriety, the usual way in which a well-bred Chinaman addresses a foreigner (speaking from my own ob-

servation), on meeting him for the first time, being, 'What is your honourable name, sir?' Moreover it is a breach of the Treaty, which enjoins all Chinamen to treat foreigners with civility and respect. If the word is used so openly that one cannot avoid hearing it, it is, perhaps, best, if a favourable opportunity offers, to explain that, seeing that we are made of flesh and blood, the term must be incorrect as applied to us. At all events, on the present occasion this plan succeeded, the result being that everybody was, or appeared, ashamed, and no one would confess that he had been guilty of such an act of impropriety.

"Oct. 17th.—To-day a man came to us called Ch'in, who said he had heard of our religion, and wished to embrace it, but had not yet succeeded in meeting with a minister who could receive him into the Church. On account of the ease with which some Chinamen profess regard for our religion, we are obliged to receive such applications as these with some reserve, until we have time for inquiry, &c. ; so we only said he must first carefully learn the doctrine, &c. ; and as a great many people were at the door we made an appointment to see him later. He came to us after, apparently still more eager than before ; so, in reply to an inquiry from him how he should learn the doctrine, we said we could either give him books which he could study until we came again, or he could go to Cheefoo at once, and stay a month with us for the purpose of learning. He chose the latter alternative, and arranged to leave home in about a week, during which time he would make preparation. We have not, however, seen or heard of him since. Whether on account of the expense of the journey, or the dissuasions of his countrymen, he changed his mind, or whether his preparations occupied a longer time than he expected, or whether he is a *bona-fide* inquirer, we do not know ; but as we expect to pass through his native village on our next tour, we shall probably hear further about him."

After a brief stay at this place the Missionaries commenced their return journey, and reached their home at Chefoo without any mishap.

Mr. CAPEL, be it said, seems to be getting on capitally with the language, and having been left alone while his brethren were itinerating, has improved rapidly in his powers of speaking it. He writes in March, 1878 :—

"As to language, in spite of hindrances through studying for my examination at Ningpo (for Holy Orders), and still more through being twice left in charge—six weeks and eight weeks—while my brethren itinerated, a charge which entails very much interruption, though little direct work, I am nevertheless very thankful to state that I can now preach in the colloquial of this district. I do not, however, preach in public as yet, but in our compound chapel. I hold daily service, at which I always read a passage of Scripture, expound, question, and exhort. Each service lasts from thirty to forty-five minutes, and my congregations consist solely, as yet, of servants, teachers, and a teacher's son, a boy about fourteen. After my visit to Ningpo I trust to resume full work in Chinese."



J A P A N .

FULL and interesting reports have been received by the Society from their Missionaries in JAPAN.

The Rev. W. B. WRIGHT speaks in encouraging terms of his work in WEST TOKYO, YEDO. Despite the difficulties caused by Japanese official interference with his place of residence, &c., he has carried on his work regularly, and two new preaching centres were opened during the last quarter of 1877.

Writing on December 30, Mr. Wright says :—

“The quarter preceding has been in some respects a cheering one. Your Missionary has been enabled to extend the work into new quarters, having opened two new preaching houses. This, with the village of Ono mentioned in the last report, makes five worked by me. With my present staff of helpers, this is as much as I can well manage. On the other hand, at the first two opened at the close of last year and the beginning of this, the congregations of mere listeners have almost altogether fallen off. During the past two months we have had scarcely any one but the Christians and catechumens. This is owing partly to the cold, and partly to the fact that all December the tradesmen are busy settling the year's accounts, &c., but partly, I am told, that at Yotsuya, the last founded but most bigoted and fanatical Buddhist sect, that of Nichiren, who have for their sacred book the “Hok-ke” or “Lotus of the Good Law,” are very flourishing. I now have at Yotsuya Chapel, Litany and Morning Prayer alternately at 9 A.M. on Sundays, followed by Holy Communion. I feel sure, by experience, that weekly communion and offertories are very important. Daily prayer I have not attempted except in Holy Week. We also have preaching at 3 in the afternoon. On Sunday and Wednesday evenings at 7 there is preaching at Akasaka (No. 3 preaching house). On Thursday evening at 6, at Aoyama, in the house of a Christian; and on Friday evening at 7, at Kobinata, an hour's walk from my house. In addition, Andrew goes out, if possible, once a month to Ono, which is thirty-six miles away, half the distance by railway. Then on Monday, Thursday, and Saturday I have a Bible Class in Acts. Every afternoon, from 2.30 to 4, I teach English in the day school, which I am obliged to keep in order to live outside the foreign concession. I baptised one young man in the beginning of November, who has been a catechumen for nearly two years. His brother is a doctor in the army. Also on Christmas Day I baptised seven adults, six males and one female, the woman being an old pupil of Mrs. Wright's. One man is a well-to-do rice merchant, and is one of the most fervent of the believers. I believe he means to put up a preaching place in his neighbourhood. Another, who has already been helping in preaching to the heathen, is about six feet high, a giant for a Japanese, and was formerly an officer in the army. On Sunday, the 30th, I also baptised one youth, the son of a Christian, making in all nine this quarter. The Sunday School was flourishing nicely, but owing to evil reports put about by the Buddhist priests, all the girls were taken away, and it is only just now beginning to recover strength again.

"We were obliged, as I have already made known by letter, to leave our last house suddenly owing to a frightful typhoon, which took off the roof and otherwise damaged the frail building. The present house is in a splendid position for my work, being right in the centre of the different preaching stations, but, alas, on a Sunday afternoon this month, owing to some irregularity in giving notice to the police of removal, they ordered us out under threat of a heavy fine; and for ten days, until we received a fresh permit from the Foreign Office, I had to go and stay with various friends here, while Mrs. Wright and one little daughter went to a hotel in Yokohama. I was afraid they would not give permission, and so I was prepared to go to Yokohama, where the Chaplain had offered me part of his house, and I should have had to come up eighteen miles by railway two or three times a week to look after the Mission and preach; but the Foreign Office was merciful. Then a week ago the Chinese Ambassadors came to look at the house, which is in a good position opposite the palace; but, fortunately, it was too small for them, so they have not bought it. I hope we are safe now for a while. Mr. Shaw, I, and Mr. Blanchet, of the Free Episcopal Church, have been appointed a committee to translate and bring out the Book of Isaiah, which will, I suppose, occupy us a good deal during the coming year. I have just published, by the aid of the Religious Tract Society, a translation of the Epistle to Diognetus; and Andrew and I have nearly finished the translation of the First Book of *Imitatio Christi*. If some one would send me the Greek of St. Clement's and Ignatius's Epistles, I think I would try to translate them as soon as possible. Perhaps some one who sees this may have a copy to spare, and would send it for the Mission Library. I have the English translation. The Day of Intercession was kept this year very solemnly and profitably. There was a celebration of Communion in the morning at Rev. W. Cooper's Chapel which all the native Christians attended; the Bishop celebrated. At 2 p.m. a meeting was held at Bishop Williams's Chapel. The native catechists and selected Christians gave addresses or prayed. In the evening all the foreign Missionaries of the Church met for a prayer-meeting at Mr. Piper's house. We then proposed to have a Missionary Conference and a meeting, which I trust will be a great help to us in our work."

The Rev. A. C. SHAW, in speaking of the need of Missionaries, says:—

"What we want is educated, clear-headed, living priests, full of enterprise and energy, who shall everywhere preach the Gospel unto the people. If I had a hundred mouths and a hundred bodies, I could employ every one, and be sure, whenever and wherever I preached, of finding attentive hearers."

Describing his own plan of proceeding, he further says:—

"I establish centres of worship in each thickly-populated district, and then I hold pure Missionary preaching services at convenient distances from the central station, at which the main facts of the Gospel are taught, and the hearers are exhorted to go to the central station, where there are more frequent services, for fuller instruction.

In this way it is brought about that every individual in the district shall, sooner or later, have the Gospel brought home to him. Of course as yet the staff of lay helpers at my disposal, and indeed my own strength, will not permit of these plans being carried out on a large scale. Still the work is growing. One of the most effective additions to my staff is a blind man, who speaks with great power."

From the Rev. H. J. Foss, at KOBE, a report has been received that is full of encouragement and promise. To reproduce his letter at length would occupy more space than can be spared; but the following extracts from it will give a very fair idea of the work of the Mission :—

"Our regular work has been preaching. As you know, since late in September, when Miss Hutchins and I returned from Tokyo, James Midzano, of Mr. Wright's flock, has been living with us. He has developed into a clear and powerful preacher, and I trust also into an earnest and steady young man. With his help we have been able to hold service on Sunday evening since October 7th. Our congregations have been very various, though never as large as in the summer, ranging from ten or eleven to no outsiders at all. Our servants have come regularly, I have no doubt, in a great measure because they think that I expect them; but beyond this they both seem to have a very real desire to learn Christianity, and I trust that in God's good time they will declare themselves Christians.

"A second means of propagating the Gospel is by receiving and instructing visitors; and I am happy to say that we have had quite a large number of visitors lately. Some two or three policemen have been coming regularly, and another young man, who is a teacher of no less than three foreigners, and shows great intelligence. During the businesses and the other interruptions incident to the close and opening of the year, they have not been here for some little while, but I trust they may begin to come again after this first week is over. The questions of the policemen at first were very good in connection with the tract on 'The True God,' by Mr. Piper, of the Church Missionary Society, and were hard for me, with my slender command of language, to answer fully; but, with the help of Midzano's presence and explanations, they expressed themselves satisfied, and, after stating their intention to read the books themselves before raising further doubts, they told me that they did not raise these objections because they did not believe, but because they wished thoroughly to understand what they believed on other accounts to be the truth. My new teacher, Hirayama by name, himself an inquirer, has been the means of bringing these policemen to us, he himself having been engaged in official duties which made him connected with the police. The receiving of visitors is a very important and interesting, and at the same time a difficult and delicate, part of our work.

"I am thankful to be able to report the first baptism of our Mission, and I very earnestly hope that this convert, who was baptised under somewhat exceptional circumstances, may remain faithful and become strong in the Lord. I may have mentioned in my letters to you Iwata, my teacher from the first. He is a very thoughtful, quiet, and earnest man, and we had grown to like him very much, and for a long time he

had seemed to be becoming more and more impressed with the truth of Christianity. Plummer, who took him as his teacher in June or July, had very great hopes that before he went to study, as he intended to do at the end of September, he would have become fully a Christian ; but he seemed to stop long on the very threshold, convinced of the falsehood of other religions, believing in the One true God, and yet not able to satisfy himself as to the fact (so marvellous as indeed it is) that Jesus was verily and indeed the Son of God. It was so ordered that, owing to the illness of a friend (for Japanese are most kind in friends' illnesses), he was prevented from leaving Kobe till far into November, and he had even settled the day of his departure, when one Sunday a Christian friend of his came in and, after a long talk with him, he said that all his difficulties were cleared up, and that he was persuaded that Jesus Christ was the Son of God, and was determined to walk in His paths. I was very glad to hear this indeed, and mentioned the matter to Midzano, with whom he was about to go on a little trip of a couple of days to Arima. Acting on this knowledge, Midzano had some talk with him on the matter, and finding him settled in his mind, reminded him of his journey away from Christian influences, and offered to be his witness if he wished to be baptised. He was apparently overjoyed at this, and on his return he came to me, and had some long earnest talks on the subject ; and after examining him and explaining to him the meaning and blessing of baptism, I determined to accede to his request, knowing him as well as I did from our year's intercourse together, and believing that he thoroughly understood and believed the main simple facts of the Gospel as expressed in the Apostles' Creed, and that he had resolved to keep God's Holy will and commandments and to walk in the same all the days of his life. May God help him to do so for His dear Son's sake ! He was baptised by the name of Masachika (just and affectionate), which had been an old given name of his, discarded when the Government insisted upon persons keeping to a single personal name. The date of baptism was November 26th, 1877, fifteen months to a day after we came out. His younger brother, Fujiwara Masataro, lives with us still, that he may gain the benefit of Christian influence and of a Kobe education. He is a very lively little fellow, about twelve years old, and I do hope we may be able to do him good by God's blessing."

Mr. Foss's colleague, the Rev. F. B. PLUMMER, furnishes the Society with an interesting account of his visit to the BONIN ISLANDS, a small group lying about 500 miles south of Yokohama, and inhabited by a small mixed population of English, French, German, Chinese, and Ladrone and Sandwich Islanders. Mr. Plummer says :—

"These islands have recently been annexed to Japan, and Lady Parkes wished to avail herself of an opportunity of sending some things to these people by means of a steamboat, which was to be despatched there in a few days by the Japanese Government. Sir Harry and Lady Parkes thought that I might do much good by making a trip down to these islands, and that I might at the same time be benefited in health. Accordingly I started on my voyage

on Tuesday, March 5th, and on the 8th arrived at these islands, where, having anchored, I was taken off in one of the steamer's little boats to a beach at the east, where there was a canoe drawn up to the sand, and a few trees, amongst which, I had been told, there was a settler's house. We had to use a good deal of caution in getting on shore, as the beach is formed for the most part of coral—beautiful, but dangerous both for the feet and for the boat. In the house I found a middle-aged woman, dark in colour, but with grey hair. She told me her name was Savory, and her history, which she afterwards recited to me, was a curious one. At the age of eighteen she had left her home in Guam—one of the Ladrone group—and had come to the Bonin Isles, where she had married an American named Savory, whose history, together with that of the other settlers, you will find in the paper read by the Consul Robertson before the Japan Asiatic Society, March 15th, 1876, which I have sent you. Her husband had died two or three years ago, and she is now living with a man named Allen, a German American, who, when I arrived, was up in the hills with his little stepson—Benjamin Savory—a boy of nine, trying to shoot wild goats, of which there is here a great abundance. Mrs. Savory called to them, and while they were coming down related to me the above history. The hut itself was built of the large strong leaves of the cabbage palm, the furniture consisted of a bedstead and a seaman's chest. They seem to live in a very primitive way; their food consists of turtle principally, but they have here, as also in two or three of the neighbouring isles, an abundance of deer, goats, and wild pigs, the two last-named animals having been set free on the islands some years ago by Admiral Perry, of the American navy. The vegetables grown by the settlers are chiefly yams, sweet potatoes, Indian corn, onions, and taro root; lemons, bananas, and pine-apples also grow, but the cocoa-nut is difficult to raise. They are able to grow both the sugar-cane and tobacco, but do not seem to know how to prepare either; and therefore say they have great need of tobacco and sugar, as also of coffee, soap, flour, ammunition, and above all, of salt, with which to cure the turtle for winter, ordinary Japanese salt being unfit for the purpose.

“The climate is very temperate, ranging from 50° to 86°, so that even in the winter the men require no other clothing than a flannel shirt and white trousers. The women wear print dresses; nothing is worn on the feet. I should have said above, in telling of my

meeting with Mrs. Savory, that she and all the rest of the settlers speak a sort of English as their common tongue. We were soon joined in the hut by Allen and his little boy, who, though so young, appears to be an excellent shot. Allen, it seems, had formerly been a sailor on a German vessel, where, having experienced ill-treatment, he obtained a discharge at the age of seventeen, and has ever since been living in this island. He had brought with him a Bible, and also possessed a spelling-book; though he knows nothing more than the letters himself, he endeavours to teach them to his little boy. I was anxious to visit Webb, the learned man of the place, whose house I found was some distance away on the other side of the island. Allen offered to be my guide; the sea was too rough to take a canoe, so we started across the island on what Allen had assured me was a good *government* road, lately made by the Japanese. It turned out, however, to be nothing more than a very rough mountain path, running, however, through some beautiful scenery to the hill tops, from whence I had a fine view of the island and of the surrounding sea. By the wayside I noticed tree ferns, as well as all sorts of palms, some of which grew to the height of twenty feet.

“On reaching Webb’s house we found that he was from home. Mrs. Webb, however, was in the house, as well as Charles Robinson, Horace Savory, and some of Webb’s children. They gave me a lunch of turtle steak, yams, and eggs. Afterwards I read them a few verses of Scripture. Webb’s house is more imposing than any I had seen, being nicely boarded, and having a wooden floor. In the way of furniture, too, it can boast of several chairs. Being the literary man of the island, *i.e.* the only man who can read, he has a book-shelf, with several books thereon. Webb is indeed a very important personage in the little community, besides being, or probably on account of being, the one learned person; he both baptises, marries, and buries—in fact, he told me he had baptised all the children of the settlers now on the island, except the Savorys’, whose father had never wished them to be baptised by Webb, who acts as chief to all who may require his services. Being a Churchman, he uses of course the forms provided by the Church of England, and does this whether the person be heathen or not. On one or two occasions, indeed, when unable himself to take the burial service, the person has been buried by the Japanese interpreter, who has read our English service. After luncheon I went, accompanied by Horace Savory, Charles Robinson, and young Webb, to the

landing at the Japanese settlement, where I left my companions ; and, carried on the back of a stalwart Japanese, I reached the little boat which was to take me back to the steamer. On board I found Webb ; he is a man of about sixty, of middle height, with a grey beard, and looks much like an old man-of-war's man. As it was now late the captain invited him to dine with us, and to stay all night ; and in the course of the evening he told us many interesting anecdotes of his experience during his long residence on the Island.

“Saturday, March 9th.—Before breakfast I went with Webb and Robinson in the latter's canoe to visit some of the settlers who live on the N.E. part of the Island. I found several of the settlers assembled at Robinson's house, and took the opportunity to read a few verses of Luke xii. and offer up prayer with them. The women were very shy and timid. - From here I went to visit an old Portuguese, named Brava, who has been living for more than forty years on the Island. He is reputed to be the richest man in the settlement—worth from three to four thousand dollars—deposited, like much of the treasure here, in some hole in the ground. His only son, whose wife had lately died, leaving four children, was out catching turtles, to my great disappointment, for I was anxious to see whether he would not part with one or two of his children, whom I might bring back with me to the mainland, and place them under the care of some other brother Missionary there—if unable to look after them myself—by whom they might be educated, and then returned to their homes.”

We have no further space for more of this interesting diary. It will be gratifying to our readers to know that Mr. Plummer did succeed in bringing home with him two English-speaking Ladrone boys, who will be taught by the Missionaries and then returned to their homes. Referring to these children in his diary after his return to Japan, Mr. Plummer remarks on March 26 :—“After leaving the Legation, I went to the Shaws, and saw my two dear little Bonin Islanders, and took them out for a walk. They have already begun to learn the alphabet, and the elder boy appears to be very quick in learning. I was much delighted to hear this, for I had feared they might be difficult to teach, seeing that the father of the younger child had been unable to remember even the first two words of the Lord's Prayer, which I had been trying to teach him day after day during

our voyage to Yokohama. The little fellows cause great amusement by the things which they say; and the younger one is especially tender-hearted. They both appear to be very happy, and the Japanese take a great interest in them."

It seems that Mr. Plummer's health was benefited by his trip; and it may be that, through the instrumentality of these two children whom he has rescued from barbarism and ignorance, the blessings of religion and education may be brought to the strange population of the Bonin Islands.



CONSECRATION OF THE BISHOP OF NEWFOUNDLAND.

THE Reverend LLEWELLYN JONES, Vicar of Little Hereford, near Tenbury, was consecrated third Bishop of Newfoundland at S. Paul's Cathedral on the Festival of S. S. Philip and James.

The Rev. Prebendary BULLOCK preached on the words of Zechariah iv. 6, *Not by might, nor by power, but by My Spirit, saith the Lord of Hosts*. A parallel was drawn between the state of the Jewish Church when, as the people were returning from their captivity Zechariah saw the Church of GOD in the symbol of the seven-lighted lamp of gold, and the rise and progress of the Church in our English colonies:—

"The Church in the colonies encountered difficulties of exactly the same kind as those which thwarted the rebuilding of the Jewish Temple. (1) How painfully slow was its growth at first! It waited for more than two centuries for the beginning of the colonial episcopate. It seems ungracious, yet it is not useless, to remember the other parallel difficulties which impeded it: (2) the lamentable apathy and want of zeal among English Churchmen; (3) the avowed hostility of other religious bodies; (4) the vacillation and indifference of statesmen at various periods."

Yet, in face of all these difficulties, the Colonial Church, as a lamp of divine workmanship, has drawn from GOD through His appointed channels its support and food, and has dispersed its light and warmth ever more and more through the dark places of the earth. It has done so, not by might nor by power, not by gifts of human sagacity, but by the Spirit of GOD. To GOD, too, as indeed

(1) The sermon has been printed by Messrs. Clay, Sons, and Taylor, Bread Street Hill, London, E.C.

in the midst of her, point the gifts and graces for which some of the Colonial Bishops have been conspicuous :—

“Bishop Charles Inglis, the dauntless confessor for conscience’ sake ; as Bishop Feild, the hardy apostle of fishermen ; Bishop Fulford, the calm, judicious ruler ; Bishop Stewart, the self-sacrificing, devout evangelist ; Bishop Strachan, the paternal governor ; Bishop Venables, the meek and patient shepherd of souls ; Bishop Gray, the keen, far-seeing metropolitan ; Bishop Armstrong, bright and warm of heart in bodily weakness ; Bishop Mackenzie, the venturesome martyr of simple faith ; Bishop Heber, the poet, the scholar, the pastor loving and beloved ; Bishop Broughton, the careful and wise administrator ; Bishop Selwyn, powerful in his gentleness and humility ; Bishop Williams, the steadfast, toiling Missionary ; Bishop Patteson, who poured out his life for his people.”

The concluding words of the sermon had immediate reference to the work of him who was about to be consecrated :—

“He goes across the sea to a sterile island and a poor people, to a climate of exceptional severity, where hardships, unfamiliar to us here, must be his daily portion ; and though he is sure to find a warm reception and abiding attachment from a much-enduring, hospitable Christian people, yet he will be prepared to meet with the old difficulties—tedious delay, hostility, apathy, and contempt. He takes up a part of the great plan of God in the world. He is not entering on the work of a pioneer in an untrodden region where everything has to be discovered and tried. He inherits his office in a line from distinguished servants of God. He succeeds to a work begun by the vivacity, the refinement, the gentleness of the accomplished Bishop Spencer, work made deeper and wider, almost recast, by the strong hand, the reserved tenderness, the reverential loyalty, the far-reaching sagacity, of Bishop Feild. He succeeds to institutions reared by three master-builders, not indeed to be guarded with superstitious veneration as fit for all times and occasions, but to be modified, developed, extended, and adapted to the changes of times and of men by his wisdom and his direction, as he shall be moved, we trust, by the grace of God within him. ‘Not by might, nor by power, but by My Spirit, saith the Lord.’

“May it be his lot to work patiently, faithfully, loyally, as they did to whom these words were first said : and may his work prosper as theirs did, to the building up of the Church of God ; to the enlightenment, elevation, and peace of mankind, and to the glory of the Lord of Hosts.”

The consecrating prelates were the Archbishop of Canterbury, the Bishops of London and Hereford, and Bishop Kelly.



WORK AMONG EMIGRANTS AT LIVERPOOL AND GRAVESEND.

THE Reverend John Bridger, who is now working as Missionary curate at the parish church, and watching after the interests of the emigrants and sailors at Liverpool, finds a great field open for work. The effect of his influence evidently carries comfort further than to the emigrants themselves, if we may judge from the accompanying extract from a letter he lately received from the father of a young emigrant to whom he had given some books, and had been able to say a word in season:—

“We pray God to bless you for the kind interest you took in our boy. No one can estimate the amount of real good such kind, simple, unpretentious acts do. They are so opportune, just taking a young man (or, indeed, any other one) when he is leaving those he holds dear, and dropping into his troubled heart, when it is most open to receive them, words of hope, kindness, and Christian love.”

The work at Gravesend goes on as usual, many excellent opportunities offering for good to be done. The *Windsor Castle* was one of the last ships despatched. The Rev. T. C. Johnson had four good hours work on board before she sailed.

If the strike in Lancashire continues there is a prospect of large increase to emigration this year. We may mention that any books and publications suitable for sailors or emigrants may be sent to the Rev. John Bridger, St. Nicholas Church, Liverpool, where the rector has kindly given up some vestry room for a depôt for books for St. Andrew's Waterside Mission; or, if more convenient, they may be sent to the London depôt of the same Mission, 36 City Chambers, Railway Place, Fenchurch Street, E.C. If the address of the sender is put upon the direction an acknowledgment will at once be returned.



Review.

Islam and its Founder. By J. W. H. Stobart, B.A., Principal La Martinière College, Lucknow.

THIS small volume is one of a series of works on “Non-Christian Religious Systems” which the Society for Promoting Christian Knowledge have recently begun to publish, and which are worthy of the special attention of all intending Missionaries, and indeed of all friends of Christian Missions.

Mohammedanism may be said to be the most formidable oppo-

ment of Christian Missions. The other Asiatic religions are slowly decaying, whilst the worship of idols in the backward races of men opposes a mere *vis inertiae* to the approach of a purer faith. But it is otherwise with Islam. It is *the only form of religion* (other than Christianity) *that makes converts in the present day*. A glance at the map prefixed to Mr. Stobart's volume will show us that it has receded like a spent tide-wave from the enormous extent of country which it flowed over in the first resistless rush which seemed to bear down everything before the Crescent. But among the African races, especially those who dwell north of the fifteenth parallel of south latitude, Islam has unquestionably grown, and is making way to this day. When in Africa violent opposition is offered to the Christian Missionary it is sure to be by the Mohammedan Arab or Swaheli. Other superstitions have no such hold upon the minds of their followers.

Thence the value of Mr. Stobart's little book. It sets Mohammed himself before the reader, and sketches the beliefs and observances in the midst of which he grew up. Then the writer shows the steps by which the belief in his "Mission" took hold of him. The character of his early teaching at Mecca is fully explained, and how it developed and grew with the ambitious leader's growing hopes and aims; then the shape which it ultimately assumed, when he was reigning, in all but name, at Medina, and every saying of his was a law to hundreds of thousands of people; all these are clearly and fully sketched. Chapters X. and XI. also will be of the greatest use to the Missionary in Mohammedan lands. It explains the teaching of the Koran, the divisions of Sunnite ("Sunnah"=tradition) and *Shia*, or follower of the House of Ali, and a variety of technicalities necessary to be known by any one who would speak accurately to all concerning Muslims. Altogether it is a clear and satisfactory sketch of the nature and the history of this false religion.



REPORTS RECEIVED.

Reports have been received from the Rev. F. Krüger of the diocese of *Calcutta*; C. Taberer of *Grahamstown*; W. A. Illing of *Maritzburg*; S. M. Samuelson of *Zululand*; J. Thorne of *Pretoria*; T. Druitt of *Goulburn*; A. D. Lockhart of *Montreal*; J. Chambers of *Quebec*; A. E. Miller and T. Watson of *Huron*; R. S. Cooper of *Ontario*; D. C. Moore of *Nova Scotia*; W. Netten and T. M. Wood of *Newfoundland*; G. Ditcham of *Columbia*; J. Clark of *Antigua*; C. G. Curtis, Missionary at *Constantinople*, and F. B. Plummer, Missionary in *Japan*.



MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, May 17, the Bishop of Capetown in the Chair. There were also present Earl Powis, Bishop Perry, Rev. Dr. Currey, Canon Gregory, Canon Harvey, C. Raikes, Esq., C.S.I., Canon Williams, *Vice-Presidents*; Col. Anderson, Rev. B. Belcher, F. Bennett, W. Cadman, B. Compton, Col. Childers, F. Calvert, Esq., Q.C., Rev. J. W. Festing, J. Floyer, Esq., M.P., C. L. Higgins, Esq., Rev.

H. V. Le Bas, G. P. Pownall, C. T. Procter, E. J. Selwyn, J. H. Thompson, Lieut.-General Tremeneere, C.B., General Turner, W. Trotter, Esq., C. Knight Watson, Esq., S. Wreford, Esq., the Rev. S. Arnott, Archdeacon Baly, Rev. C. Baker, H. Bigsby, Esq., Mr. Blunt, J. Boodle, Esq., Rev. I. A. Boodle, V. G. Borradaile, J. Brass, R. H. N. Brown, J. W. Buckley, Charles Bull, R. Burd, F. Burnside, J. Cameron, Esq., Rev. C. H. Campion, F. J. Candy, Esq., Rev. N. G. Charrington, R. P. Davies, Dr. Deane, G. D. W. Dickson, E. H. Donni-thorne, Esq., Rev. J. Duncan, T. Edye, Esq., Rev. J. J. Elkington, Turberville Evans, C. T. Frampton, J. F. France, Esq., Rev. E. D. Galloway, T. M. Gilbert, Col. Gillilan, Rev. R. L. Giveen, C. D. Goldie, Osborn Gordon, J. E. Green, Esq., Rev. C. F. Hayter, Rev. J. W. Horne, E. G. Houndle, Esq., Rev. W. W. Howard, G. P. Howes, Edgar Jacob, C. H. Joberns, H. H. Letchworth, J. Long, W. H. Lyall, E. H. MacLachlan, Brownlow Maitland, T. O. Marshall, H. Mather, J. Frewen Moor, J. H. Moore, J. C. Norman, John Oakley, L. W. Owen, John Parr, C. R. C. Petley, Esq., Rev. C. R. Powys, J. W. B. Riddell, Esq., John Rivington, Esq., Rev. Canon Sapte, E. Shears, S. Smith, J. H. Snowden, J. H. Sorrell, Hon. A. C. Stanley, H. Stockdale, G. H. Sumner, R. Sutton, L. W. Till, R. Tweed, R. D. Tyssen, Canon Wade, R. R. Watts, James Weston, Esq., Rev. H. E. Willington, R. F. Wilson, and J. H. Worsley.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the end of April :—

A.—*Monthly Abstract of RECEIPTS AND PAYMENTS.*

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—April, 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	8,691	2,266	1,983	12,940	24,742
II.—APPROPRIATED . .	4,600	—	1,395	5,995	2,528
III.—SPECIAL	4,229	19	548	4,796	7,736
TOTALS	17,520	2,285	3,926	23,731	35,006

B.—*Comparative Amount of Receipts at the end of April in five consecutive years.*

	1874	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£8,554	£9,414	£8,053	£8,639	£8,691
2. Legacies	7,911	2,068	4,905	1,922	2,266
3. Dividends	1,960	1,852	1,699	1,859	1,983
	18,425	13,334	14,667	12,420	12,940
II.—APPROPRIATED	3,038	2,415	2,468	2,258	5,995
III.—SPECIAL	7,649	5,960	4,458	8,725	4,736
TOTALS	£29,112	£21,709	£21,593	£23,403	£23,731

3. On the recommendation of the Standing Committee Sir Bryan Robin-

son, late Justice of Newfoundland, was elected a Member of the Standing Committee in the room of the Rev. Canon Duckworth resigned.

4. On behalf of the Standing Committee the Secretary proposed for election as a Vice-President the Right Hon. Earl of Northbrook, late Governor-General of India, and the proposition was carried unanimously. The Standing Committee were requested to consider and report whether in future the election of additional Vice-Presidents should be limited to the meeting on the third Friday in February; and whether a month's notice should be required previous to each election.

5. Mr. Grey, B.A., of Exeter College, Oxford, was appointed Assistant-Tutor at Codrington College, Barbados.

6. On the recommendation of the Standing Committee the following Grants were voted for 1879:—

I.—AMERICA, &c.		£	III.—ASIA.		£
Montreal		1,400	Calcutta, with Cambridge Mission . .		12,640
Quebec		1,800	Ditto, Bishop's College		700
Ditto, Students		250	Ditto, Pensions		475
Ditto, Pensions		150	Madras, with Pensions, reserved, &c. .		13,100
Toronto, Pensions		57	Bombay		3,300
Huron		300	India, for English Additional Clergy .		300
Ditto, Rev. A. Jamieson		75	Colombo		1,650
Algoma		100	Borneo and the Straits		3,300
Fredericton		2,100	Pension (Singapore)		40
Ditto, Students		120	China and Japan		2,500
Ditto, Pensions		50	Assyrian Christians		250
Nova Scotia (with Pension, 1877) . .		2,250			
Ditto, P. Edward's Island		350	IV.—AUSTRALASIA, &c.		
Newfoundland		3,960	Sydney, Moore College		50
Ditto, Pensions		50	Ditto, Life Payments		150
Rupert'sland		655	Ditto, N.E. Australia (with reserved)		700
Saskatchewan		960	Goulburn		250
Columbia		1,200	Newcastle		300
Nassau and San Domingo		700	Brisbane		300
Antigua		750	Melbourne		200
Trinidad		40	Ballarat		200
Guiana		550	Grafton		50
Honduras		100	Perth		350
			Norfolk Island		50
II.—AFRICA, &c.			Auckland		50
Sierra Leone		280	Wellington		150
Capetown (£300 to College)		2,600	Nelson		150
Grahamstown, Colonial		500	Christchurch		200
Ditto, Heathen		2,670	Dunedin		100
Ditto, Missionary Scholarships . .		150	Waipatu		100
Kaffraria		2,480	Melanesia		300
Natal and Griqualand		2,025	Honolulu		700
Zululand		825			
St. Helena and Tristan d'Acunha . .		375	V.—EUROPE.		
Bloemfontein, &c.		1,175	Constantinople		490
Transvaal and Matabeleland		1,000	Continental Chaplaincies		200
Central Africa		300	Emigrant Chaplains		125
Mauritius		550	University Exhibitions, &c.		540
Ditto, Mrs. Franklin		40	Education of Students		280
Madagascar		3,000			

Certain appropriated Funds placed at the disposal of the Society were ordered to be disbursed in the manner proposed by the Standing Committee.

The following proposals, the object of which is to increase the sum available annually for new work, were submitted to the Society by the Standing Committee, and were approved :—

“Having thus fulfilled their task of recommending new grants for the ensuing year, the Standing Committee feel it their duty to represent to the Society most forcibly the utter inadequacy of the Society's annual income under the head of the General Fund to the wants of the Colonial Church annually laid before the Society. The following statement represents the wants and the means in each of the last two years :—

1877	Wants	£132,000	General Fund	£90,751
1878	„	127,000	„ „	90,458

“Last year an attempt was made by the Society to meet the wants of the Church in Foreign Parts : the method chosen was a proposal for an increase of the available income of the General Fund. Though successful in some dioceses, the attempt was, on the whole, a failure. As it is not to be supposed that the Church of England would willingly decline to enter on the new fields of evangelistic work to which Providence is annually calling us, the attempt must in some form or other be renewed. The Standing Committee submit the following suggestions for consideration :—

“1. That some of the Colonial Missions, which have for a long period received and still receive support from the Society, should be required to depend on local resources ; and where a Mission of many years standing is still inadequate to the support of a resident clergyman, it should be annexed to a neighbouring Mission and receive periodical visits from a neighbouring clergyman. In adopting this plan the difficulty arises of fixing a definite term of years which, without unfairness, shall be applicable to various Missions whose circumstances are not identical. Ten years ago the Society (Regulation 46) laid down nine years as the time during which it might contribute towards the support of a clergyman in a Colonial Mission : and if this rule were to be strictly enforced, it would doubtless have the effect of setting at liberty a considerable sum annually to meet the new wants of the Foreign Churches. It is therefore submitted for consideration whether the Colonial Bishops in whose dioceses such Missions exist should be requested to relieve the funds of the Society from farther charge in respect of such Missions.

“2. That in the case of Missions to the heathen, (a) a definite period should be fixed at which the circumstances and condition of each Mission should be considered with a view to either the removal of the European Missionary to a new sphere, and the transfer of the Mission to native clergy, or the abandonment of the Mission ; and that (b) all native clergymen should be placed on the same footing as Colonial clergymen in respect of the period during which they will receive part of their support from the Society.

“3. That an attempt should be made this year to increase the income of the Society in this country, and that it should be made in two ways : (a) by persevering in the appeal made last year for an increase by one-half of the amount of contributions from each diocese to the General Fund ; and (b) by making collateral appeals for Appropriated Funds to meet certain definite wants, selected by the Society out of the whole number which have been communicated, as the most pressing and most likely to meet with a response.”

7. The Secretary read a letter from the Bishop of Calcutta, April 12, stating that the Government had made an offer for the purchase of Bishop's College, Calcutta, and suggesting a plan for the employment of the proceeds.

The Standing Committee reported that having carefully considered the letter of the Bishop of Calcutta, and the proposals contained therein, they are not convinced that it is desirable to establish a Missionary College in the City of Calcutta, and therefore with the information now before them they recommend the Society not to consent to the sale of the present College.

On a division the recommendation of the Standing Committee was adopted.

8. The Rev. Canon Bennett, on behalf of Archdeacon Sanctuary, brought forward a proposition, of which he had given notice, in reference to the election of Diocesan Representatives, which was lost on a division.

9. Col. Childers, on behalf of the Rev. R. T. West, proposed the following Resolution :—

“That the question whether the Meetings of the Board are to be considered as public or private be referred to the Standing Committee for report.”

The motion was lost.

10. Col. Childers, on behalf of Mr. J. W. B. Riddell, proposed :—

“That notices of the Board Meetings be inserted in the *Times* as well as in the *Guardian*.”

The proposal was lost on a division.

11. The Rev. W. C. Edwards and the Rev. Ll. Thomas were appointed Organizing Secretaries for the Archdeaconries of Bangor and St. Asaph respectively.

12. All the members proposed at the Meeting in March were elected.

13. The following will be proposed for election in July :—

Rev. Benjamin Williams, Bilborough, Notts : Rev. J. W. Hayward, Flintham, Newark ; F. B. Price, Esq., Stainfield, County Down ; Rev. J. Winter, Farrington, Ledbury ; Rev. C. E. Haslam, Toddington, Dunstable ; Rev. S. W. E. Bird, All Saints, Plymouth ; Rev. J. B. Beers, 2, Erebus Terrace, Notting Hill ; Rev. R. S. McDowall, Powerstock, Bridport ; Rev. John Smith, Brisley, East Dereham ; Rev. J. D. C. Wickham, Horsington, Wincanton ; John Allen, Esq., Oldfield Hall, Altrincham ; Rev. S. Phillips, Monmouth, and Rev. E. Durnford, Milland, Liphook.



WE learn by telegram that it is intended in the Diocese of Madras to have a Thanksgiving on Whit Monday, 10th of June, for the recent conversions in Tinnevely. Probably many of our readers will like to join in spirit with those who meet together for that purpose.

Will any of our younger clergy offer to go out to help in reaping that great Harvest of souls ?

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

JULY 1, 1878.

THE LAMBETH CONFERENCE OF 1878.



RECENT writer in the *Guardian* (June 19) has found the germ of the Lambeth Conference of 1867 in the correspondence which took place between the English and American Bishops in 1851, with reference to the celebration of the third Jubilee of the Society for the Propagation of the Gospel. Whether this theory be accepted or not, it is quite certain that the members of this Society yield to no Churchmen in the attentive and loyal interest with which they welcome the approaching Conference, and wait for the promulgation of its results.

Merely as a landmark of time, such a periodical assembly is of great value. It may well make us thankful and watchful when we reflect on the changes which have passed or are passing in that great religious community, the Branch of the Church, which, to some extent, the Conference practically represents. Holding precisely the same primitive Faith which it held eleven years ago, the Anglican Communion is no longer precisely either what it then was, or where it then was. Internal controversies in the past eleven years have not passed away without leaving their marks impressed on the condition of the Church. Zeal, and efforts after progress, and new organisa-

tions for the advancement and stability of the Kingdom of Christ have not spent themselves ineffectually. Movements in other Christian bodies have in some cases increased, in others diminished, the distance between ourselves and them. At home and abroad, in Christendom and Heathendom, providential events have made new openings for the extension of godliness, righteousness, charity, and peace. If all persons who are deeply interested in the Lambeth Conference would use it as an opportunity for a periodical review of the past, a survey of the present position, and a prudent forecast of the future, the whole Church would have reason to be thankful for its periodical recurrence.

As to the work of the ensuing Conference, whatever other results it may have, this seems certain. The bare fact of the assembly of eighty or a hundred Bishops from all parts of the world for Christian conference on the common spiritual welfare of the whole Church—this fact is in itself a weighty protest against, and a corrective of, the Congregationalist spirit of the age. It cannot but check the spread of that disintegration which has been, in too many instances, the scandal and the weakness of the Church since the Reformation.

Too much must not be expected from the Lambeth Conference. It is a voluntary assembly of Bishops, not a General Council. It cannot of itself alter the constitution, laws, or rules of the Church. But it may prepare the way for alterations, and indicate the direction they should take.

It may suggest some new organisation or the development of some existing organisation whereby the modern forms of infidelity, and the modern forms of superstition, might be effectively dealt with.

Without discouraging the zeal and energy of individual members of the Church it may point out some more regular channels in which such gifts may be most effectually exercised; and may encourage mutual forbearance, toleration, and co-operation, rather than the vain glory of occupying an isolated position.

In the particular department of Church-work with which the Society for the Propagation of the Gospel is connected, the Lambeth Conference may possibly inaugurate some desirable improvements. Some outward machinery may perhaps be devised, suitable to the present time, for maintaining union among the Anglican Churches. Perhaps also it may be considered how the union which exists may be deepened and strengthened by new spiritual ties, as by developing the principle of united prayer which has been already recognised in

the Day of Intercession for Foreign Missions. The question proposed for discussion as to the relation of Missionary Bishops and Missionaries of different branches of the Anglican Communion may possibly be found more difficult of solution by fixed rules than by the mutual forbearance and charitable co-operation of the persons chiefly concerned.

B.



SOUTH AFRICA AND THE WAR.

NOW that a great part of South Africa has been exposed to the evils of warfare for six months, the colonial newspapers have naturally begun to discuss the "native question" as bearing upon its causes. The opinion is gaining ground that there must have been something radically wrong in our treatment of the native tribes to have caused so many of them to revolt. Yet it is to be noted that in no case, so far as our knowledge goes, has any tangible cause of complaint been alleged by the chiefs. They had not been oppressed; they had not been made tributary; they had even been left to live according to their own laws and tribal customs. Only in one case, that of Ketchwayo, the King of the Zulus, was there a pretence for hostilities, *i.e.*, concerning a disputed boundary; and that it was not felt very bitterly is shown by the fact that though the dispute is yet undecided, *he has not revolted.*

The charge that is brought against the recent policy towards the natives is that it has been too easy and indulgent; the indulgence of entire carelessness and unconcern as to what was going on, or what elements of mischief were accumulating beyond our own borders. Under this regime it is said that the tribes have grown strong numerically, and being in great measure untouched by the civilising and religious agencies upon which the colonists frowned and in whose working they took little or no interest, they rose at length upon the merest pretext, or upon no pretext at all.

We had occasion ourselves not long ago to remark upon the apparent supineness of the colonists in extending the benefits of the Gospel to the natives around their frontiers. Of the inevitable consequence of such religious lukewarmness they have now had a significant reminder.

To go back to the political aspects of the war. The chief, Krelî, has, it must be remembered, been banished before. It was he who instigated his people to destroy their cattle and leave their fields bare in 1856 and 1857, and was then banished to the territory across the Bashee River, where he remained until the Government—with unwise clemency as the event proves—restored him to his chieftainship and to a portion of the territory which he called his. And we left *him and his people utterly alone*, to do among themselves as their savage will and pleasure should prompt. A writer in the *Christian Express*, published in March, says :—

“Now, during all these years since ever his chieftainship was restored to him, we as a civilised race have done absolutely nothing to exercise an influence for good upon himself or upon his people. The only moral influence for good that was at work was a few Missionaries supported there by foreign agencies, who, however, had to contend against great opposition in the discharge of their duty. Every year was only adding to the strength and the lawlessness of the tribe. Such men as Mapasa, who had fled to Basutoland during starvation, consequent upon the cattle-killing, returned to Krelî. All the scattered fragments of the Gcaleka tribe, however far inland they had wandered into the colony, returned to their chief, taking with them the stock which they had received as wages from farmers and others. In an incredibly short space of time the country was over-populated and over-stocked wherever it was productive. The revived race had come in contact with the evils of civilisation; some of them during the dispersion had been held with a tight hand, and now that they were once more united and were at liberty to practise their national customs to their hearts’ delight, they allowed themselves unbounded licence. They were intoxicated with their pleasures. For the English nation they cherished affection and gratitude, because they had saved them in their dispersion. Now, instead of following up this people as a nation, and seeking to elevate them by confirming the influence for good, which individually we exercised over many of them when they were dispersed, we turned our backs upon them and allowed them to drift fast to irretrievable ruin. All honour to these faithful Missionaries who are now refugees, whose homes have been reduced to ashes! They alone tried to stem the strong tide of barbarism which swept over Gcalekaland.”

Again, as to the Gaikas the same writer makes the following assertions :—

“Not many years ago we made these people British subjects by giving to every male member of the tribe a certificate of citizenship, thus allowing them to roam free and unrestrained over the length and breadth of this colony. At the time this was done men of experience in native affairs pronounced this step premature, and predicted that it would lead to pride and endless thieving : but these wise counsels were utterly disregarded. Now, you would think that, having made them citizens,

some authority would be exercised over them, and that something would be done to teach them subjection to our laws. No sooner did we make them citizens, however, than we discovered our mistake, and in order to extricate ourselves from the difficulty we asked them to remove from us and go to the Transkei, and practise there to their hearts' content their national customs. Our proposal was refused, and the principal chief, as the spokesman of his tribe, told us that he wished to live in subjection to the British Government, and, as a policeman, to perform whatever he was commanded to do. Here, then, was a golden opportunity presented to us to gain the complete subjection of this tribe, dictate terms on which they would be allowed to remain, and make them conform to our laws; here was an opportunity granted to us to explain clearly to them the system of our rule, and to tell them that for their own peace and prosperity it was needful to conform to our laws, and to abandon their national practices and be industrious and obedient. Instead of that, however, we left these people to themselves, showing that we were afraid to govern them, or even to improve their condition."

It may be hoped that at the conclusion of the present war, which, if the rumoured submission of the chief Sandili be true, is near at hand, no such system of dual government will be tolerated any longer. It is futile to make careful and just laws on the one hand, while we nourish, in these tribes kept carefully savage and heathen, so many centres of fierce and brutal resistance to them on the other; and it would seem imperatively needed that the much misused independence of the native chiefs should be taken away, and the supremacy of the great and just principles of British law be proclaimed over the whole land.

The course of the war has not spared the Mission stations when they came in its way. And as many of them were placed on the very frontier of British territory, and even across the border, they have been particularly exposed. We have found it impossible, from the scattered notices in the colonial journals, to gather exactly how many Mission stations had thus been the victims of the war. But it is certain that St. John's, Kabousie, has been burnt down; St. Mark's, among the Tambookies, had been entrenched and turned into a military station; while Mr. Taberer, of St. Matthew's, Keiskama Hoek, writes that he can clearly hear the reports of cannon and see the puffs of smoke from the rifle-shots; and that the station is kept in constant alarm in expectation of an attack. From Zululand all the Norwegian Missionaries have withdrawn, and, indeed, all the English except two, Mr. Robertson and Mr. Shildrick. These are putting as much of their Mission property as possible in safety by removing it to Natal.

Such is at present the state of affairs. A sad and depressing one,

it must be allowed, but neither strange nor unexampled. The war clouds will roll away ere long, and though the mutual jealousy and dislike which the war is producing will not so soon pass, yet we may look for one great hindrance to be done away.

For, as we noticed in a recent number when speaking of Mr. JENKINSON'S Report (*Mission Field*, April), native laws and customs, cruel, licentious, and polygamist as they are, are unquestionably the great hindrances to the spread of the Gospel. There is a great concurrence of opinion upon this point. And whatever other consequences the war may have, it cannot fail to break down in a certain degree the tribal organisation, and thus to weaken the pernicious power of native law.

Thus the Gospel will, it may be, find an entrance in many districts where at present it is barred out by the caprice of the chief.

We may regret, but we can hardly be surprised, to have it reported from the frontier that many Christian Kaffirs had joined the ranks of the rebellion. And a story is told that after an engagement with the rebels there was found on one of the slain a copy of the *Pilgrim's Progress* with an inscription on it showing that it had been given as a prize for English reading, to a certain Paul Nkupiso, a pupil at the Lovedale Missionary Institution. From this fact conclusions have been drawn to the disadvantage of Mission schools, but most unfairly; for the owner of the book was not certainly identified with the slain Kaffir; and if he were the same, yet it would have been unreasonable to expect that no Christian Kaffir would remain attached to the cause of his tribe and his kinsmen, though it might be a bad cause.



C A P E T O W N .

DROUGHT :—MISSION AND SCHOOL WORK.

LITTLE beyond the ordinary diocesan incidents is to be recorded respecting this diocese. Indeed, even these are mostly in abeyance at this moment, whilst the Bishop is absent in England, attending the Lambeth Conference; and though the colony is agitated by the echoes of the frontier war, the drought which lately threatened it with famine has happily passed away, and it may be called, on the whole, moderately prosperous.

Various reports from Missionaries in this diocese reflect these feelings. Thus the Rev. ALFRED MORRIS writes (Dec. 31,) from OUDTSHOORN:—

“The colonial prospects seem very discouraging just now. A great change has come about in a very short time. In worldly matters there seemed to be the greatest prosperity up to May last year, when, dry weather setting in, farmers were afraid they should lose the ploughing and sowing season. Anxiety and apprehension of bad times then arose, and have ever since increased. Until now we have drought in our midst, and war on our frontiers. To-day ninety mounted men have left this place, and yesterday about the same number of footmen, principally coloured men, started for Mossel Bay, to be taken by steamers for the scene of war. I hope that great good will ultimately arise from all these distresses. Men have been very much absorbed in business and agricultural pursuits; now these are failing them I trust they will see that spiritual matters are far more worthy of their anxious concerns, and that all Church matters will be warmly encouraged and supported. We have begun to build a chancel to the church; want of proper men for this work has greatly delayed us. We hope also to build a schoolroom for girls, and to start a new Mission under a catechist at Calitydopp, one of our out-stations; so that there is a great deal to be done. The people keep up their contributions very well, and the attendance at the Sunday Services is tolerably good on the whole.”

Even here there are manifest signs of Church progress, and the next letter is also encouraging, as showing with what earnestness and self-sacrifice on the part of the clergyman, a parish is often worked. From VICTORIA WEST the Rev. ROBERT MARTIN wrote on the last day of the year 1877:—

“At the beginning of this year I had a personal interview with the Superintendent-General of Education in reference to my Mission school, and he agreed to put it on the list of Government-aided Mission schools, and now I receive an annual grant of 30*l.* from Government in aid of my school. But now another difficulty met me. The Government requires that suitable school buildings should be provided: I had been keeping school in a miserable little room about fourteen feet square, and about ten feet high, which was altogether unsuitable; and about the middle of the year I was deprived of this. I did not know what to do, for rooms of all descriptions are scarce here, and it appeared to me that I should be obliged to close the school for want of a suitable room. At last I determined to build a new school-room upon a small piece of ground belonging to and adjoining the church. I wrote to the Bishop to know what aid I might expect. He promised me forty pounds from the General Purposes Fund, and sixty pounds from himself. The people also gave me ten pounds thirteen and sixpence, being the proceeds of an amateur dramatic performance; with this I commenced the building, and after a great deal of difficulty and trouble, I succeeded in getting the building finished, so far, *i.e.* as to enable me to keep school in it from the beginning of October. I had estimated that the cost would be about 150*l.*, but on account of the high price of building materials and the high rate of carriage, it will exceed my estimate by about a hundred pounds, and will cost about

250*l.* This will leave me responsible for about 140*l.*, which I must pay out of my own pocket for the present. The Bishop has very generously offered to refund me the money, which I shall actually pay out of my own pocket, at the rate of 20*l.* a year as long as I stay at Victoria West. My having to provide for the immediate payment of this amount has drained my pocket of my last penny; but the consolation I have for it is that I have now a room suitable for school purposes, and also a small room for myself to live in. Before these rooms were finished it used to cost me from twenty-five to thirty pounds a year for rent for my school-room and for a room for myself, and then I never knew from month to month but that I might receive notice to leave.

"I have about forty children on the books, with an average daily attendance of between thirty and thirty-five. I have also a Sunday-school of between forty and fifty children."

Of the general prospects of affairs on the Mission, as seen from a temporal point of view, Mr. Martin writes:—

"This year has been a bad year for Victoria West. During the last eight months we have been suffering from one of the most severe droughts that we have ever experienced. The farmers have lost most heavily—some have lost half, some two-thirds of their sheep and cattle, and others are almost or completely ruined. And if we do not get rain soon, I fear the district will not recover itself for years to come. Of course this state of things only affects the English part of the community indirectly, inasmuch as it depresses trade and stagnates business. Most of the land is held by the Dutch; they are the lords of the soil in this part of South Africa."

The Capetown *Church News* for March records a general Thanksgiving, which had been ordered by the Bishop, for the welcome fall of rain; and the April number mentions that at the Cathedral Church on the day of the Bishop's embarking, there was a special celebration with two hundred communicants, and a loyal address delivered to the Bishop by the clergy of the diocese, bidding him God speed.



GRAHAMSTOWN.

RETURN OF BISHOP MERRIMAN.—WORK OF THE MISSIONARIES.

THIS much-tried diocese is the immediate seat of war. It is very characteristic of its good Bishop, who has been, as our readers know, seeking much-needed rest in England, that he should hurry back as he has done, to share its fortunes, without waiting for the re-establishment of his health.

Our letters from it are, as might be anticipated, of a troublous

and melancholy character. The wholesale destruction which war always brings in its train has of course been busy here; and though the Missionaries have all bravely remained at their posts, it has been at some personal risk, and with apprehension of possible consequences. The Rev. C. TABERER writes from St. Matthew's, KEISKAMA HOEK, in great trouble as to the debt upon his church, which in ordinary times his (native) congregation would have paid off. Now they are unable to do so; and he appeals for help both for this purpose, and to enable him to relieve some of the victims of the war.

In a letter dated March 31 he describes the hostilities as going on in their immediate vicinity:—

"The Kaffir war raging almost all round us makes it impossible almost to think of anything else. I have great cause to be thankful, however, that I have been able hitherto to remain at my post, and notwithstanding the very close proximity of danger with alarming reports flying about every day, to carry on my schools and services (at the Home station) with their usual regularity. I have not been able to do much visiting at my out-stations as the very disturbed state of the whole country makes travelling (and particularly about here among the mountains and forests of the Amatolas) both difficult and dangerous.

"Mrs. Taberer left the Mission to live in the village of Keiskama Hoek (about three miles off) on the 1st of January last, and though we are in daily communication, she has not as yet been able to return.

"St. Matthew's is in the very centre of one of the most beautiful portions of the Amatolas, which is Sandili's old country, and I suppose his present foolish attempt to overthrow the English power here is the result of a desire to gain back his old country with its formidable strongholds. I am sorry to say that the rebels have been able to get into the Perie Bush during the past month, and they seem determined to make a desperate, though I trust their last, stand there. For the past three weeks troops, volunteers, and armed Fingoes have been flocking this way from all quarters, as it is known that Sandili himself is now in this Bush, and at the present moment there must be at least 5,000 men surrounding it. Sandili's present stronghold is called a bush, but it is really one of the densest forests in the whole of South Africa, and is about twenty miles long by an average width of about one mile. It is, moreover, full of almost impregnable rocks and fastnesses, and will, I fear, witness great loss of life before it is cleared of the enemy. I have already during the past few days buried two European victims from the village, and only last night a poor Fingoe was carried past the station on a rough stretcher (made of the boughs of trees) mortally wounded. He died as soon as he reached home. As I sit here writing I can occasionally hear the firing of cannons and the sharp crack of distant rifles. One European camp is visible from the station, and the forest itself is only about six miles off with detached portions extending almost down to the station itself. You will therefore understand how very near danger has approached and how very anxious I must be for the safety of St. Matthew's. The rebels have already destroyed St. Peter's and St. John's at the Kabousie, and, as my people are principally Fingoes—between

whom and the Kaffirs a long-standing enmity exists—I have no hope whatever that St. Matthew's would be spared should they be able to break out of their present position and come in this direction.

“I am sorry to have to inform you that Edmund Sandili, who was educated in Cape Town, and who is the eldest son of the rebel chief Sandili, has joined his father in the bush. He (Edmund) was for some years employed as a carpenter on this station, and his wife, Hester, who is now living at Middle Drift in great poverty, was, until her marriage, the teacher in my girls' school here. I have had some correspondence with her during the past month, and I expect her here daily to take up her old position in the school. His Excellency the Governor (I understand) wishes her to be taken care of and not to be made to suffer on account of her husband's conduct.”

In giving other details of the war, Mr. Taberer mentions facts which shew that it is waged by the English in a manner which is not unworthy of Christian men :—

“With reference to the rebellion, I am surprised that the Kaffirs have held out so long. Before the Gaika troubles commenced famine was already staring them (and the natives generally) in the face, and from all accounts they have nothing to live upon in the forests but stolen cattle, and are in consequence literally starving. One young man came out of the bush last week, preferring the chance of safety here to his sufferings from hunger in the forests, and, as he said, caring very little whether he was shot or not on his way down.

“Numbers of Kaffir women and children give themselves up to the authorities, knowing they will be well treated and taken care of. About forty were brought into the Hoek yesterday, many of them looking only too terrible from starvation. One poor little boy about five years old was brought in terribly wounded, not intentionally of course, as women and children are never fired upon nor ill-treated. His arm was broken at the shoulder, another bullet had taken off some of the flesh of his leg, and another a portion of his cheek. I thought at first he could not possibly live, but after his arm had been cut off (it was only hanging to his shoulder by a piece of flesh) by one of the native police, Mrs. Taberer took the little fellow in charge, and we hope now that careful nursing will bring him round. We shall take him out of the gaol as soon as he can be removed, and shall do our best to take care of him. His father and mother he knows nothing about.

“I have also taken out of prison four other boys in a starving condition, hoping to be able to do something for them. Their parents are all either killed or missing in the bush. I have also taken one little girl, and should like to take some others if I could only see my way (in these hard times) to doing something for them, but I am surrounded with financial difficulties as it is, and am therefore obliged to see all this suffering without being able to do one half of what I would wish to do for these poor deserted children; and I fear we are only now seeing the beginning of these fearful sufferings.”

A subsequent letter from Mr. Taberer (see page 308) tells how, on one occasion, the women and girls took refuge in the church, where they passed the night.

The general feeling of alarm and insecurity, even in the parts of the colony remote from the seat of war, is illustrated by some observations made by the Rev. JOHN GORDON, now of KING WILLIAM'S TOWN (March 31), respecting his work among even the loyal natives :—

“Early in the year an order was given by Government that no native would be allowed to walk about the town after sunset, owing to the Kaffir war, and the difficulty of distinguishing between rebellious and loyal natives ; indeed, in January and February fears, happily now subsided, were felt for the safety of the town, a night attack being, not without reason, suspected. Trinity Church and other places were appointed as places of *rendezvous* for the women and children. My Wednesday-evening Kaffir service has therefore for a time been suspended, but the Sunday morning and afternoon services are held regularly, with good congregations. At the afternoon service an unpaid native evangelist, who accompanied me from All Saints', usually preaches. I have had the happiness of celebrating the first baptism in Trinity Church in the Kaffir language. Some Europeans present were greatly interested.

“Last month the child of the Rev. Jacob Boon died of fever, and I said the burial service at the cemetery in the Kaffir language.

“Mr. Boon is at present helping Mr. Maggs at Newlands. You know that his former station, St. John's, Kabousie, was burnt to the ground by rebel Gaikas. I have been able to look after many poor wounded Fingoes in the hospital, many of them belonging to our various stations in the Transkei ; a few have died very happily. They were wounded in the battles with Kaffirs at Perie and Debe. Last week a man and his wife, now living at King William's Town, but formerly attendants at All Saints', came to me and begged for Christian baptism ; I have received them as catechumens. Seed sown at the Bashee unexpectedly brings forth fruit in King William's Town.”

From a later letter written by Mr. Taberer on the 2nd of April to the S.P.G. Ladies' Association we take some additional details of a similar kind :—

“The ordinary food of the natives, Indian and Kaffir corn, is now selling at seventy shillings for a bag that could in favourable times be purchased for ten or fifteen shillings, and even at that price it is very difficult to be got, as the whole country is traversed by commissariat officers, who purchase for the forces in the field all they can possibly procure. The scarcity is more severe than it otherwise would be, because the crops of last year were very poor. There being, therefore, very little this year, and nothing expected until the next crops are gathered in May or June, 1879, it becomes a serious question how the natives are to support themselves meantime.

“Our greatest trouble just now, however, is the war in our midst. The rebels have at length come in this direction, though from kind messages I received from His Excellency the Governor (in King William's Town), through his private secretary, I had every reason to hope they would not be able to do so, and the consequence is that the whole district is unsettled. Every native man almost is either fighting for or against the Govern-

ment; women and children are left in charge of the kraals, and the consequences are that we have almost daily accounts of kraals being attacked, and the women and children flying to places of safety. Famine also is doing its terrible work, and particularly amongst the rebels in the forests. Women and children are being constantly brought in by the patrols, and some of them look too terrible from want and suffering. They are, however, immediately given food, and, as soon as they are taken from the bush, receive, without exception, the best treatment possible.

"I was at the gaol this morning and spoke to a number of poor creatures. There were children of all ages; some had lost one of their parents, and some both of them, not knowing whether they were killed or not.

"We have taken one girl who came out of the bush or forest with her mother in a state of utter destitution and starvation. They presented themselves at the station and I did what I could for them at once. I have also promised to take away several other girls now in the gaol who have neither father nor mother. I very much fear also that these troubles are only just beginning, and that, before many weeks are over, the cases of suffering and sickness in our neighbourhood will be almost numberless. I am indeed at a loss to know what to do even now. It is impossible for me to do anything (with the present means at my disposal) for one-half of these poor children.

"As I sit here writing I can hear occasionally the firing of cannon and the sharp reports of rifles, as the great forest in which Sandili is supposed to be with thousands of his followers, and which is now surrounded by about 5,000 troops, volunteers, and loyal natives, is only a few miles from St. Matthew's, with detached portions extending all over the mountains on every side.

"St. Matthew's is in fact in the centre of one of the most beautiful portions of the Amatola mountains. There are two lofty peaks, between five and six thousand feet high, to the north of the station, with extensive forests on almost every slope. Great spurs from these go off in almost all directions, the whole making one of the most beautiful scenes in this part of South Africa.

"The great Perie bush, where the fighting is going on, is immediately between Keiskama Hoek and King William's Town, and in extent comprises at least twenty square miles. It is, moreover, full of great rocks, caves, and almost impregnable fastnesses; and I fear there will be numbers killed on both sides before the present struggle is over. One poor native was carried through my Mission only two days ago mortally wounded. I have also already buried several victims, and it is impossible to say what will be the end of it.

"We have had of course many alarms on the station itself, but hitherto have escaped every hurt. On several occasions men came round the slopes of the mountains shouting the war-cry; and once the alarm was so great that I put all the women and girls in the station into the church and watched all night in the porch myself with one of my catechists.

"Every European in the district was then and is now in the village, so that every house was crowded with refugees; we were therefore obliged to go into our little church till things are quieter. I myself live and sleep at the Mission, and have hitherto managed to keep everything going much as usual; but how long I may be able to do so is not for me to say. I trust, however, that GOD will see fit speedily to stay His Hand, and and mercifully keep us from further evil."

ST. JOHN'S, KAFFRARIA.

LETTERS FROM BISHOP CALLAWAY: AND EXTRACTS FROM HIS
JOURNAL.

THIS heavily-visited diocese is the seat of war. The Bishop says, in a letter dated Umtata, 9th April, 1878:—

"I do not think it will be desirable for me to leave the diocese [to attend the Lambeth Conference] unless matters on the frontier are much more settled. There is a prospect now of a rapidly approaching end, but it is impossible to say where or when the war may extend.

"... I have just returned from an eleven weeks' visitation of the Missions in the north of the diocese: the work there is progressing in a vigorous, healthy manner, and there was scarcely a sign or symptom of war. It is different in the south-west, where our stations are suffering considerable paralysis in consequence of this active outbreak. Our good friend Archdeacon Waters has suffered in several ways, and is much harassed."

We have received a long and most interesting letter from the Bishop, and a copy of his journal during a recent tour of visitation. The former gives many graphic details of events during the past three or four months. On the 2nd of May Bishop Callaway wrote from Umtata:—

"I do not think that we have ever been in any *real* danger. The savage war has been very close to us—about twenty-five or thirty miles off; the fugitives have come past us, and we have had all the panic of the near presence of war. We have even had ourselves in *Laager*, which means that it was thought desirable to surround our Pro-Cathedral and place with 'fortifications,' and for the whites all around to gather themselves to us as a centre. The war (after a time) rolled south, and we got rid of our appearance of warlike preparations. And here we are, and have been ever since, in peaceful occupation, and quietly progressing in our work

"Beyond the Kei, which is about 150 miles from us, the natives are in insurrection, and war is going on. We are blockaded in that direction—I mean the road is. There is a piece of country from Komgha to Toleni, that is, about twenty miles or so on each side of the Kei, through which it is not safe to travel without military escort. So our mail comes to us by a man on horseback through that part, and we get only a few of our papers and book-post parcels, and these very much after date, and our letters very irregularly; and I fear my letters to England reach you either not at all or very irregularly. This of course is trying, and no doubt is a proof that the whites have not everything their own way, as is sometimes intimated.

"I believe it is absolutely necessary to subdue the natives to order and obedience to law by physical means. They understand and will submit to nothing else."

In another part of the same letter we are told :—

“At the present time we are suffering from God's great scourges—war, drought, and an unusual visitation of black caterpillars, which destroy the scanty herbage left by almost two years of drought; we have, too, a great deal of disease, chiefly dysentery and fever. Famine is lowering in the distance, and we are already paying famine prices for food. This is what is going on on one side of us : and we have just been startled into anxiety by an unexpected rise of the Griquas on the other. This place and neighbourhood appeared quiet and peaceful, the reports from the colony were favourable, and I thought I might safely leave to visit the Mission stations to the north. I was away about two months, and went to St. Andrew's and through Pondoland—to Clydesdale and Ensi-keni in Griqualand ; to Pietermaritzburg, and returned through Griqualand to Kokstad, and paid an interesting visit to some Sutos and Hlubis in the mountains at Mataticla. All seemed quiet. At Kokstad there was indeed a small cloud, which we thought would soon pass away. But when I had been at home a little more than a fortnight, the telegraph sent us a message that 600 Griquas, assisted by the Sutos, Enhlangwini tribe, and Pondos, were in insurrection, and the people in Kokstad were in *Laager*. The Griquas are half-castes, and are a somewhat advanced people. They are good horsemen, and are supposed to be capital shots with the rifle. Well, I knew that Captain Blyth, the magistrate, had nothing to oppose to these men. He had about seventy English Mounted Police. He could not depend with certainty on any but these seventy, and the civilians. But Captain Blyth is a man, and was quite equal to the occasion. He kept his little force in hand : got all the women and children into *Laager* around the powder magazine, and tried to settle the matter by peaceable means. There was the white *Laager* with about fifty Griquas, the best men in the country, who had not rebelled, but who were unwilling actually to fight their fellows. These were encamped not more than half a mile from each other. Meanwhile the telegraph wires had been cut (in three different directions), but in some way Captain Blyth managed to send messengers. We heard of one—a comparative boy—riding through the Griqua force on horseback with a led horse ; he was fired at, his led horse broke away from him, but he escaped, and took his message in safety. It proved that the Sutos, with whom I had so pleasant a meeting a few weeks before, were faithful, and came in¹ with their magistrate, Mr. Liedfelt. The people of Usidoi also—the Enhlangwini—were faithful, and came up² with their magistrate, Mr. Strachan. This was about the third day, I believe. Captain Blyth then determined to try to displace these rebels. But I presume he wished to save life, and not to destroy those ill-advised men. So instead of standing and firing at them, he determined to make a rush at them, and to take as many prisoners as possible. Thus fourteen only were killed, a great many prisoners were taken, and only one of our people was hurt. The rest of the force dispersed. This was how things came by telegram to the Umtata. Since then we have heard that there were not so many as 600 rebel Griquas, the number first reported. A dreadful thing happened after this ; the powder magazine exploded. Several white men were killed, Mr. Pringle, Mr. Stafford, and several police ; a nice young girl about fourteen, a Miss Watermeyer, was also killed. I saw her only a few weeks before, playing croquet with Captain Blyth's children. Others were injured.”

(¹) To the number of 300 men.

(²) A body of 200 men.

We give a short extract from another letter from Bishop Callaway (Umtata, April 16), relating to Usidoi and his people, who have been spoken of here and elsewhere as conspicuously loyal, and of whom the Bishop and Mr. Button have often written:—

“The Basuto whom I mention in my journal were loyal, and Usidoi also was loyal. There had been some suspicion of him, and he had been called, and expressed a great wish to do anything to prove his loyalty. The magistrate told him to bring in all his guns and to give them up. He seemed at first rather perplexed. But at length he said, ‘To prove my loyalty, I will do so.’ When it was thus settled, and the time was to be fixed when his people should bring in their guns, it was said, ‘We will not take them. Keep them for the Queen, and use them for her if necessary.’ This, of course, won his heart, and I should have been greatly distressed if he had proved false after that.”

Here is another extract from another letter of the Bishop’s of the same date:—

“The Government is very liberal, and apparently believes in our work. Clydesdale school stood higher in the Government Blue Book report than any other school on the list. They have granted us large free grants of books for Clydesdale and Ensikeni, and they have added 10*l.* a year to the incomes of Clydesdale, Capani, and Ensikeni, for sewing classes. They have just made a grant of 60*l.* per annum for Kokstad school, the Inspector being so satisfied with it. They have also from January 1st allowed 100*l.* for the first, and 40*l.* for the second master at this place, and they had already been allowing 30*l.* for the girls’ school. I think this will show you that the Government is satisfied, and that we have only to go on working to get its continued and increased support.”

It appears from the Bishop’s journal that he recently travelled through the very districts in Griqualand, which shortly after his visit were the scene of disturbances. The account which he gives of his interview with Griqua chiefs, is particularly worth attention. It is satisfactory to learn that these chiefs remained loyal. On the 28th of January in the present year the Bishop wrote:—

“I have been for some time making efforts to go north to visit the several stations and confirm. I have been hitherto prevented, but determined to go to-day. The mails due on Friday evening came this morning, and although this was evidence of the continuance of war, which rendered it unsafe for the mail to pass without escort, yet the news on the whole was not bad. So I ordered the mules and horses to be inspanned into a light carriage, and set out at 10.30 A.M.”

At. St. Andrew’s the Bishop wrote on the 31st:—

“Very stiff from yesterday’s ride. Walked round the place with Mr. Oxland. It is naturally a very pretty place, and he has made great improvements; in a few years it will be beautiful. The people all seemed glad to see me, but some were shy. Mr. Oxland has some of the fugitive

Gcalekas with him. There were two men with him at the time of the outbreak. They went down and brought up their wives, and others are likely to follow them. They have no sympathy with the war. Miss Blackmore from the Ladies' Association has been here for a few days. She appears likely to give real aid to Mr. Oxland, and to add strength to the Mission.

Under date Sunday, February 3rd, we read :—

"I celebrated the Holy Communion at 8 A.M. : ten communicants. 11.30 A.M. Native service intoned ; church full ; I preached. 3 P.M. White service ; about twenty-five present ; I preached. After service had some talk with the natives, both our own Springvale people and the Pondos. I told the latter I was disappointed at not finding more progress amongst them ; they were evidently ashamed. Mrs. Henry, and Mrs. Pemberton White, and Mrs. Carey called ; the last for medical advice. A great many Pondos also came for advice and medicine. Had a long talk with John Ross, an old Springvale boy, who appears to have cast off all religious habits. He has quitted school to enter on a trade, but does not come to daily or Sunday services, and does not avail himself of the evening school. He did not make any answer to my remarks. This might arise from timidity or obstinacy. He is just the boy to turn out a strong good man or a strong bad one."

Omitting, with great regret, parts of this most interesting and valuable journal, we pass on to February 12th :—

"Left St. Andrew's at 10 A.M., called on Mr. White at Palmerston, and reached Mr. Bowles's at 3 P.M. in the midst of a thunderstorm. Here numerous Pondos, and amongst them Untabankulu, Umkqikela's brother, were waiting. They came up and saluted me. At length one came and inquired the news about the war. I told him so far as I knew, and pointed out the great folly of thinking of fighting with the English. I found afterwards, that when they saw me drive up they said, 'Now, it is all clear. The Bishop is running away ; the English are beaten !' But I asked the man if he thought I should run away and leave my wife at Umtata if I thought the English were beaten, or that there was any danger. He laughed and said he did not think of that. They spread reports of great disasters having overtaken the English, in hopes of stirring up the tribes to insurrection."

From the banks of the Umtamfuna, the Bishop wrote, on the 14th of February :—

"Frank Fynn and another of the Fynns' people were here. They were very glad to see me and to hear that I am going to the Umzimkulwana on the morrow. They had heard that the St. John's station was destroyed and I killed or taken. Klass Lockenberg came also and seemed glad to see me.

"February 15th.—Frank Fynn was here in time to be our guide. We reached Mr. Stewart's at 12.30 A.M. Alfred County did not originally form a part of the *Colony* of Natal, but was annexed a few years ago. It did not therefore form a part of the *Diocese* of Natal, which is co-terminous with it. But before Kaffraria was formed into a diocese, it was regarded as belonging to the diocese of Maritzburg, although it had

never claimed any attention from the Bishop. I had, however, been in some way connected with the diocese of Maritzburg through Springvale. The Fynns are a large family of half-castes, the children of the Fynns who, in the early days of Natal, were white men of influence amongst them, and who took many wives from amongst them. They left large families, both sons and daughters, and these have intermarried with half-castes, the offspring of other white men. There are a great many of these people on the Umzimkulwana ; and their families would be able to send about 200 children to school. For many years I have been more or less in relation with them ; some of their children were at school at Springvale and at Clydesdale, and they are very anxious to have a Church Mission amongst them, and are willing to do their utmost to assist in putting up necessary buildings and in supporting the clergyman. I was unable to do what I wished for them ; but when I became Bishop of this diocese the county of Alfred was so clearly, by natural boundaries, a part of the diocese, and I am so continually passing through it to go from one part of my diocese to another, that it appeared not only quite natural in consequence of my past relations with these people, but quite right as a matter of common sense that the county should be a part of the diocese of Kaffraria. The subject was brought before the Bishops in Synod at Cape Town early in 1876, and at their request I took formal charge of Alfred County from that time. Mr. Stewart was formerly acting as a catechist in the Maritzburg diocese amongst some Sutos in the mountains. The Sutos were unsettled and broke up, and Mr. Stewart has just come to the Umzimkulwana ; everything is as yet in confusion there.

"A Fynn, who is the recognised head or chief of the Fynn family, has proposed to give the Church ten acres of land, a brick cottage, and some enclosed land, and in other ways to support the Mission. Mrs. —, who had remained unbaptised from the pressure of numerous sects all claiming to baptise her, when she heard I was coming, determined to seek baptism. Mr. Stewart has prepared her, and she is to be baptised to-morrow.

"Mr. Clothier has a very nice place, which he is daily improving. He is a shrewd man. I spoke to him on the importance and absolute necessity of a native ministry. He said, 'It is of no use ; you will not make anything of them.' I told him of *my* experience. But he still said, 'It is of no use.' He had just been telling me that he had tried to raise onions for many years without success ; but some one came by one day and told him the principle of root-pruning, and that now he always succeeds, and raises large quantities of fine onions. I told him it would be the same with the natives. We had been trying for a long time, and there were not any great results. But we must be taught by some one else how to do better, and we must go on trying until we had found the right way. He allowed that my illustration had stopped his mouth, and said to Mrs. Clothier when she came in, 'The Bishop wants one of your boys to make a Missionary of him.'

"Charles Fynn came as soon as he could after my arrival, very glad to see us, and rejoicing that at last they were to have a Missionary, a church, and a school. He sent a sheep."

Under date of March 11th we read in the Bishop's journal:—

"Confirmed two Griquas, four Sutos, nine Kaffirs. Eight of the Kaffirs are children born at Springvale, and the other was baptised at Springvale.

"*March 13th.*—Early Communion 7.30 A.M., thirty communicants. Mr. Broadbent has done wonders in the short time he has been here. There are here about forty Springvale people. I called on Deborah and Rosa's mother, and on Naomi and her daughter Maria, who had recently been confined. All the others came to see me. It is very touching to see their abiding affection for me, Mrs. Callaway, Janie, and Miss Townsend. They gathered around me and loved to talk of other days—our beginnings and progress at Springvale. They told me they were happy with Mr. Broadbent, and thought apparently they could not pay him a higher mark of respect than to say that he was my son. They stood and surveyed me all over. They said I was white, but not a bit old. I did not stoop as I used to do, but stood quite upright. And like the Springvale people, they said, 'He is not a bit altered. He is just as he was.'"

On March 18th, after leaving Ensikeni, to make for Clydesdale, the Bishop wrote that :—

"On the road we found natives converging to a kraal which lay in our road. We found there was a beer-drinking, and presently we saw Skellun and Umsingapansi, two chiefs, coming from the kraal towards us. I stopped and had some talk with them. They both spoke pleasantly and respectfully of their great wish to have Missions established amongst their people. I told them they should have them as soon as I could possibly manage it; but they must know it was impossible for white men to teach all the coloured men, and that the most important thing for them to consider was, the most effectual way of so teaching their children as to have natives capable of teaching natives. A woman, a wife of an old man, came up, and Mr. Broadbent told me she was a candidate for baptism, with her husband's consent. The husband came up, and seemed much pleased with himself at having permitted his wife to carry out her wish to become a Christian. I asked why he did not become one too. I should be glad to see Umsingapansi and Skellun leading their people into the Church, and him, leading his wife. Chiefs, husbands, and fathers ought to go first, and *lead* the people, the wives and the children, and not follow after."

At Clydesdale, on Sunday, March 18th, the following entry appears :—

"Confirmed fifteen—one Dutch and fourteen natives. I preached, Mr. Wendvogel interpreting—I celebrated : about seventy communicants."

More applications for Missionaries are noted by the Bishop, who wrote on March 21st from Kokstad :—

"William Nota came to see me. He appeared depressed. Paul Bousa came. He told me that Ukokela, Chief of the Amasizi, wishes to have a Church Mission amongst his people. I told him I could not take up the work at present. He also told me that Wahozi, a Suto, between this and the Umzimvubu, has built a chapel, and there are about 100 believers; these have been taught by Wahozi alone. He wishes to become a Churchman, and the people wish to join with him. The chief's name is Usema."

Part of the journal written on March 26th at Mataticla tells of an important deputation, consisting of chiefs and headmen, who came to ask for teachers :—

“There were present Magwai, Chief of the Umgodeli tribe, and Umpiti, and Marololi his headman : Ramhlagwana, Chief of the Lipiyama tribe, and Sibi and Martines, headmen : Ludidi, Chief of the Hlubis, and Matandela, Lupindo, Magohla, and Bubesi, headmen ; besides several common people. These had all come to speak with me on my arrival. Magwai I had heard of ; Ludidi was delighted when I told him I had gone to see Langalibalele at Capetown. Langalibalele is supreme Head of the Hlubis. When we had assembled, I asked them why they had called me ? Magwai spoke first, and said he was very glad to see me and his people. They wanted teachers. *They* had grown up in ignorance. They did not want their children to do so. They wanted teachers to tell them about God, and to make them wise. Ludidi spoke to the same effect, adding it had been a great comfort to him to find I had gone to see his father at Capetown. Ramhlagwana followed to the same effect. Then some of the headmen spoke : and at last one of the common people said he arose to speak too, because he wished me to understand that it was not the wish of the chiefs only, but of all the people, to have Missionaries come amongst them. I told them how glad it had made me to come amongst them and to hear what they had said. It was a far wiser and better thing for them to be seeking after the knowledge of God and of good and wise things than to be thinking of war. War destroyed everything, and this war which was going on would put them back fourteen or fifteen years. That what the Government wanted, and what we all wished, was their progress in everything good and wise. That it was necessary for their own people to be taught that they might become teachers. That if the Gospel ever fairly entered into the hearts of a people, a Gospel ministry would be the result. So long as the religion of Christ was taught them by white men *only*, so long would it appear to be a foreign thing—something belonging to the white man, but not belonging to the black man. But GOD was the GOD and Father of all, and CHRIST was the Saviour of all, and the Church was for all, black and white. And the black man must be taught and must take up the religion of CHRIST as something belonging to him, and then the black people would see black men teaching them, and would no longer think religion a thing foreign to them. But I hoped they did not come with *words only*, nor want a teacher because it was respectable to have one. I should like to hear whether they would *do* anything. They replied, ‘They were prepared to *do*. They should not have asked me to come amongst them if they had not been prepared to *do*.’ I told them I would do my best for them ; but these things move slowly, and it might be some time before I should be able to send them a man. They must believe that want of power, not of will, or forgetfulness, stood in the way. They all thanked me for what I had said, and having shaken hands with me, we separated.”



MARITZBURG.

NEED OF AN INDUSTRIAL CHURCH VILLAGE.—REPORTS.

FROM this diocese we have received a variety of reports, dealing with one or other aspect of the evangelistic work. The Rev. B. MARKHAM, Missionary at MARITZBURG, writes on Feb. 5th, describing the great hindrance to the spread of the Gospel occasioned by the collecting together of the Kaffirs in town under very unfavourable surroundings. He proposes to purchase some ground outside the town, and found there a Christian village, which may be the centre of Missionary operations to the surrounding country. The example of the settlements at Springvale, High Flats, Evandale, and other places shows that such a plan, if wisely conducted, is perfectly feasible, and of great permanent benefit to the natives, and it ought to be possible to so utilise the experience there gained as to avoid mistakes. Possibly some of the staff at one of these places might be of use in organising the plan, should it be determined on. Mr. Markham reports great difficulty in raising money in the colony for Kaffir Missions, on account of the exasperated feeling caused by the war.

“It is not surprising that the colonists should dislike the natives, especially at this time of Kaffir disturbances. No one can deny that they are very unsatisfactory in every way—both Christian and heathen, though they are not so much to be blamed as pitied. When they came to the colony as refugees, ready to submit to whatever the Government dictated, instead of their being trained to be industrious and useful to the colonists, they have been fostered on the locations in heathenism, and in indolence and luxury, and independence; consequently they have turned out to be troublesome, and of little use to anybody. And while we have between 300,000 and 400,000 natives in the colony, it has had to import labour from India, S. Helena, and distant Kaffir tribes. Enterprise is checked for want of their labour, and many a colonist has to chop his own firewood and fetch his water for want of a house-servant. Then the competition in the towns, and, in fact, all over the colony, tends to make them independent and unsatisfactory, for if they do not please one, there are others who can, and will, and must have them at any price, whatever they are. The training too of some Missions is undoubtedly at fault, and it has a bad influence on our own people, who live side by side with those of other Missions. I think you will conclude that the Missionary has enough to correct, and it is true he has.”

Mr. Markham writes that there are now, and will probably continue to be, in all town Missions for some time to come, two classes of natives. He describes them in these words:—

"The one is so ignorant and untrained that it can only maintain itself by farming, and that consequently can never become a settled community in town. The other is more advanced in civilization and is able to exist in town. The one comes to town too old to be taught any trade, and when these people marry, the small wages they earn as servants and labourers are not sufficient to maintain them in town, so they leave. The other is younger, and does acquire some knowledge of trades, and commands better pay. We find both these classes provided for in Nonconformist Missions, which have not suffered any loss of property as the Church has. But the Church has no provision for either in this parish. Consequently, instead of being able to point to a large and partially self-supporting Mission, furnishing valuable agency for extending its influence around, out of about 170 baptized at this Mission there are only about seventy remaining in Maritzburg; and out of sixty-seven communicants who have been confirmed at St. Saviour's, only thirty-one are now within reach of its altar. The remainder are scattered about all over the colony, many away from all ministrations of the Church and all pastoral care. Some are temporarily settled on Nonconformist Mission Stations, others are scattered on isolated farms which they rent, others are at Pretoria and the Diamond Fields, and some few I am glad to say are now settling near Estcourt, where John Kuniado, who was sent out from St. Mark's, as catechist, is working under the Rev. George Smith. But that does not meet the wants of this Mission; we need a station in connection with it, within the limits of the parish, where the converts can find a home, or, as the natives put it—'Where they will have a fold, and not be like sheep scattered over the country without a shepherd.' I am no advocate at all for what may be called 'the propping-up system,' nor of supporting the natives instead of their supporting the Mission. But to keep the converts that we make I do think it is our duty. I hope therefore to see this class provided for soon, and that Church people at home will assist us in raising the money required for this necessary work. I think 500*l.* would purchase sufficient land, and yield an interest that would go a considerable way to pay the working of the Mission; indeed, with a native catechist it would be self-supporting."

There are other converted natives who, in the opinion of Mr. Markham, need help still more:—

"This class, as indeed both classes, we are bound to provide for. We take these people from their own homes, which, however bad, are certainly pure, compared with those for which they are exchanged. The Kaffirs came to town to service, they become converted, and consequently cannot return to their heathen kraals. We take them from their own homes, and instead of providing a better for them, they are simply cast away—some quite out of the reach of the Church, others amidst the deadening influences of civilised vice and profligacy. And then people, instead of expressing their wonder at the power of Christianity, that it should exist at all amongst such a mass of corruption, turn their face against Missions, and ask—'Is there such a thing as a real Christian Kaffir?' Such is the poisonous atmosphere into which the native converts are thrown, through the Church not having made provision for them—a condition that I think we must confess would have its ill effect on any white people with all their advantages. Yet we do see genuine practical Christianity in the natives as in our own countrymen, as many will acknowledge."

Those are the evils. Here is the remedy which Mr. Markham hopes will prove effectual :—

“We propose to erect a model village, within accessible distance to town, where our people can live under our eye a life more in accordance with their holy profession, away from the contaminating influences that at present surround them, and well-nigh choke the good seed, where industry and cleanliness will be promoted, and where they will be under the direct influence and teaching of the Church. Their occupation will still be in town. It is also our aim to have a college, in connection with the Theological College here. We expect to be in a position to purchase the land very shortly.”

The Rev. W. A. ILLING writes (Dec. 31) in good hope respecting his work at LADISMITH. He reports the erection of a school chapel, “a substantial building of stone of the best materials,” with which, he says, the Bishop was much pleased.

From Springvale, the Rev. T. B. JENKINSON, writing from SPRINGVALE, on Christmas Day, reports matters peaceful and the Mission flourishing, though parched with drought. Rain, however, had just fallen, which would relieve the Mission from the latter trouble. In another letter he mentions offertories for the Indian Relief Fund of 5*l.* 13*s.* at Springvale and 3*l.* 16*s.* 9*d.* at High Flats, 9*l.* 9*s.* 9*d.* in all. On the 11th December :—

“Two natives petitioned the Governor through me to come out of native law and to come under British law. One was the village bailiff and the other the new constable. These are the first in the neighbourhood who have thus sought exemption. This is a great step in advance. No doubt many will follow their example. I give particulars, as these are the first to come forward, and that of their own accord :—

“Joseph Umfika was born at Umzinto ; he is thirty years old, and is a carrier and special constable ; married by Mr. Wilder, American Missionary (lately deceased), has four children, owns twenty-acres of land at Umzinto ; has thirty-one head of cattle, twenty goats, ten sheep, one horse, two waggons, two ploughs, able to read ; wishes to be exempted from the operation of native law because he has no faith in it, but he has in British law, and wishes to enjoy all the privileges of the white man.

“Daniel Sosiba, born in Zululand, aged thirty-seven, bailiff of Springvale ; married after native customs at Springvale, has seven children, fourteen head of cattle, nine goats, one waggon, and one plough ; cannot read ; born under Dingaana, king of Zululand ; similar reasons for wishing to come under our law.

“These particulars have to be named in petition. Both families are Christian.

“After drawing up the two petitions these men went before a ‘justice of the peace’ to make their affidavits, and then I sent the letters direct to the governor. On the same day, went to see the quarrymen at work, and called upon two sick people, Nathaniel and Alfred ; both are now well. As this is the season for hoeing maize there is much going on—about a dozen people hoeing at 6*d.* a day, six working for the church,

three in the gardens, and two in the kitchen, besides the nurse and two women in the house occasionally. We employ a great number, though wages are low, *i. e.*, from 6*d.* a day to 2*s.* a month, and no food. I mention these things merely to show that our expenses are great here, though the produce of the country are not dear. Things sent from home are very dear. A box from England cost us 10*l.* for nothing but the case, freight, customs, &c., &c., so that it was a great loss to us, as its total value was under 20*l.* I name this as a warning to others. This case was private and half full of straw and waste-paper.

On the whole, I regard the past quarter as a very important one. I have myself been greatly discouraged from the failure of the health of Mrs. Jenkinson and Mr. Chater, catechist, who is about to leave, from the withdrawal of the curate, H. Davis, from High Flats, and from other causes. Notwithstanding these great discouragements and my lowness of spirits and my want of energy, I still can see progress here in general improvement—the appointment of a parish constable, *first* attempts to shake off the trammels of native law with the hateful *ukulobola*, and lastly the building of a parish church.”

The Rev. D. E. ROBINSON (Dec. 31) reports his removal to the town of NEWCASTLE, on the extreme north-east of Natal, and gives some account of his own field of labour.

“I started on the 1st of August, and owing to being detained in Maritzburg and the intervention of Sunday it was the evening of the 10th before I reached Newcastle. With the exception of thirty-six miles it was a solitary journey, and a great part over a road I had not previously travelled, added to which I had an attack of fever, which did not tend to lessen the tediousness of the journey.

“The first thing on my arrival for me was to arrange for holding service, and as it was on a Friday that I reached here I had only a very little time, but I saw a few of the principal Churchmen, and was able to hold one service in the town and one service for the military. During the following week arrangements were made for holding services in the Court House, the largest available place, but which was found insufficient, for frequently persons went away unable to find seats. This was especially the case in the evenings and until the troops were drafted to the Zululand Border. The building is anything but fitted for a church, and our tenure of it very insecure. Steps have been taken to erect a church and 220*l.* have been promised in the place.

“From the time of my arrival until the middle of December I was unable to obtain a house, and then I had to be contented with two rooms and a kitchen until other rooms could be completed, and although two months have elapsed since I took possession the other rooms are still unfinished.

“Newcastle is the town of a large district which forms the north-eastern portion of Natal; it is about seven miles from the foot of the Drakensberg Mountains and is not more than twenty miles from the borders of Zululand, Transvaal, and the Free State, and a considerable trade is done here in wool. It is the centre of considerable coal-fields, and when the railroad has been constructed will become, it is believed, the third town in the colony; at present there are seven stores, besides butcheries, bakery, and hotels, and there are forty private houses within seven miles. The farmers are almost exclusively Boers and members of the ‘Dutch

Reformed Church.' About two-thirds of the English-speaking inhabitants are nominally Churchmen or attend the services when they feel disposed, but as is too frequently the case, there are many who do not attend any service.

"The natives are not so numerous in this division as in other parts of the colony. There is a station of the Berlin Society about twelve miles distant, but I have no particulars as to the results.

"I do not feel able at present to begin any work among the natives as I find my engagements absorb nearly all my time, and I have no place as yet in which I could assemble them.

"It is a very difficult thing to undertake work among the natives until the English population is, as I may say, settled, as there is a great deal of prejudice against doing anything to improve the natives, and I think it unwise at the present time to begin a work which might clash with what I have in hand now. But whenever an opening arises I shall not fail to take advantage of it.

"The Bishop recently paid a visit here, baptized eight persons, one an adult, and confirmed four. In addition I have also baptized eight, making sixteen in all, married four couples—three of them from the Camp. The Bishop was much cheered, as there were congregations of about eighty morning and evening, with eighteen communicants, and the offertories were exceptionally large.

"The military at present are in very small force, two companies being at Utrecht, leaving only one company to garrison the fort, which is being erected in a commanding position about a mile from the town.

"Newcastle is on the high road from Maritzburg to Pretoria in the Transvaal, and is the meeting-place for the post-carts, which arrive on Saturday, leaving quite early on Sunday morning. It is also the outlet for the trade of a large district of the Free State, and is surely and steadily increasing in size and importance.

"The people have recognised their duty in supporting the clergyman ministering to them, and the offertories compared very favourably indeed with other small towns in the colony which have enjoyed greater religious privileges, and for many years. I am inclined to take a hopeful view of the Church's work here, as there is no minister of any sect, although Nonconformist services are kept up by two laymen.

From Umgeni the Rev. T. GOODWIN wrote on the last day of 1877:—

"The past has been in many respects an eventful year in the history of the little Church at the Umgeni. S. Matthias' has been enlarged and consecrated, and also visited by Bishop Jones, the Metropolitan of the Province of South Africa. For some considerable time past we had laboured under much difficulty in the matter of Church accommodation. The building was often inconveniently crowded, but we could not see our way to funds for its enlargement. Than'ks, however, to the kind intercession of our Bishop with the S.P.C.K. we received from that Society a grant of 50*l*. In addition to this his lordship secured from the Diocesan Finance Board another 25*l*., and 20*l*. from other sources. These sums, amounting to 95*l*., we managed amongst ourselves to augment to 152*l*. 5*s*. 4*d*., with which we added to the building 21 ft. 9 in. + 16 ft.; doubled the size of the vestry, added a porch, and in other ways materially improved the building. In addition to contributions in cash, there were many in kind and labour, which materially lessened the expense of

enlargement. We fortunately managed to have the building ready for consecration at the time of the Metropolitan's visit to the coast in November. St. Matthias, therefore, was consecrated by the Bishop of the diocese, assisted by the Metropolitan, on Saturday, November 17th. The church was beautifully decorated for the occasion, and the service was an adaptation of the one used at the consecration of St. Saviour's, the Cathedral. The celebration of the Holy Communion followed, the communicants numbering thirty-five. The Metropolitan preached, the Bishop was celebrant, the Rev. J. H. Taylor, of Isipingo, read the Epistle, and the Gospel was read by me. The Rev. F. H. Whittington, of Durban, acted as Bishop's Chaplain; and the Lessons were read by Messrs. Stainbank and Booker, two of my lay-readers. At evensong the Bishop of the diocese preached, and the choir, for the first time, intoned the service. The offertory amounted to 4*l.* 10*s.* In the afternoon, between the services, nearly all my parishioners assembled at the parsonage to meet the Bishop. Considering the season of the year, the weather was very favourable, and altogether the event was one calling for much thankfulness, and to be long remembered by Church-people at the Umgeni."

On the following day, which was Sunday, the Bishop confirmed thirteen persons at St. Matthias :—

"Holy Communion followed, when amongst forty-seven communicants were most of the newly-confirmed. I may here mention that, with the exception of two little boys, not yet confirmed, all my choristers, numbering twelve men and boys, are communicants. The offerings this day were devoted to the fund being raised to defray the expenses of the Dean's visit to England.

"The following figures may be of interest as showing the steady increase in the number of communicants at St. Matthias's since the middle of 1875, when I took charge of the district :—

COMMUNICANTS.

	1875	1876	1877
New Year's Day	—	7	15
Easter Day	—	21	28
Christmas Day	16	23	31

"On the Day of Intercession (St. Andrew's), we had an early celebration of the Holy Communion, and full evensong with sermon. The offerings, amounting to 1*l.* 0*s.* 9*d.*, were devoted to the funds of the Society for the Propagation of the Gospel.

"I have been enabled to continue my ministrations at Sydenham as heretofore, and sincerely hope that before long I may be able to report the erection of the church there, for which for so long a time funds have been collecting. There have been many difficulties to contend with, and the number of Church-people there is small; but as lately there have been some additions, I trust, before another year is past, the little church may be built. Mrs. Zouch, the wife of my lay-reader, has been unwearied in her exertions on behalf of the Sunday school.

"In the absence of a priest there, I have periodically taken the services, and administered the sacraments at Verulam, Victoria County."

BLOEMFONTEIN.

WORK OF MISSIONARIES.—THEOLOGICAL COLLEGE.—NEEDS OF THE
DIOCESE.

A BUNDANCE of work is being done in this diocese, and a vigorous Church life is beginning to show itself in many of the stations. The Rev. E. W. STENSON, who is doing a great work at MOHALIS HOEK, records the erection of a substantial church and Mission-house. He appeals (31st March) for help to support his extending operations:—

“Our church is now built and is to be formally opened by the Arch-deacon on the Sunday after Easter. It is calculated to seat about 180 people. We have, however, to reserve about thirteen feet as a chancel, which reduces the space available for the congregation. A proper chancel and furniture will cost about 150*l.* ; so far the church has cost 230*l.*

“The Mission-house has been built during the year, and though far from being finished, is partly habitable. It contains five rooms and kitchen, and will cost when completed about 250*l.*

“A schoolroom and dwelling for the European teacher is also in course of erection. This will entail a further expense of 100*l.*

“Mr. Grimsley, lately catechist at Thaba 'Nchu, has just joined my Mission and taken over the school, which is a very important part of my work.

“The attendance of children at the school, and of the people at celebrations of Holy Communion, is most cheering and encouraging.

“I hope—and I trust reasonably—that, especially in schools, our Mission will extend its usefulness. Indeed, now the only obstacle in the way of opening two more new schools at other places is want of men and money.

“The Mission to the Fingoes is also a matter for the future owing to the same causes, although I have kept up the services in the open air for the past twelve months.

“The itinerating work has been so far fully kept up.

“My plans and hopes for the year 1878 involve a chancel to our church to render it sufficiently large for our needs :

“a new schoolroom, with teachers' quarters and workshops, to form the nucleus of an industrial school :

“a chapel at the main village at the Fingo location, and a chapel at Ramacamanis village, where we have for the last year been holding open-air services.

“I thus hope to have the ground fully occupied and work ready for another clergyman by the end of 1879.”

The Rev. J. MITCHELL, of THABA 'NCHU, is in need of additional workers, and feels his work impeded by the lack of them. It is a familiar experience, at home as well as abroad :—

"You will be pleased to hear that my letters home in search of friends to support at the Mission-house a couple of native lads, whose parents live away in the country, have been entirely successful. I ran the risk a year and a half ago in taking the lads, feeling sure if I only made the case known friends would turn up somewhere. Therefore, if possible, I am more than grateful that the scheme has succeeded so well.

"I am sorry that I have been obliged to give up out-door preaching and services, at least for the present. The reason is simply that, being alone, with the school work and everything else on my hands, I have really no opportunity to get away, for Philip, my acting catechist, who does very well, is after all too young to be left in charge; and you know there are both the native and European schools to attend to. The former I am obliged to leave in his charge, but the latter is altogether attended to by myself. And it is usually Wednesday before I recover from the effects of the hard day's work on Sunday."

The Bishop ordained two deacons and one priest on Sexagesima Sunday, all of whom had been students in the Theological College at Bloemfontein. Later on three young men were admitted; and a number of candidates were confirmed before the Bishop's departure.

The April *Quarterly Paper* of the Mission contains the following statement by the Bishop of the position and present wants of the diocese. Some of these, he says, are:—

"1. The formation of a Clergy Sustentation Fund.

"A capital sum of 10,000*l.* properly invested would furnish a regular income of 500*l.* or 600*l.*, out of which ten or twelve grants-in-aid of 50*l.* a year might be given to the clergy of the diocese.

"2. The Theological College.

"A sum of 1,250*l.* is still required to complete the Building Fund, and, to ensure the efficiency of the institution; a Tutors' Endowment Fund and Bursaries or Scholarships, to be held by deserving students, European and native, are urgently needed. I may state that I have already ordained four students of the College.

"3. The payment of the debt on the buildings of St. Michael's Home.

"Buildings have been provided and furnished at a cost of over 13,000*l.* exclusive of the chapel, which has been paid for by the donor, capable of accommodating fifty European boarders, 100 day scholars, eighteen native girls as boarders, and the staff of workers in addition to the above. For this work we had to build on loan. Houses could not be rented. I have still about 10,000*l.* to provide. Of this sum 200*l.* in addition to what we have is needed immediately, 320*l.* must be furnished before July, and 1,000*l.* more should be paid off before the end of the year.

"An exact statement of liabilities on account of the buildings will be furnished in the July number of this paper. I may add that for these, which are much more than covered by the value of the property, the Mission is not responsible.

"It must be remembered that (1) educational, (2) nursing, (3) visiting, and (4) native Mission work is carried on by the sisters and those who are associated with them—and nothing can be done without buildings.

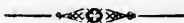
"4. I will not speak now of the Cathedral enlargement and endowment, nor of our great needs for Basuto Land and other places.

"5. I am thankful to state that the Society for Promoting Christian Knowledge, in addition to former grants, promises 500*l.* more to the Bishopric Endowment Fund, on condition of 4,500*l.* being forthcoming to meet it."

From the same source we take the following account of St. Cyprian's College, some of whose students have, as just mentioned, recently been ordained :—

"The College of St. Cyprian owes its existence to the energy and liberality of the old Cuddesden friends of the Bishop of Bloemfontein, generously added by the venerable S.P.C.K. It possesses a fine garden at the back, with shady willows and vines, the town fountain supplying a constant stream of water. In addition, there are rooms for the native students and the matron. Here, too, is the printing press, where all the printing for the Diocese is accomplished by one of the students. The whole cost of the College has been upwards of 4,000*l.*, 1,200*l.* of which is still owing.

"In Epiphany, 1877, the College was formally opened by the Bishop. Since that time the work of teaching the white students has been carried on by the Bishop, the Rev. Archdeacon Croghan, the chaplain, the Rev. K. Champernowne, and the Rev. W. Gaul. At the end of November the present sub-warden arrived from England. Mr. Balfour has up to the present time been teaching the native students, but he and the Rev. K. Champernowne having left for England, the charge of the native students will be undertaken by the Rev. W. Crisp, an accomplished Sechuana scholar, on his return from England. The students, two of whom have lately been ordained, are expected to stay two years at the College. Here, in addition to the training received at the College, they acquire a considerable knowledge of all the practical duties of their vocation. Two teach in the Sunday-school and catechise the children, another is sacristan to the cathedral, and all help in Sunday and week-day choirs, attending at Matins and Evensong in the Cathedral. We shall be very glad to receive more students, as the late ordinations have reduced our number to four. There are three terms and three months' holiday in the year, January, May, and September being vacation times. The present charge, covering all expenses, is 60*l.* per annum."



ZULULAND.

VICAR-GENERAL APPOINTED.—APPREHENSION OF WAR.

IT seems like a step forward in this sadly deserted Mission to have to record that the Rev. I. W. ALINGTON, M.A., has undertaken the oversight of it. He is to act as Commissary and Vicar-General of the Metropolitan, and to live at Utrecht, on the border of the district.

In Zululand itself, as everywhere within the range of the war

feeling, we receive expressions of uncertainty and apprehension as to the future. The Zulu king, Ketchwayo, had not yet risen, but it was thought he was preparing to do so, and perhaps may have actually entered upon open hostilities before these lines meet the reader's eye. If not, it will probably be because he is sufficiently clear-sighted to see that the English power is far too great for him to contend with. Under these circumstances direct Mission work is naturally at a standstill.

The Rev. JOEL JACKSON, Missionary to the AMASWAZI, wrote on November 26, 1877 :—

“The greater part of the white people have left this part from fear of the Zulus, and all the Germans at Luneburg have gone into *laager*, where, as they told me the other day, they mean to remain either till troops are sent to defend them, or they can get away from the place.

“Soon after I arrived on this station, in April, the news came of the Transvaal having been annexed by Sir Theophilus Shepstone, and we then concluded that all would go on well, and that there would be no more rumours of Zulu raids, and that we might prosecute our plans with vigour. But soon after there came disputes about lands and about the border, and in consequence of these I have been obliged to content myself with only just enough buildings to afford shelter from the summer rains and heat.

“It is so much trouble and expense to put up good buildings here, that one does not at all like the idea that all the work may soon be destroyed by an invading enemy.

“A son of the Chief of this part has just been to see me, and he assures me that the Zulus certainly mean to fight with the English, and that I may prepare for such an event. I said to him, But suppose the English will not fight. ‘They must either fight or leave the country,’ was his reply. The reason why people are so anxious at present is not only on account of these rumours, but because about 5,000 Zulus went, a few days ago, to build a military road at Luneburg, the German settlement, on the north side of the Pongolo River.

“So you must not be surprised if, in a few weeks, we should have to leave this part, as the Missionaries have already left Zululand.

“Should the Zulus come to the Amaswazi, our station here would be just in their way, and this place is one of, if not the most noted of battle-fields in Swaziland.

“The little we have done here has already cost much sweat and money, and I shall be very sorry to see our work destroyed by fire.

“The wood for the buildings had to be carried over thirty miles, and the bricks were made and built by ourselves. It took us a much longer time too to put up these few small buildings than I had hoped, but we were hindered by having to send out to buy up a stock of provisions for the season. And when I came down at first I was many weeks before I could fix upon the exact spot for building, as all the place was covered with a grass about seven feet high, which was then too green to burn. I could only just manage to move about in it without being able to form a good idea as to which was the best place for building upon.

“With regard to real Mission work, I can report but little progress. I think we have gained a little more influence amongst the people, but

most of them are quite satisfied with themselves and their past lives, and the rest are afraid of the 'Book.' 'Could we ever learn to read?' they say. And, 'What would the king say?' 'Heaven is your home, not ours: and God is your King, not ours,' say others."

Bishop MACRORIE wrote on the 18th March:—

"The news from Zululand continues to be bad. The Norwegian Missionaries have left the country, and Mr. Samuelson is just about placing his family for safety on this side the border. The prevailing opinion is that a crisis is not far off."

The Bishop writes on 15th May, 1878, with reference to the Lambeth Conference:—

"I am very doubtful whether I ought to leave the diocese at the present time, more especially as the Zululand Missionaries now—all of them, with the exception of Robertson and Shildrick—are out of the country, and these are getting everything of value removed across the border."

Bishop Macrorie has found it possible to leave Africa, and is now in England.

PRETORIA.

REPORT OF THE REV. A. J. LAW.

THE Bishop of this See has not yet sailed from England; and the troubled and unsettled state of the country are still found to be great hindrances to the progress of Church work. Letters from the colony speak sadly of an indifference to the ordinances of the Church, which greatly needs the restoring influence of pastoral care. Thus of one place it is said:—"There is no building for the Church there, and no *erf* set apart at present for the Church." Of another: "Mr. — has evidently worked hard, but it does not appear that he met with a great deal of support or sympathy. He laments a lack of interest in Church work on the part of the laity, a slackness in contributing both towards material Church work and for his own support."

From a valuable collection of memoranda, or report, compiled by the Rev. ARTHUR J. LAW, of PRETORIA, for the information of the Bishop, we make the following extracts: first as to Education—

"There is no school for boys in the district, and only a very poor one for girls. Education is the great want of the country, and the present government has as yet done nothing beyond the collection of information, and the realization of the difficulty of obtaining suitable teachers.

Here is a great field for the Church to work in, and one which will surely prove to the glory of God through the spread of religious instruction and the formation of Christian habits in daily life. But to carry out this work in our present condition of stagnation will require considerable help both in men and money from the mother country."

The following shows the shifts to which the colony is driven by the absence of specie. It describes, in fact, a rough system of paper money :—

"The Rev. J. P. Richardson says that since Easter last the offertories have averaged 11s. 6d. per Sunday.

"Many of the subscribers to the guarantee fund for the clergyman's support have been in arrears in their subscriptions, but that has been on account of inability, not unwillingness, to pay.

"Mr. Richardson speaks in high terms of their 'perfect willingness to pay,' and by way of illustration says that those who have not the money have given 'Good-fors.' As you will hardly perhaps know what this means, I must explain. The scarcity of coin in these parts has occasioned people who were possessed of money's worth, but not the actual coin, to constitute themselves in a way their own bankers. Thus, if I wanted to give 5s. to the storekeeper and had not the money, my credit being good, he would say, 'Well, give me a 'Good-for,' that will do as well as money. I should then take a scrap of paper, and write—

"February 19th, 1878.

"Good for five shillings—5s.'

"And that to any one who believed in my probity would be as good as cash."

CENTRAL AFRICA.

PROGRESS AND OPENINGS AT MAGILA.—WORK AT ZANZIBAR.

THE work of this Mission is progressive and prosperous; but we regret to say that the pecuniary support rendered to it does not enable it to grapple with the great work which is opening by degrees before the Bishop. He writes to S.P.G. towards the end of last year :—

"You are aware through how many difficulties we have struggled in order to reach our present position, and now the whole continent of Africa is opening before us in a manner altogether beyond any but the most sanguine expectations. We have been enabled greatly to increase our operations, but are still very far from being able to cover the ground before us. Each day makes us anxious to do more. We have now at Magila, in the Usambara country, a Mission which is capable of indefinite enlargement, where all the rough work of the first planting is done, and under Mr. Farler's able guidance there seems a prospect of bringing into

the Church a very large part of the native population. The advantages of the Mission are that it occupies a compact well-defined district in which the sanatoria of this part of Africa are almost certainly to be found. It is already well established, and the first anxieties and expenses are over. It greatly needs expansion, which we lack the means to give it. It lies within easy reach of Zanzibar, and can easily draw supplies from thence. It is now worked by one clergyman, the Rev. J. P. Farler, and two laymen, Mr. Phillips, whom I hope shortly to ordain deacon, and Mr. Yorke, who has passed through his course at Zanzibar. There are two native readers from our school in Zanzibar, Preston Mabruki and Acland Sehera, and a party of boys and adults from our establishments. There seem to be now connected with the station about thirty baptised natives and about 100 under instruction as catechumens. If we could plant sub-stations in the various towns which have asked for them it seems that the number of catechumens might be indefinitely increased. We have not been able to spend upon this work more than about 1,000*l.* a-year; but double that sum could be very advantageously employed."

As regards the actual work of the Mission the following extracts from a letter written on the 26th of April from St. Andrew's Mission-house, Kiungani, will be found interesting:—

"We are all rejoicing that GOD has given us good health. Can you believe it? living in 'deadly Zanzibar' and yet not a member of the Mission has died for more than twelve months. Taking into consideration the unhealthiness of the late hot season, we have every reason for thankfulness.

"I do not think it will be saying too much when I tell you that the Mission is now being worked at very high pressure; we seem all to have fallen into our places, and have taken as much work in hand as it is possible to get through. I am glad to be able to report a marked improvement in my school; the numbers are less (fifty-seven now) in consequence of our having sent some boys to their homes on the mainland; but it must be remembered they have not left the Mission nor gone from under our care. The Bishop has lately written and published a Swahili geography—I am very busy just now with it.

"Children here differ in a marked manner from those in England in that the girls are not nearly as sharp as the boys. Miss Hinton has shown this most plainly; her little boys are really wonders. When I call on her sometimes I hear her tell them to fetch things from her room. Although she speaks to them in English they understand her quite well, and what is more, are able to answer her in English. It is wonderful what influence she has over children. Not only her own, but all the children in the Mission are extremely fond of her, and I can assure you *that* is quite the exception; as a rule they are very ungrateful.

"Speaking of their knowledge of English reminds me of a note I got from my senior teacher the other day. He speaks fairly good English and teaches well in his own language, yet this is his production:—'Dear Sir,—Please kindly be quite content if you can give me leave by this hour. Yours boy.' Translated it is most complimentary Swahili.

"Our Easter holidays extended over Monday and Tuesday. On the Monday I had twelve Europeans and 126 natives to provide for. At 11 we had a wedding in the chapel. One of our boys married an Mbweni girl. I wish you could have seen the bride and bridegroom. It seems

to be the correct thing for each of them to look as miserable and keep as far apart as possible.

"We went to see a temple erected on the Mbweni point for the purpose of devil-worship. We found a lot of vessels in which incense had been offered, and pieces of vaudera (red cloth) put up to propitiate the devil. I smashed all the former into small pieces, except one which I kept to send to Warminster. Tradition says the building was originally a Portuguese chapel. The fact that it faces due east and west and has a somewhat ecclesiastical appearance seems to bear this out ; but the Bishop did not much believe in it.

"The cathedral is progressing very rapidly in town. The Bishop hopes in another twelve months to have it nearly complete. It is an object of great interest amongst the natives, being undoubtedly the grandest building in Zanzibar. I believe, when opened, it will be a great means of doing good work among the natives. We have just had a pleasing proof that our work is appreciated here. At Easter H.B.M.'s Consul, Dr. Kirk, sent us 750 rupees for laying out the grounds between the chapel and the hospital. Is it not good?

"I believe Yorke opened his new church at Umba on Easter-day : at any rate he talked of doing so then.

"The work at Magila is prospering. Mr. Farler has been up there a little more than two years. The day before he left twenty-four natives, Christians (some of them leading men), communicated with him. Large classes of catechumens are at present under instruction, so that we hope ere long to reap a harvest of souls there."



MAURITIUS.

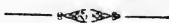
WORK OF THE REV. R. J. FRENCH.

NOTHING in this Mission seems to call just now for special remark. A long and detailed Report from the Rev. R. J. FRENCH describes operations fully, and discusses many subjects of interest to the Mission. It is dated March 31 :—

"During the quarter just ended, nine adults and five children have received baptism. The thirteen weekly services, five at S. Mary's, Port Louis, and eight in the various out-stations, have been kept up and fairly well attended. The regular pastoral work of Port Louis, including preaching, teaching, visiting, hearing inquirers goes on without much to vary it. Two inquirers lately, after much pretence, admitted that they only wanted a place. The other day a heathen came to me to know where he could buy a Tamil Prayer Book ; he went too and bought it, and did not buy the cheapest. Another heathen came to offer himself for baptism, stating that he had attended our church services two years ago, and had been all

this time making up his mind. He is under instruction for baptism on Easter Day.

"The Preparandi Class in connection with S. Mary's claims my daily attention. Experience has shown the necessity of systematic training of native agents, because to them must be committed the work of the future. One young man is studying to qualify himself for the office of Native Pastor to the Teloogoos, and another will by and by, I hope, become native pastor at Souillac. The two Native Pastor Funds in connection with S. Mary's are steadily increasing. Many of the small traders of Port Louis are Tamils. They are a large and intelligent class. There are only about thirty Christians among them, many of whom publicly show themselves to be Christians at marriage or a funeral of some Christian relative. This class of Indians are in daily contact with Europeans. They readily learn our civilisation, but do not show the same readiness to learn our religion."



MADAGASCAR.

LETTERS FROM THE BISHOP, FROM MR. GREGORY, AND FROM
MR. BATCHELOR.

OUR news from this Mission up to the time of writing is not of a marked character. The Church is progressing apparently, but somewhat slowly. Mr. Gregory writes (December 31) in a hopeful spirit, and rightly attaches great importance to the college (to be called by the name of S. Paul), which he was expecting shortly to commence. Here native candidates for the ministry would be trained: and the scheme is so important, and so obviously adapted to the greatest necessity of the infant Church in Madagascar, that all must await its result with keen interest. He says:—

"In my last report I gave an account of the opening of a second church at the capital and of its progress during the first few months of its existence, and also of the advance of our work in some of our country stations. The church above mentioned has now been opened just a year, and we can review its progress from a better standpoint than previously. The congregation has increased rapidly, and whereas we had when I last wrote about 100 or 120 to worship at the Sunday services, we have now from 200 to 300. Our communicants number sixty-five, though perhaps three or four of these should not be reckoned, as they have not communicated for a long time, and, though I have talked to them, refuse to attend. The schools which were begun eight months ago in a hired house have

succeeded well, especially the girls' school. We began with about twenty-five in each, and when we closed school a week ago the number in attendance at the boys' school was about sixty, and in the girls' school 140. My wife and I have been compelled to act as schoolmistress and master, since it was essential for the advance of the church that there should be a good school; and we did not see any means of accomplishing this object except by undertaking the work ourselves. The boys' school after Christmas will be divided. The more advanced will go to Mr. Smith's high school, which is to be commenced after Christmas, and the smaller will stay on at my school, where they will be taught by a Malagasy until they can pass the examination which Mr. Smith requires for entrance into his school. I shall thus be freed from constant attendance at school, and at liberty to look after the country congregations more frequently than I have done lately. The girls' school will be carried on as at present until we have the capital to go to the college at Amboatang. It is in a thorough state of efficiency, with five Malagasy girls as teachers, and would eventually be one of the largest schools in the capital, having in eight months reached the number of 140 scholars.

"After Easter I hope to begin my work at the College for training a native ministry. The houses ought to be inhabitable by then, and I think it would be wrong to delay longer than is absolutely necessary. I have in a previous report informed you what we were doing there in the way of buildings, so that I need not do so again. We hope to admit six young men as students, all of whom have been members of our church previously, and whose characters are as well known as a Malagasy character can be by an European.

"There are several who wish to enter and some who will do very well unless they deteriorate. We propose to keep them there for three years, unless there may be special reasons for a longer residence. We shall only admit six in the first year because we are trying a plan different to anything which has hitherto been done in Madagascar, and because the future discipline and tone of the place must depend largely upon that of its first inmates. In this case we feel that personal influence must as much as possible be brought to bear upon the young men, and it is impossible to influence personally a large number. If the college has prospered, it should have a great influence for good and an ever-widening one; it is certainly essential to the progress of our Church in the central provinces of Madagascar, and may help our work on the coast if we can persuade men to come up to Imerina. Very much indeed must depend upon the first few years of its existence, and we shall need all wisdom here and your prayers at home if it is to succeed. We propose to call it S. Paul's College, chiefly because of the liberal aid which we have received from those in connection with S. Paul's Cathedral, London.

"We had most satisfactory services on Christmas Day at Holy Trinity Church, Zomà; there were fifty-five communicants, and the church was full both morning and afternoon."

Some remarks which he makes upon the general circumstances under which the work of the Church is carried on, deserve the careful consideration of the friends of Missions in this country:—

"The first thing needed is 'thoroughness.' At present we have four central stations, Antananarivo, Tamatave, Andevoranto, and Vohimare. From what I know and hear it is evident that not one is nearly as strong

as it ought to be. We have country stations with very indifferent catechists, we have some churches badly attended, and we have schools neglected. We have opposition to overcome; and the Church's system is not 'thoroughly' taught, for it is very imperfectly known.

"2. We want to centralise. The centrifugal force in Madagascar is very great. The people are essentially lovers of anything new, and are very soon ready to think that they are qualified for any position in the Church. The effect of this is that before anything is established on a good basis the Malagasy wish to pass on to something else. The country occupied by our Missionaries is already very large, and they would like us to undertake new work for which we are not ready.

"3. The Malagasy have at present not learned to give anything to Church purposes. Thus nearly the whole of the expense falls upon the Society. We here should aim at this more than at anything else, and I think that it can be done, though it may be the work of some time.

"4. The education of the better taught natives in Imerina is not that of savages, but of high class national schoolboys; it includes reading, writing, arithmetic (including mensuration), a little Euclid and Algebra, English grammar, geography, physical geography, and drawing. In the Bible they seek answers to such questions as 'What makes the Bible the Word of God?' They want to know the Why? and the Missionary must be prepared for difficult questions sometimes."

Letters received at a later period from the Bishop mention a short journey which he had taken through the district of ISAHA, during which he had been able to learn something of an interesting work conducted by Norwegian Missionaries. He writes from Antananarivo on February 19:—

"We have just returned from a very interesting visit to the district of ISAHA. The journey occupied three days, though it is not difficult to accomplish the distance in two days, but as one of our servants was not strong we thought it better not to press him. The name of the village at which our Catechist is stationed is RAMAINANDRO. We were very warmly received, and found the house which we had occupied before cleansed and adorned with clean mats. The pigs and fowls also had been compelled to shift their quarters, and—most unwonted luxury!—our kind friends had provided a table and chairs for our comfort. The district of Isaha is important for us, because it forms part of what we shall call a manor of great extent, the lord of which is Rakotobé. This district extends over some thirty square miles. It is bounded on the west by the Sakalara, on the south by the Norwegian Missions, on the north by the district of Sinamo, on the east by the Ankaratra range. I hope eventually to be able to place a Missionary at Isaha, and that the Norwegians will advance northward and occupy those parts of the district which are too remote from us. We remained ten days at Romainandro. Every

day we had matins and instruction in the morning, and after dinner a sewing-class till the time for evensong arrived. On the Sunday before we left I baptised seventeen persons and confirmed thirteen.

"We parted from our friends on January 28th, and slept that night at a large village called Vinanyony—a most miserable place, with a rough stone chapel which was a refuge for wandering swine. It had no door, no teacher—was utterly dark, filthy, and miserable. Thence we started on the 29th, crossed a very fine spur of the Ankaratra called Vava-vato, or the Stony mouth. This is a very remarkable range of hills. As its name implies, it is a mass of rocks piled together in the most fantastic forms, while between the hills are beautiful dells abounding in flowers and watered by sparkling streams. It is said to be the abode of wild goats and robbers, which is probably true.

"We reached the nearest Norwegian station, AMBOHIMASINA, in the afternoon, and were most kindly received by Mr. and Mrs. Egan. He is a Missionary of the Norwegian Church, who has his station here. His parsonage and church have a strange but very home-like appearance in the midst of the uncivilised life around him. He has been here eight years, and though it is a solitary life for him and his family, yet the fact that he is free from the miserable heart-burnings and jealousies—sad fruit of the unhappy divisions at the capital—made me think that there were worse evils than a remote situation to be borne.

"After two nights' rest we proceeded to BETAPO, or the district with many houses. It was a journey of some six hours. I was amazed at the first view of this part of the country. It is a large plain, out of which and surrounding which stand high hills or mountains, with their craters clearly developed. The whole plain is covered with houses, which stand about in threes and fours, sixes and sevens, till you can estimate a population of at least 20,000. In the midst of this population stands the mother-church and the parsonage of the good pastor, Mr. Engle, who gave us a warm welcome. He has a large family growing up around him of very charming children, who brought back happy days rather too strongly to my mind. There are twelve daughter churches in his district. This is a most interesting station. Mr. Engle is much and most deservedly loved by the people, to whom he is everything. There is something in the simplicity of the Norwegian character that eminently qualifies them for Mission life and work. We visited the Hot Springs,

passing through a district composed entirely of volcanic fragments of all kinds, the manifest contents of the mountains around.

"On the second day of February Mr. Engle accompanied us to a station distant some three hours. On our road we ascended an old volcano named Ivoco, from which we had a very beautiful view of the plain country and the distant mountains which bound the Sakalava country. We arrived at mid-day at the station of MASOANDRAINO, where Mr. Vig is commencing a college. He had assembled his pupils, and I inspected the work and said a few words to the lads. They were a nice-looking set, and I promised that I would come again some day to see how they were getting on.

"We proceeded towards Antsirabe, a journey of two hours, accompanied by Mr. Engle, Mr. Vig, and his pupils. About half way there is a beautiful volcanic lake, by the side of which we paused and wished our kind friends good-bye. ANT SIRABE was in sight, and we got in before evening, and were again most kindly welcomed by Mr. and Mrs. Rosaas, with whom we spent Sunday.

"On Monday we started for the capital, where we arrived safely on Wednesday afternoon. The journey was very successful both as regards our own work at Romaine and our visit to the Norwegian stations.

"On the Sunday after my return I held a confirmation at Holy Trinity; on Sunday last at AMBOATANY, at a church distant a mile and a half from the new college. This rapidly approaches completion. It is a lovely spot, and if our work is ever to occupy Madagascar it is from this that it will spring.

"On Monday, February 11, the new High School, under Mr. Smith's superintendence, was opened. He has some sixty pupils. It is held at present in a rush building, but when the dry weather commences we hope to erect a brick schoolroom.

"The rest of our work progresses on the whole satisfactorily. We have our seasons of depression and our seasons of apparent prosperity. It is these latter that I dread, and they are especially dangerous to the peculiar character of the Malagasy."

The Rev. R. T. BATCHELOR wrote from TAMATAVE, on March 25th, a valuable account of school and Missionary work there:—

"It is always a great relief on the coast to see the end of March come, because our hot season ends then, and we look forward with pleasure to the approaching cooler weather. Since the New Year

set in we have had very great heat, and that has increased the amount of sickness which we generally look for at this season. The after-consequences of the severe epidemic of small-pox last year have interfered with our work considerably. Rice has been at famine prices, and if we had not received a large supply from the North, many of our poor people must have died from starvation. As it was many seem to have kept body and soul together only by extensively using the nuts of the Madagascar almond-tree, and the beans of a water-plant called the 'Viha.' Work, too, has been difficult to find, and this, with the scarcity of food, has made it necessary for the population to remove oftener and for longer intervals into the country, than is even ordinarily their custom. Having a due regard to all these trying circumstances, I can truly say that our services have been hearty and well attended, not only in Tamatave, but at our country stations as well.

"In Tamatave itself the people are still divided, and we have not yet got over the evils which the Hova separation from us very naturally entails both on our work, and whatever work they themselves are attempting to do; but this separation has ceased in all the other commanderships of this district. Even in Tamatave, however, there are not signs wanting to show that at no very distant date a closer union will be established between ourselves and the Hova separatists, which will very materially increase the importance and usefulness of this Mission. Mr. Bailey's coming to Tamatave has helped our work through his knowledge of medicine. Early in January he opened a dispensary, which up to the present has alleviated a large amount of distress.

"On the Feast of the Conversion of S. Paul we opened a new church at Mahasoà, which is our most important out-station. This building, which is a vast improvement on the old one, is 42 ft. in length, 24 ft. in width, and 30 ft. to the top of the bell-turret. Its entire cost has been \$663 (112*l.* 12*s.*). It was begun on Sept. 19th last year. Some of our oldest converts had gone out the day before and helped the Mahasoà congregation to decorate their new church, of which they are justly very proud. The services were hearty, and the building was filled to overflowing. In the afternoon an inspection and examination of the school led to a conversation as to the means which should be made use of to make the school more efficient, and to improve the attendance of the scholars. In this conversation the resident military and civil officials took an active part."

SIERRA LEONE.

VISIT OF THE KING OF BRAHMAIA.—MISSIONARY TOUR.

THIS Mission, though it cannot be said to be rapidly advancing, certainly shows more activity than previous reports had led us to expect. The statistics of baptisms, as reported by Mr. McEwen, are not unsatisfactory; but the numbers of communicants are deplorably small, and seem to point to a falling away of converts. Mr. McEwen writes on the 31st December last:—

“Since the ending of the rains, the work at this station has been going on pretty nearly the same as usual.

“There have been three administrations of Holy Baptism for the half year, and total number baptized thirty-seven—nine adults (and twenty-eight children.

“The number on communicants’ list is twenty-two; there is a monthly celebration of Holy Communion, and the average attendance at each celebration fifteen, of pure natives. There have been two private celebrations. Two communicants, who had left years ago, in the days of the falling away, have returned to the Church, and are seeking re-admittance to the Holy Communion. Another woman who left, and had been living with a Mohammedan as her husband, has come back, and is asking leave to be a candidate. Time will show if they are really in earnest.”

He describes a visit of the local chief to the town and Mission House, and gives a very favourable idea of this despotic ruler, who is a Mohammedan, but as we learn from Mr. Morgan’s letter, from political motives. Contrary to the usual habit of Mohammedans, he seems favourably disposed towards Christianity:—

“The King of Brahmaia, who has the sway of an emperor, arrived here a few days before Christmas, and remained over a week. The kings of Teah and Bashia came here to meet him, in order to consult on the affairs of the country. Each brought a large train with him, so that Falangia became quite a crowded town for many days. Some of the chief men of the King of Brahmaia called here often during their stay, and we had many an interesting conversation with them on religion and other subjects. On Christmas-day the king accepted my invitation, and came and dined with us at the Mission House, along with some others. He came with his retinue all armed. He was dressed in the native costume, with the usual turban, and the white band encircling it as the mark of royalty. He is a man of clear intellect and much gravity, very abstemious, drinking only water. He is just past middle age. He made a good sensible speech at dinner, and though a Mohammedan he spoke very sincerely of his goodwill to our religion, and his appreciation of the Missionaries. Mr. Turpin and Mr. Douglin have been several times to his country at Brahmaia, and I think they have written an account of that country, and the reception they met with there. It was very noticeable

that when the time came at sunset for his devotions in the midst of dinner, he begged to be excused, and he got up and went out with his retinue and attendant priest in front of the Mission House in the open space, and performed his devotions. He returned after and finished his dinner. We are to present him with one of the large Arabic Bibles the S.P.C.K. sent us through Mr. Hayward. We made good use of the picture-cards from the same source, of the Parables, with the Arabic written beneath, and found them useful in explaining to them the sayings of Christ."

The same Missionary also describes a preaching tour which he had lately taken, in company with Mr. Douglin. He had been able, by the kindness of English friends, to ransom several slaves:—

"Mr. Douglin and myself, accompanied by one of the male communicants from Fallangia, went on a Missionary tour, November 16th, up the Giappe River, a branch of the Rio Pongo. It was quite a new field, and quite open to Missionary work. We went up quite to Taboria, the residence of the Baggas king. We stopped at every town on our way; sometimes sending our boat forward, we went by land on foot, so as to reach the villages and towns lying between the principal places. At times we could not get the people together during the day, but at night, when they all came in from work, they would light a fire, and there we stood, they sitting round us, and spoke and conversed with them. At some other times we had no need of the night fire. We preached by the light of the moon, the people falling in a circle, and we in the midst. Oftentimes the preaching would turn into very interesting and profitable conversational teaching. We would go on asking them questions to draw them out, and they would in turn ask us too. We explained the Ten Commandments to them. One young man, after we had explained the Seventh, asked us—'Suppose a man had five or six wives, and I had none, would it be wrong to take one of his wives.' Another asked—'Is it right for an elder brother to make the younger work for him continually, and then never to give him anything?' At the conclusion of our teaching once, a certain man shook his head, and said, with much earnestness, 'All you have said is very true and very good, but to do and to keep them is very hard. We are not able to keep them.' In this way they opened the way for us to explain to them the spirit of the Commandments. At Taboria, the king having assembled his chief men and others in his own apartment, sent to call us to hear what we had to say. We preached and then prayed with them. At each place we taught them a short prayer, which they repeated after us till they knew it. It was good to see them prostrating while we prayed, and to hear them say 'Amina' (Amen) to every sentence. Many of them too were Mohammedans. We visited thirteen towns and villages, and preached in them all. We thank God for the opportunity given us, and the door He opened to us to make known His Gospel to those tribes. Certainly we felt that if the greater portion of the human race has not been brought to Christ, it is not because the time is not yet come, but because the labourers are few. We felt that there was work for twelve, or more, evangelists to do, even where we visited, instead of two.

"Our friends will be glad to know that through the kindness of the Misses Waring, of Clifton, England, three Christian slaves have been redeemed at Fallangia lately. Two are communicants. The other is an orphan boy. One of them, William da Silva, can read a little, and I have

taken him to reside in the Mission yard, where I give him daily lessons. He accompanies me to the out-stations on visiting days. I hope that with careful training he will prove a useful evangelist in time. But I am in difficulty about his maintenance. I have made myself responsible for 10s. per month to him as yet. It is a promising case of native agency, and should not be neglected. He has already gathered in and brought me four candidates for baptism from his own village. I should be glad if friends seeing this would help me in maintaining him."

Mr. MORGAN is now acting for a while as Mr. McEwen's assistant, and his letter presents, therefore, little of novelty. We may give one quotation :—

"The king of Brahmaia paid a remarkable visit to this place, with the intent of punishing some of his refractory chiefs, as well as offering sacrifices in honour of Old Solomanie, Chief of Dabun Tuggah, a Mohammedan, and Old Ivannah, Chief of Farmia, a Christian, of whom mention was made in a former report. I am sure those who have the welfare of Missions at heart will rejoice to hear that the daughter of this old lady (Mrs. Ormond), along with her grand-children, refused to have any sacrifice offered for their parent. It was rumoured that the king would have broken the family tie on this account ; but nothing of the kind happened, and in his toast at Mr. McEwen's table on Christmas-day he said it is his intention to do all in his power for Christ's religion.

"He is a Mohammedan from political motives, and has repeatedly invited Mr. Turpin to form a Mission station at his place."



THANKSGIVING FOR THE TURNING OF HEATHEN UNTO GOD.

A TELEGRAM having been received to the effect that a day in Whitsun week was to be observed throughout the diocese of Madras as a Day of Thanksgiving for the religious movement in Tinnevely, where 18,000 (since that time increased to nearly 20,000) natives are under instruction for baptism, the Bishop of London wrote to his clergy that though, owing to the shortness of time, a general thanksgiving in all our churches would on that day be found impossible, he trusted that Churchmen would not fail in their public, their family, and private devotions to lift up their hearts in sympathy with their brethren in the Diocese of Madras, to praise God for the great outpouring of His converting grace, and to pray that the thousands now gathered in might prove to be the first-fruits of a far more abundant harvest.

In obedience to this direction, the Tuesday in Whitsun week was set apart in the Parish of S. Barnabas, Kensington, as a day of

solemn thanksgiving. Being also the Feast of Dedication of the Church, the fiftieth anniversary of its foundation, and the twenty-fifth of the incumbency of the present vicar, the day was well observed. The Holy Communion was celebrated at 8 A.M., and after Morning Prayer. The Morning Sermon was preached by the Rev. R. S. Oldham, late Dean of Glasgow, formerly Curate of S. Barnabas; the Evening Sermon by the Rev. Dr. Francis Hessey, the Vicar. The offertory amounted to 7*l.* 10*s.* 3*d.*



CONSECRATION OF THE BISHOPS OF NASSAU AND NORTH QUEENSLAND.

THE consecration, as Bishop of Lichfield, of a late member of the Society's Standing Committee, who has ever been not only a steady, but an enthusiastic supporter of the Church's Missionary work, would not have called for notice in the pages of the *Mission Field* had not others been on the same day consecrated Bishops of regions in which the S.P.G. helps the work of evangelisation.

On the Festival of the Nativity of S. John the Baptist, William Dalrymple Maclagan, late Vicar of Kensington, was consecrated to fill the chair which has been held by S. Chad and by Bishop Selwyn. At the same time the Rev. FRANCIS ALEXANDER RANDAL CRAMER ROBERTS, late Vicar of St. John the Evangelist, Blindley Heath, was consecrated successor of Bishop Venables in the See of NASSAU, and the Rev. GEORGE HENRY STANTON, late Vicar of Holy Trinity, St. Giles', London, was consecrated first Bishop of NORTH QUEENSLAND.

The consecrating prelates were the Archbishop of Canterbury and the Bishops of London, Winchester, Hereford, and Rochester, Guiana, Adelaide, Sydney, Christchurch and Ontario; Ohio, Pennsylvania, and North Carolina (Assistant); with Bishop Piers Claughton.

The Rev. Canon Wilkinson, Vicar of S. Peter's, Eaton Square, preached on Ezekiel xvi. 59, 60, on which he founded an earnest sermon on the destinies of the English Church. The student of English history saw, he said, ever passing before his eyes, in critical seasons, the Resurrection power of the Bridegroom exerted on

behalf of England's Church. How noble are the works of our own days; but he need not dwell on the evangelical awakening, nor recount the varied phases of the Church movement by which it was succeeded, nor say how by a divine electricity the truths worked in the hearts of men. What, then, was the new evangel of the eighteenth century—new and yet old? The resurrection of that which was first embodied in the Acts of the Apostles, which taught us not to look forward to a vague and shadowy future, but to a kingdom established in our midst into which we have been baptised, a spiritual kingdom organised by a living Head, fed by Sacraments, and impregnated with supernatural life. The preacher urged the need of an increase of the home episcopate, condemned the lack of faith, the worldliness, and self-will prevalent in the Church, and made an earnest appeal to his hearers to throw off the awful cowardice which prevented their touching burning questions. Then, in telling language he addressed the Bishops designate, saying that it was a scandal that Colonial Bishops should be ecclesiastical mendicants, endowed with less than many squander in a night in the metropolis.



BISHOPS ATTENDING THE LAMBETH CONFERENCE.

MANY of the American and Colonial Bishops who are now in England for the purpose of being present at the Lambeth Conference have left their *present* addresses at the Society's House. These, as received up to June 27, are given below:—

Bishop of Adelaide . . .	75, Eccleston Square, S.W.
Bishop of Antigua . . .	7, Belsize Road, South Hampstead, N.W.
Bishop of Barbados . . .	51, Lancaster Gate, W.
Bishop of Bombay . . .	Keble College, Oxford.
Bishop of Bloemfontein . .	13, Half Moon Street, W.
Bishop of Capetown . . .	C. C. Jones, Esq., 11, Queen Victoria Street, E.C.
Bishop of Dunedin . . .	Mrs. Nevill, Chancer Street, Nottingham.
Bishop of Falkland Islands	New Malden Vicarage, Kingston.
Bishop of North Carolina .	Westminster Palace Hotel, S.W.
Bishop of Nova Scotia . .	Sydney Lodge, Hounslow.
Bishop of Niagara . . .	31, Great George Street, S.W.
Bishop of Montreal . . .	J. Daniels, Esq., Fairchildes, Croydon.
Bishop of Nebraska . . .	} Bath Hotel, Piccadilly, W.
Bishop of New Jersey . . .	
Bishop of Pennsylvania . .	S. Peter's Vicarage, Belsize Park.
Bishop of Sydney . . .	45, Onslow Gardens, S.W.

Bishop of Saskatchewan . . .	21, Beresford Road, Highbury New Park, N.W.
Bishop of St. Helena . . .	Harston Rectory, Grantham.
Bishop Schereschewsky . . .	6, South Buildings, Clapham Common, S.W.
Bishop of Toronto . . .	7, Lancaster Street, Hyde Park, W.
Bishop of Fredericton . . .	Lollard's Tower, Lambeth Palace.
Bishop of Gibraltar . . .	Lambeth Palace, S.E.
Bishop of Pretoria . . .	Vicarage, Andover, Hants.
Bishop of Guiana . . .	15, Albion Street, Hyde Park, W.
Bishop of Ontario . . .	S. Peter's Vicarage, Belsize Park.
Bishop of Colorado . . .	Deanery, St. Paul's, E.C.
Bishop of Missouri . . .	13, Belgrave Square, S.W.
Bishop of Nassau . . .	Blindley Heath, East Grinstead.
Bishop of Nth. Queensland . . .	19, Montague Street, Russell Square, W.C.
Bishop of Maritzburg . . .	Canon Butler, Wantage.
Bishop of Louisiana . . .	Rev. Dr. Tremlett, St. Peter's, Belsize Sq., N.W.
Bishop of Rupertsland . . .	2, Little Dean's Yard, S.W.
Bishop of Ohio . . .	The Palace, Fulham.
Bishop of Kingston . . .	20, Whitehall Place, S.W.
Bishop of Madras . . .	Lambeth Palace, S.E.
Bishop of New York . . .	Lambeth Palace, S.E.
Bishop of Iowa . . .	Charterhouse, E.C.
Bishop of Christchurch . . .	1, Cavendish Square.
Bishop of Colombo . . .	10, Great George Street, S.W.
Bishop of Long Island . . .	Thornwood Lodge, Campden Hill, W.
Bi-hop of Cen. Pennsylvania . . .	Messrs. Brown, Shipley, & Co., Foulfder's Court, E.C.

REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand of the diocese of *Calcutta*; S. M. Samuelson of *Zululand*; J. Chambers of *Quebec*; T. M. Wood of *Newfoundland*, and F. B. Plummer, Missionary in *Japan*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, June 21, the Bishop of Carlisle in the chair. There were also present the Bishop of Bloemfontein, P. Cazenove, Esq., F. H. Dickinson, Esq., *Vice-Presidents*: Rev. A. Blomfield, F. Calvert, Esq., Rev. H. T. Hill, Sir B. Robinson, General Tremenehere, C.B., General Turner, Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; and the Rev. H. Adcock, S. Arnott, James Beeby, Esq., J. Boodle, Esq., Rev. J. A. Boodle, R. H. N. Brown, J. W. Buckley, C. Bull, W. W. Burton-Phillipson, W. Calvert, N. G. Charrington, T. Darling, Dr. Deane, T. Edye, Esq., Rev. J. J. Elkington, E. J. A. Fitzroy, C. T. Frampton, Col. Gillilan, Rev. W. H. Hoare, B. Hughes, Esq., Rev. H. M. Ingram, E. Lake, Esq., Rev. T. P. Little, W. H. Lyall, E. H. MacLachlan, H. Mather, S. Maude, Alf. North, Esq., E. Palmer, Esq., Rev. T. Peacey, J. W. B. Riddell, Esq., Rev. T. Rooke, E. Shears, H. Sidebotham, J. H. Snowden, H. D. Thomas, L. W. Till, Dr. Townsend, R. Tweed, R. D. Tyssen, J. Wilson, Esq., Rev. H. E. Willington, Alf. Wilson, and J. H. Worsley.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the 31st May :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—May, 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 11,351	£ 2,572	£ 2,007	£ 15,930	£ 33,846
II.—APPROPRIATED . .	7,142	—	1,940	9,082	2,784
III.—SPECIAL	6,190	19	837	7,046	11,396
TOTALS	24,683	2,591	4,784	32,058	48,026

B.—Comparative Amount of Receipts at the end of May in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£10,428	£11,596	£9,990	£11,459	£11,351
2. Legacies	9,792	3,032	4,905	5,922	2,572
3. Dividends	1,970	1,964	1,889	1,986	2,007
	22,190	16,592	16,784	19,367	15,930
II.—APPROPRIATED	5,534	3,258	3,505	3,227	9,082
III.—SPECIAL	9,030	7,414	5,569	10,645	7,046
TOTALS	£36,754	£27,264	£25,858	£33,239	£32,058

3. On the recommendation of the Board of Examiners, Messrs. Atkinson, Campbell, Read, and Winterbourne, four Students of St. Augustine's College, were approved for Missionary work.

4. The Standing Committee replied to the question referred to them at the last Meeting, on the subject of electing Vice-Presidents, in the following terms :—

“The Standing Committee are of opinion that additional Vice-Presidents should only be appointed at the Annual Meeting in February. They do not consider that the election of a Vice-President at the Annual Meeting should be restricted, but that it is expedient that a month's notice should be given of the election of a Vice-President to a casual vacancy at a Monthly Meeting.”

W. J. B. Riddell, Esq., moved, and Rev. T. Darling proposed as an amendment—

“That it is expedient that no new Vice-President be elected without at least a month’s notice of the proposal to elect him.”

On a division the amendment was lost, and the proposals, of the Standing Committee were accepted.

5. The Secretary announced the arrangements which had been made for the Commemoration of the Society’s 177th Anniversary.

6. Resolved that the Seal of the Society be affixed to a Power of Attorney, authorising the Treasurer, Secretary, and Deputy-Secretary to the Bank of Bengal to receive dividends and interest on all investments held by the Society in the Presidency of Bengal; also to a Power of Attorney to the Secretary and Treasurer of the Bank of Bengal, authorising them to sell a sufficient amount of the investments held by the Society on account of Cawnpore, to defray the expenses of buildings at Cawnpore.

7. Resolved that the Seal of the Society be affixed to the deeds of Transfer of the Pretoria See House to the Provincial Trustees of S. Africa for the benefit of the See.

8. Resolved that this meeting of the Members of the Society for the Propagation of the Gospel desire, on their own behalf, and on behalf of the whole Society, to express their deep and heartfelt sympathy with His Grace their President on the occasion of the late severe bereavement with which it has pleased Almighty God in His mysterious Providence to afflict His Grace and the members of his family.

9. The Secretary stated that letters had been received from the diocese of Bombay announcing the baptism of upwards of a thousand persons, in the district of Ahmednuggar, selected out of a larger number of inquirers, by the Rev. J. Taylor, Missionary of the Society.

10. All the members proposed at the Meeting in April were elected.


11. The following were proposed for incorporation in October :—

Rev. R. Titley, Barwell, Hinckley; Rev. John Martin, Stoney Stanton, Hinckley; Rev. Chris. Thompson, Pensax, Tenbury; Rev. Lewis Clayton, St. Margaret’s, Leicester; Rev. H. G. Watson, St. Leonard’s, near Tring; Rev. T. H. F. Hickes, Aylburton, Sydney; H. O. Wakeman, Esq., All Souls’ College, Oxford; W. Nicholson, Esq., Basing Park, Alton; Rev. Theodore Pilcher, St. Margaret’s, Leicester; Rev. D. H. Sawyer, Hammoon, Blandford; William Law, Esq., Honoresfield, Littleboro’, Manchester; Rev. C. H. Cole Webb, Pensnett, Dudley; Rev. James Watts, Crundall, Canterbury; Rev. John E. Vize, Forden, Welshpool; L. Lechmere Parkinson, Esq., Ludlow; Rev. T. J. Hughes,

Llanbedr Dyffryn Clwyd, Ruthin; Rev. Canon W. Howell Evans, Oswestry; Rev. D. Evans, Abergele; Rev. M. H. Lee, Hanmer, Whitchurch, Salop; Rev. M. B. Jones, Llanfair Dyffryd Clwyd, Ruthin; Rev. D. Howell, Wrexham; Rev. E. W. Edwards, Ruabon; Rev. T. Zephaniah Davies, Whitford, Holywell; Rev. J. Owen, Llandegla, Mold; Rev. J. Owen, Erryrys, Mold; T. Lloyd Roberts, Esq., Diddlebury, Shrewsbury; Rev. G. C. Stenning, Beaulieu, Southampton; Rev. W. R. Lloyd, 53, St. James's Square, Notting Hill, W.; and the Rev. Malcolm MacColl, St. James's, Hatcham.



SPECIAL CONFERENCE NUMBER.

 The MISSION FIELD for August will be a "SPECIAL CONFERENCE NUMBER," and will contain full reports of the Society's Anniversary Festival. The papers read at the Conference by the Bishops from all parts of the world will appear at length, together with full reports of the Speeches made at the *Conversazione* on June 27, and at the Conference on June 28.

The Number will be greatly enlarged, probably to more than twice its usual size (48 pages), and the price (to non-Subscribers) will be increased in proportion.



THE MISSION FIELD,

FOR AUGUST AND SEPTEMBER.

The field is the world. The seed is the Word of God.

AUGUST 1, 1878.


PROCEEDINGS

AT THE

177TH ANNIVERSARY

OF THE

Society for the Propagation of the Gospel.

HE Society last January determined to postpone its Annual Meeting, usually held in April, and to take advantage of the opportunity afforded by the second Lambeth Conference in July to deepen the feeling of unity between the Church at home and the Church abroad, to increase Missionary zeal, and to draw attention to the best fields for its exercise. In a Circular Letter sent in February to the Bishops of 126 dioceses in the Colonies and America who were invited to the Lambeth Conference, the Society sought their co-operation in these objects, and asked the favour of their presence on June 27th and 28th on the following occasions:—

I. A Sermon in St. Paul's Cathedral, on the present state of the Missions of the Church ; to be followed by Holy Communion.

II. A *Conversazione*, to receive the Bishops of the Church in the United States.

III. A Missionary Conference from 10 A.M. to 5 P.M. in St. James's Hall, on the Missionary work of the Church under its different aspects in Asia, Africa, America and Australasia.

IV. An evening Sermon in Westminster Abbey.

The answers to the Society's invitation were most cordial and cheering ; specially those which came from the American Bishops, who never forget the assistance which the Church in their country received from the Society in the interval between 1701 and 1783. Forty-eight Bishops from abroad attended the Conference, and nearly all of them honoured the Society with their co-operation.

I. The Holy Communion in St. Paul's.

The Proceedings¹ began on Thursday, 27th June, with a Special Service at St. Paul's at 11 A.M., where Holy Communion was celebrated by the ARCHBISHOP OF CANTERBURY, assisted by the Bishop of SYDNEY as Epistoler, and the Bishop of OHIO as Gospeller. The sermon was preached by the Bishop of RIPON, who took for his text Rom. i. 16 ; "For I am not ashamed of the Gospel of CHRIST : for it is the power of GOD unto salvation to every one that believeth." The right rev. prelate dwelt on the potency of ridicule in hindering the progress of Christianity, and in the complete victory over it which the whole life of the Apostle showed him to have gained. The realisation of the truth that the Gospel is the power of God unto salvation, is the great incentive to Missionary energy, and supplied an answer to prevalent objections. The great Mission of the Church militant was to unfurl on every shore the banner of the Cross ; and she would come short of one great purpose of her mission if she neglected it. We might have intellectual culture, the refinements of civilisation, art and science, we might have the most admirable literature, forms of government, and systems of philosophy, but nothing short of the Gospel of the grace of God would touch our vital nature. The right rev. prelate in conclusion spoke in thankful terms of the reviving zeal for Christian Missions, and dwelt upon

(1) For the whole of this report we are under very great obligations to the *Guardian* and the *Church Times*.

the solemn duty and lofty privilege of sustaining the work. Twenty prelates were present, and the general congregation was very large. The communicants were more than 300; and the offertory (collected in the alms-dish presented six years ago by the American Church) amounted to 531 $\frac{1}{2}$.

II. The *Conversazione*.

At 8 P.M. a *Conversazione* was held at the Westminster Palace Hotel for the purpose of introducing the Bishops from the United States, and of conversation on the Missions of the Sister Church. The great hall was crammed to excess: a great many ladies were present.

The chair was taken by the BISHOP OF CARLISLE, who said he had been called upon to preside under very painful circumstances; for they would all have been delighted to see in his place the Primate of All England, their beloved Archbishop of Canterbury. There was, indeed, a peculiar painfulness in connection with the gathering, because the Archbishop's invitation to the Lambeth Conference had been taken out to the American Bishops by the hand of one who, in God's providence, had been called from us; and he was sure he might appeal to the American Bishops present whether the feeling produced by the presence of that beloved and loving young man (the late Mr. Craufurd Tait) was not one of singular delight. Indeed, he felt sure it must have been a great grief to them to learn, when they landed in this country, that he was no more. The present meeting was for the especial purpose of introducing those American Bishops who had been kind enough to come to this country to some at home who took an interest in the propagation of the Gospel in foreign parts, and accordingly the venerable Society had adopted this mode of welcoming them to our shores. He was speaking no words of mere form or of flattery when he said that few things were more delightful to us in the old country than to receive our friends from that new country of which we were so proud, and now and then a little jealous. He could not help thinking that that feeling was reciprocated, for he remembered that once, at a dinner party at Lambeth, he was sitting next to the late Bishop of Ohio, whom we all so much loved and revered—and when the health of the Queen was proposed by the late Archbishop, Bishop McIlvaine said there was no one who received that toast with greater pleasure. He

added that in America they always spoke of her Majesty not as "the Queen of England," but as "the Queen." He therefore ventured to say that there was in American Bishops, a little creeping sentiment of royalism and loyalty; and he could only say that if ever he went to America he should tell them that the English people were really "Republicans under monarchical forms." He need not repeat how glad the meeting was to see our American brethren. Their presence showed that we and those on the other side of the Atlantic were bound together, not simply by ties of blood, or by a common origin, or a common language, but by a much stronger bond—by faith in a common Lord and the traditions of a common Church.

The BISHOP OF CARLISLE then proceeded to introduce the American Bishops who were present. It was arranged that each should give a little account of his diocese, but very few of the right rev. prelates were content to "talk guide-book." In most cases they added a few observations of more general interest.

The BISHOP OF OHIO (Dr. Bedell) wished to express the gratitude of his diocese for a gift which it had received from English Churchmen in 1819 or 1820. About that time Bishop Chase received from this country a sum of 6,000*l.*, with which he had purchased 8,000 acres of land. He had thus been enabled to found the Diocesan Institution, the value of which was now 100,000*l.*

The BISHOP OF PENNSYLVANIA (Dr. Stevens) said he was the successor of Bishop White, who in 1787 was consecrated at Lambeth by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and Peterborough. The State of Pennsylvania had once sent England a bitter pill in the shape of Independence, for it was in Philadelphia that it was concocted; but still he thought it had since shown itself to be in reality and truth the "City of Brotherly Love." It was his privilege to entertain Bishop Selwyn and his son John, now Bishop of Melanesia, when they visited America; and the Churchmen of Philadelphia had moreover given them a reception worthy alike of their guests and of themselves. He had many noble laymen in his diocese; but there was none worthier of mention than the Hon. John Welsh, the American Minister at the Court of St. James's.

The BISHOP OF LOUISIANA (Dr. Wilmer) wished there was a telephone to collect and send back the response of American Churchmen to the greeting which this assembly had given their Bishops; for in that case there would be no doubt as to the tie which bound

together the two Churches or the two nations. Louisiana was not entirely of English origin, but it had been largely colonised by Frenchmen and Spaniards; and there was a very considerable Roman Catholic population; but the American Church was able to hold her own, and he had received into communion more than four hundred Romanists. There was also a very numerous coloured people, who in former times were under the influence of the Church. Since emancipation they had broken loose from her; but he was happy to say that successful efforts were making to reclaim them.

THE BISHOP OF LONG ISLAND (Dr. Littlejohn), referring to the remarks of the chairman, said that amongst Americans there was a great love for the virtues and graces which constituted royalty in the person of the Queen of this country, and which had rendered it so admirable and glorious throughout the civilised world. There was also a feeling of loyalty in the breast of every American Churchman to all that contributed to the stability of Church and State. They in America had solved some problems upon which England seemed about to enter, and he exhorted Churchmen to stand shoulder to shoulder in support of whatever affected the stability of the commonwealth of Old England. He was first Bishop of his see, in which there was a population of 700,000 souls, with a hundred clergymen, and what promised to be one of the noblest cathedrals in the country.

THE BISHOP OF ALBANY (Dr. Doane) said he was born in the town of Burlington in the first year of his father's Episcopate of New Jersey, and well he remembered that long before he knew the meaning of the Latin letters "S.P.Q.R." he had learned the meaning of the English letters "S.P.G." While he was rector of a church at Burlington, he used to celebrate the Lord's Supper in vessels marked with the crown and the initials of Queen Anne, who had presented most American churches with silver altar vessels. He had lately been reading a caustic article in the *Saturday Review* upon a habit which it was stated that Americans had of estimating "Sublimity by cubic measure;" and his people were perhaps rather addicted to dwelling on the vastness of their territory and the dignity of their two great cities; but his cathedral was perhaps the most unique in the world. It was originally an iron foundry in five stories which had been "razeed" into two; and now eight hundred people were constantly offering worship in it—a choral service not

comparable indeed with the grand services to be met with in this country, but somewhat worthy of the great work of the Church.

The BISHOP OF CENTRAL PENNSYLVANIA (Dr. Howe) said his diocese was largely peopled by Lutherans and numbers of the German Reformed Church. There were also a good many Welsh miners, but they were mostly Baptists, and they worshipped in their own language. Still in the seven years of his Episcopate the number of his clergy had increased from fifty-seven to ninety-six. A Pennsylvanian layman, Mr. Asa Packer, who had begun life in humble circumstances, and had amassed great wealth, had founded a University at a cost of \$500,000, and endowed it with another \$500,000, besides building at a cost of \$100,000 a library which he was filling with books. Mr. Packer had placed that noble institution under the care of the American Church.

The BISHOP OF COLORADO (Dr. Spalding) raised a laugh by repudiating all responsibility for the Colorado beetle, which he said might have got its name from its colour or from having been found in regions watered by a Colorado river, of which there were many. When, however, he was at Oxford a few days ago, Professor Westwood undertook to convince him that the beetle really did come from his diocese; but it turned out that one of the learned gentleman's specimens was from North Carolina, another from East Missouri, two or three from Mexico, and some from South America. Not one of them had come from any spot within a thousand miles of his diocese. That diocese had not, so far, been much indebted to the Society for the Propagation of the Gospel, although there were in it about 20,000 Englishmen.

The BISHOP OF IOWA (Dr. Stevens Perry) said that when he was a boy, there were but a few white men in his diocese, and the Indians were supreme. Now the Church had been planted at a hundred points in it; and he had a cathedral only 8 feet shorter than that of Long Island—with this difference, his right rev. brother's was not finished, whereas his was. Repeating the story, which he had told at Oxford, of the little band of settlers from Canada who had carried on English worship and had actually sent to Omaha, a hundred and twenty-five miles off, for a priest to marry a couple, in blissful ignorance that there were American churches and clergymen within fifteen miles of them, the right rev. prelate suggested that the Society for Promoting Christian Knowledge should publish for the use of emigrants some tracts giving an account of the American Church.

The BISHOP-ASSISTANT OF NORTH CAROLINA (Dr. Lyman), who was the next speaker, said that in his diocese they were doing a great work amongst the coloured people, who at the emancipation had withdrawn themselves from the Church, and thrown themselves into the most extravagant forms of superstition. An effort was now making to reclaim them, and there were already in his diocese five or six coloured congregations. It was found that the Liturgy was singularly adapted to the wants of the coloured races. At his own city (Raleigh) he had a coloured congregation where the service was conducted with as much dignity and decorum, and with as fine music, as at any church in the Union.

The BISHOP OF NEBRASKA (Dr. Clarkson), spoke of the Missions of Bishop Hare, who had ordained five Indians who could not speak a word of English, and whom he had had to instruct orally. There were now fifteen native Missionaries and 12,000 native communicants. Bishop Clarkson said that as reference had been made to cathedrals, he might mention that his had cost 550*l.*, and would accommodate 550 persons.

After the introduction of the American Bishops then present, the Rev. W. T. BULLOCK, the Secretary of the Society, read the following address from the Standing Committee of the Society to the Bishops:—

“Right Reverend Fathers in God :—The Standing Committee of the Society for the Propagation of the Gospel in Foreign Parts desire to express to you the great pleasure with which we welcome the arrival amongst us of representative Bishops of the Church of the United States of America.

“Bound together by a common Christian Faith, inheriting one blood and common ancestral traditions, feeling a common interest in the moral and material progress of mankind, your people and our own afford at the present time, and long may they continue to afford, an example of such fellowship and concord as has seldom, if ever, been attained by two perfectly independent nations. Farther, we recognise within that wide and well-compacted circle, yet another, an inner circle which is held together by the strong tie of membership in one Reformed Catholic Apostolic Church. Of one Branch of that Reformed Church, you, Right Reverend Fathers, are the representatives: and the greeting now offered to you by the

Society is only the first humble but hearty note of that fuller welcome which awaits you from those Episcopal representatives of other Branches of the same Church, with whom you are to meet in conference at Lambeth.

“We feel that within the Church of England there is no organised body which has so many reasons for considering itself in very close and affectionate fellowship with the Church in the United States as the Society for the Propagation of the Gospel in Foreign Parts.

“In 1701, when your own people numbered yet only 250,000 souls, this Society, with the Archbishop of Canterbury as its President, sent its Missionaries to lead them in the knowledge and the love of God, and to rock the cradle of your infant Church. You then became in 1784 an independent people of 3,000,000, and your Church in the preface to its Prayer Book acknowledged and still continues to acknowledge its obligations to the “nursing care and protection” of the Society for the Propagation of the Gospel in Foreign Parts. Later still, in 1852, you sent two of your Bishops to honour the third Jubilee of the Society; and then we thought it much that we could salute them as the representatives of thirty dioceses which marked the growth of the Church in your great country at that time. Fifteen years afterwards, in 1867, when the First Lambeth Conference called us together, you had increased, under the blessing of God, to forty-two dioceses. And now for the third time we receive you after another interval of eleven years, a Church which has grown from thirty—from forty-two—to sixty dioceses. Nor is it only the rapid growth of your Church which calls for our admiration and our thankfulness, but also the energy with which it shows forth its faith by its works, and the admirable freedom and elasticity of the ecclesiastical organisation which it has developed.

“We know not, and we would not venture to conjecture, what future destiny is reserved for your Church and for our own, in His purposes of Whom all families in heaven and earth are named. But we watch as deeply interested spectators, the strenuous efforts which you are making in your Domestic Missions on your own continent: and we watch the progress of your Foreign Missions with the friendly emulation of brothers in arms against the powers of evil. A sacred and common interest unites us. There is a great duty for us to do: to serve the cause of godliness, righteousness, charity, peace and temperance in the world; to serve that cause in accordance with the declared will of God; and to serve it in the way of the Church.”

THE HON. JOHN WELSH added a few words on the extent of the American Union, and the grateful feeling with which American Churchmen received the welcome that had been given them in this country.

Two papers were to have been read, but the vast assembly seemed to have taken rather too literally the invitation to a "conversation," and so great was the buzz that few were able to hear. It was, therefore, thought better to postpone them till the next day. A vote of thanks to the Bishop of Carlisle, proposed by the Bishop of Pennsylvania, brought the proceedings to a close.

III. The Missionary Conference.

MORNING SESSION.

On Friday, 28th June, the members and friends of the Society assembled in St. James's Hall, and the Chair was taken by the ARCHBISHOP of CANTERBURY, President of the Society, soon after 10 A.M. The morning session was given to a review of the propagation of the Gospel in Asia and Africa; America and Australasia being reserved for the afternoon. As a general rule the papers were restricted to twenty minutes, and the speeches to fifteen. With so comprehensive a field before them, and with so short a time, the selected speakers could only call attention to those places and those methods of work to which prominence is given by the present circumstances of the Church in Foreign Parts.

The meeting was opened as usual with Prayer; after which the President called upon the Secretary of the Society to read an abstract of the Report of the operations of the Society, as the handmaid of the Church, throughout the world in the past year.

REPORT OF THE YEAR.

READ BY THE SECRETARY.

THE Annual Meeting of this Society has been postponed till June this year, in order that it might become an occasion for welcoming the Bishops from foreign parts who have arrived to

attend the Lambeth Conference. Since last Lambeth Conference in 1867 the number of bishoprics of the Anglican communion in foreign parts has increased from 91 to 126, an increase of more than three each year; and it may be truly said that the interest which the Society feels in the deliberations of that great assemblage increases in proportion to its numerical growth.

1. A happy result of efforts completed in 1877 is that eight Bishops watch over the progress of the Church in INDIA and CEYLON now where two years ago there were four. It cannot be observed without regret that two of these are in the position of Assistant-Bishops, and that the Bishop of Calcutta is still burdened with responsibility for 116,000,000, a population equal to that of the entire Roman world when the twelve Apostles were sent forth. In South India the grievous famine was made the occasion of Christian charity on an unprecedented scale, and with the happy consequence of opening the Hindoo mind to a new view of the practical beneficence of the Christian faith. Already an unprecedented ingathering of 20,000 into the Church is announced in the region which has been the scene of the recent evangelistic work of Bishop Caldwell. And from other parts of India there are tidings of gratifying progress, specially in Chota Nagpur, Delhi, Ahmednuggar, and Kolhapur. The foundation of many important works was being laid in Bombay, when it was checked by the severe, but, happily, temporary illness of Bishop Mylne. Hindoo students of Bishop's College, Calcutta, have begun this year to pass the preliminary theological examination of the University of Cambridge, a fact which marks a pleasing advance in the education of the native clergy of India. Throughout India, as elsewhere, able assistance has been rendered to the Missions of the Society by the teachers sent out by the Ladies' Association in connection with the Society for the Propagation of the Gospel. The names of those teachers will be found appended to the lists of the Society's Missionaries; and no one can fail to derive satisfaction who will consult the report of the Ladies' Association for an account of their work.

The Society's Missionaries in North China are now engaged in evangelistic work, the course of which may be influenced by the famine at present prevailing there. In Japan the Missionaries have already, by God's blessing, gathered in abundant and promising first-fruits.

2. The unprovoked and lamentable Kafir insurrection in SOUTH

AFRICA has caused a general loss of property and interruption of peaceful labours, in which the Missionaries of the Church in Kaffraria and Grahamstown have had their peculiar share of suffering. Although the results cannot yet be definitely foreseen, it is trusted that they will be, as in similar cases, such as ultimately to prepare the way for a more speedy and effectual extension of the Gospel than has been allowed hitherto. Towards the same end, in the newly-acquired colony of Transvaal, a step has been taken in the Mission of the first Bishop, Dr. Bousfield, with a small band of fellow-labourers as pioneers of the Church in the new diocese of Pretoria. From Maritzburg, from Bloemfontein, and from Zululand, as well as from the neighbourhood of Lake Nyassa, and from the populous island of Madagascar, fresh appeals are made for Missionaries, apparently, alas! beyond the present resources of the Church to supply.

3. Among the younger dioceses of BRITISH NORTH AMERICA Niagara is with difficulty sustaining the Missionary parishes within its own boundary, and the large district of Algoma, still in the condition of an unendowed diocese, continues to depend chiefly on the Missionary alms of the older Canadian dioceses.

4. Whilst all the WEST INDIAN dioceses are struggling with the difficulties of disendowment, Trinidad at least is exerting itself to provide for the Christian instruction of the Hindoo coolies, who are brought thither in great numbers. The settlers in Guiana are also distinguished by their praiseworthy efforts to evangelise their imported labourers as well as the native tribes. The incomplete re-endowment of the bishoprics of Nassau and Antigua was advanced in a small degree in the past year.

5. The principal marks of progress in AUSTRALIA in the past year have been the energetic and successful efforts of the Bishop of Melbourne to develop the ecclesiastical resources of his great diocese, and the spiritual wants brought into prominence by the personal exertions of the Bishop of Ballarat. It ought also to be observed that on the western side of Australia various new works have been taken up by the zeal of Bishop Parry. A handsome cathedral has been consecrated in the self-supporting diocese of the venerable Bishop of Adelaide. A new diocese has been erected in North Queensland.

6. In NEW ZEALAND the past year has been a time of quiet progress. Bishop Stuart will bring the weight of Indian experience to

bear upon his administration of the diocese of Waiapu. An unusual amount of sickness has hampered the progress, otherwise successful, of the Melanesian Mission. Bishop Willis has put forward a strong appeal for additional aid in the education of the native youth of both sexes in Hawaii.

7. The INCOME of the Society in 1877 amounted altogether to 148,438*l*. A large part of this consists of Appropriated and Special Funds, only 90,458*l*. being the amount of the General Fund. When it is considered that the claims from all quarters on the General Fund amount this year to 125,000*l*., it is evident that a very great and continuous effort is required to increase the amount of the General Fund.

8. Five hundred and forty-seven MISSIONARIES have been engaged in the past year in the Mission field. They are thus distributed:— In Asia, 135; in Africa, 120; in Australia and the Pacific, 64; in America and the West Indies, 227; in Europe, 1. Amongst these are included 53 native clergy in India. There are also about 1,100 catechists and lay teachers, mostly natives, in heathen countries; and about 235 students in colleges abroad.

The President then called upon the following speakers to address the meeting:—

THE BISHOP OF MADRAS ON THE RECENT MOVEMENT IN TINNEVELLY.

THE Bishop of Madras gave an account of the remarkable movement which has been taking place during the past year in Tinnevelly. In the parts of Tinnevelly occupied by the Society's Missionaries, and their adjoining district of Ramnad, an unwonted number of persons have come forward asking for Christian instruction. According to a telegram just received from Bishop Caldwell, this number has now reached 20,000. What were the probable causes of this large number of accessions? First, there has been during the last two or three generations a vast amount of evangelistic work done, and of Christian instruction given in schools; the result of which was that there were now very many thousands who, though unbaptized, acknowledge the truth of Christianity, and have ceased to believe in their old religion. Secondly, there had been within the last three or four years very special efforts made, particularly by Bishop Caldwell since his return from his last visit to England, to

carry the Gospel into towns and villages, and to reach the high as well as the low. Assisted by a native pastor and lay agents, whom he used to send before him to announce his approach to the headman of the place, and smooth the way for a favourable reception, he would stay for a few days at a time in the same spot, and, in his own tent, and elsewhere, preach to many hearers and hold conversations. On several occasions much interest was thus awakened, and on some earnest inquirers came forward. Other clergymen had also laboured with great effect, and amongst them Bishop Gell mentioned the name of Mr. Rivington, whose addresses, enlivened as they were by anecdotes and illustrations, had made a great impression on the natives, though he had to speak to them through an interpreter. Mr. Rivington had even been permitted to preach the Gospel within the sacred precincts of a heathen temple. Besides these systematic evangelistic efforts among the heathen, special exhortations had been addressed to the Christians in the several congregations to remember that it is the duty of every follower of Christ to be a Missionary, a light shining in the dark world; and the result had been that in many places men had set apart a portion of their time to go forth and tell to their heathen neighbours the good tidings of salvation. Some did this weekly, some more or less frequently. And not only so, but (what is very wonderful in India) even women, Christian women, had latterly been doing this same thing, going out to neighbouring villages to tell their heathen fellow-countrywomen about Christ and the blessedness of His service. Thirdly, there came the famine and all the distress that attended it, and the kind sympathy of Missionaries and Christian officers of Government and ladies, and the unexampled generosity of Great Britain and her Colonies. This was appreciated more than the millions expended on relief by Government. The people feared that what Government gave would be extracted out of them again hereafter in increased taxation. When first they began to receive the charity, many supposed that it also came from Government. But Bishop Caldwell, on discovering this, called his agents together and explained to them exactly that it was a pure gift from Christians who sympathised with them in their distress, and enjoined them to tell this everywhere and see that the people understood it. As the truth was realised, prejudice became still further shaken. Men wondered that any persons could be so disinterested. They argued that no professors of any other religion had ever done such a thing; the religion which had prompted

such generosity must be the best. Not in Tinnevely and Ramnad only, but throughout South India that noble gift of British sympathy appears to have made a more favourable impression upon the native mind than had ever been made before. Such would seem to be the causes which might be said to have conduced naturally to this interesting movement; but besides there had been another of a different kind, the increase of prayer in late years on behalf of Missions. God answers prayer as He will, when He will, where He will. But He answers it. And He has been pleased to bestow at the present time, not only many ordinary answers in many places to the prayers of His Church, but this conspicuous answer in blessing the labours of His servants in South India.

It remains for us to be thankful, and to bring forth the fruits of thankfulness. Many instructors will be required for these 20,000 inquirers; many years of teaching and prayer that they may be kept steadfast to the end. Bishop Caldwell now calls upon this country to contribute 20,000*l.* in the course of the next five years in furtherance of the movement so happily begun. And surely if Great Britain and the Colonies could contribute last year the munificent sum of 800,000*l.* for feeding the bodies of the famine-stricken, they will not find it hard to add this comparative trifle for enlightening souls and training them for eternal life?



THE BISHOP OF BOMBAY ON ASSOCIATED MISSIONS IN INDIA.

A SUBJECT which was introduced to the consideration of churchmen by my venerated predecessor, Bishop DOUGLAS, ought to have an especial claim upon the attention of a meeting such as this; for I suppose that next to the Divine Grace which has been called down upon the cause of Missions by the establishment of Days of Intercession, no one thing has done more in our day to stir us up to the evangelisation of the heathen than that noble letter to the Archbishop of Canterbury, which pleaded for Associated Missions.

In that letter, so fresh in the memory of many of us for the new impulse which it lent in our minds to the thought of our duty to the heathen, the needs and peculiar circumstances of Missions to the

inhabitants of India were set forth with extraordinary power. And for those peculiar needs a special means of working was suggested; a means the very mention of which was certain to bring upon the writer a certain measure of suspicion, but for which he pled with characteristic intrepidity. Time has already done much to smooth away the prejudices with which in some minds the suggestion of Bishop Douglas was met; and to-day I am addressing a Society which has already lent generous aid to an undertaking conceived in the very spirit of Bishop Douglas's famous letter. The Society, which has voted a grant to a religious community of women for Missionary work in India, must be prepared to hear me with an open mind while I speak of the advantage to our work of having associated bodies of clergy working in the same lines as a Sisterhood in the domestic, the devotional, and the economical organisation of their life.

But although I do not anticipate that in this meeting there will be found any unreasoning prejudice against the method of work which I am to advocate, I think it well to preface what I must say by acknowledging the reasonableness of that jealousy with which many English churchmen regard any attempt to alter the character of the domestic life of the clergy. Apart from all unreasonable, and shall I say, *superstitious*, fears of anything which forms part of the system of a communion other than our own, English churchmen have a well-grounded belief in the healthiness of that state of things which makes a clergyman as a rule a married man. They like to find in the minister of their parish a man who has the softening influences of a home and a family of his own, one who looks at life from the point of view of domesticity and healthy human affection, who has the same stake with themselves in the ordinary risks of life, who has been willing, for the sake of the same happiness, to expose himself to the perils of the same losses by which their own homes are gladdened or desolated.

They believe that the heart of the parish priest will be most ready to rejoice with them that do rejoice, and to weep with those that weep, not by keeping all his sympathies for his people, but by sharing the same occasions which elicit laughter and tears from themselves. Well, far be it from me to contradict the general truth of this view of things. Bishop Douglas, who was the father of a family, was certainly not likely to do so. But that which Bishop Douglas maintained, and which it falls to me to remind you of to-day,

is that the sweet domesticities and tender loves which adorn a country parsonage in England will not always bear transplanting to the middle of an Indian native town: that the man who in a village among yourselves might have served GOD more tenderly and devotedly for seeing a reflection of the love of Jesus in his own attachment to his family, may need another and a sterner enthusiasm to support him under the sun of the tropics.

It happens at home sometimes that they who have wives must be as though they had none; and many a noble Missionary's wife abroad has found her pride and her happiness in making her husband's work at all points stronger for her presence, or sometimes for her willing absence. But it must not unfrequently be the case that they who are called upon to labour at evangelistic work abroad will be stronger and more unencumbered if they forego domestic happiness, and the recognition of this principle in the form of Associated Missions is all that I plead for to-day.

With thus much of quasi-apologetic introduction, let me go on to put before this meeting what is meant by "Associated Missions." In its first and simplest meaning the term need signify no more than following the example of our Lord when He sent out His disciples two and two. Wherever two Missionary labourers are sharing home and work together, and making it the general rule of their lives not to go single-handed among the heathen, there you have an Associated Mission; there you have the common worship to which the special Presence is promised, the common sympathy which diminishes trial, and the common comfort of the mother tongue. And even when there is nothing but this, I should be disposed to think that two Missionaries working together were likely to do more for their Master by their concentrated efforts in one place than the same two men could effect in two stations at a distance from one another. The eeriness of isolation amid heathenism, the sense of utter want of companionship which a man may feel even among fellow Christians of an alien race, will at all events be prevented by this. For indeed exile, and exile among heathens, is in itself a trial to a clergyman, more perhaps than even to others. No birds flock more instinctively to those of the same feather than the clergy here in England. No class of men have relations with their fellows based so exclusively on a common Christianity; and to none, therefore, can isolation from Christians and from fellow clergy be a keener or a more constant trial. And again, I suppose experience alone can

teach any one the terrible power which heathen surroundings exert over the spirit. It is a painful and humiliating experience to any one who goes to live abroad to find how much of what he hoped was spirituality is due in a very great measure to his environments and not to himself. And against the clinging, choking power with which heathenism rises up against him, the best and most spiritual of men might be thankful for the help of a brother clergyman.

But Associated Missions in India in the sense in which I have been asked to bring them before you this morning mean a good deal more than the mere principle that two are better than one. Association, as I understand it, means more than common work, and that in several ways. First, to revert for a little while to the distinction drawn above between the perfectly domestic life of the English country parsonage and that which may be appropriate for the Missionary, if a man is for the sake of his work to give up all which makes a home in the fullest sense of the word, he must have some further compensation than the mere society of a friend. His work is different from that of his brother in England, but his humanity is the same, and therefore he must have something to take the place of domestic happiness. And this it has been proved can be found by either men or women in the highly-organised life of a community of fellow-workers. The close ties of a brotherhood or sisterhood among those who are bound together by a strong common purpose goes far to supply the place of the more natural bonds of the family. I am in no way concerned at present to compare the two organisations as regards intrinsic sanctity or desirableness. I assume that for the purposes of Missions entire freedom from personal ties is in many cases desirable. And as what we call ties on the one hand are the best of supports on the other, I want to show that in cutting loose the tie a man need not wholly be dispensing with the support; and the experience of many has proved that while a life uncheered by family love would have been insupportable alone, such a life lived with others who have adopted it has a happiness and a helpfulness quite its own. The common loyalty towards the community as a whole, the common brotherhood with its members individually, furnish the motives of unselfishness and affection without which life grows hard and unlovely.

The presence of others who are regarded as companions for life calls for mutual accommodation, and that repression of individual angularities which form the unconscious training of a home. In a

word, the name *Brotherhood* or *Sisterhood* is justified by the characteristics of the common life ; and the traditions of honour and *esprit de corps* which people feel towards the family which rears them find a place in the community as well. The members of such a body are rescued from the isolation of their individuality and welded together by affection and common interests. Neither the pride nor the desolation of independence are left to do their harmful work upon the character.

On the character of the individual worker more than on anything in the circumstances of his work, his usefulness must always depend ; but if I dwelt merely on the helpfulness to character of the principle of association in work, I should bring out only one side of the truth. For the solidity of the religious community as a weapon for attacking the work in hand constitutes a most important factor in its utility. One of the grand obstacles to carrying on work in the Mission field all over the world lies in the difficulty of maintaining the *personnel* at so great a distance from the recruiting ground. The sudden emergencies of a tropical climate, the liability of your best workers to be crippled by unlooked-for illness, the failure or breakdown of individuals at a distance from the helpfulness of English life, the aggravation of eccentricities and un wisdom which isolation and opposition entail, the incompatibilities of temper which the discomforts of the tropics bring out, all these things intensify the difficulties of a work uphill in itself. And the drill and organisation of a community with continuity of spiritual tradition and unity of practical method, with a supply of fresh workers all ready, and the lines of work laid down, meet some of our peculiar difficulties as nothing else can do.

Indeed, the difference between the work of a community and of a like number of individual clergy working each upon lines of his own is like that between the advance of a regiment and the attack of the same men without discipline. The first condition of the success of a charge is not so much the individual gallantry of the men who make up the line as the degree to which all their operations are directed by a single will, through the intelligent co-operation of the units. A well ordered Missionary community would be a kind of solid projectile to be directed against a mass of heathenism as a division is directed in column against the weak point in the enemy's line. And this sense of moving in a mass, of being a unit in a great organisation, produces a concentration of

spiritual power which intensifies the force and the courage of each one of the individual workers to a degree which only experience makes credible. How great the need of such intensification, of some power to brace and cheer in the presence of such an enemy as heathenism, I despair of making anybody realise who has not faced that weird foeman in his strongholds. But once get to close quarters with Hinduism, once feel the potency of the spell under which its victims lie, the deep slumber of the drugged conscience, the immobility of the apathetic affections, the incuriousness of the undeveloped reason self-satisfied in the ignorance of centuries, the absence of any religious sense which the silliest of superstitions will not satisfy—once see and feel these for yourself, and you would as soon think of conquering Hinduism with the appliances of an English parish as you would of attacking Gibraltar with a park of field artillery.

But to pass to another feature of the Associated Missions, which I advocate, I suppose the least favourable critic of the scheme must acknowledge the advantage of its cheapness. The whole sums which can be raised for Mission work by the Societies and by individual collectors is inadequate to supply our needs; and I know no other scheme under which either men or women are willing to work for a mere maintenance. Place an individual worker by himself without the support of a community; and in the first place it costs more to keep him, and in the next you are in commercial relations with him. He demands, and he has a right to demand, the remuneration of his labour at the true value. In proportion to his education and his social status, the remuneration which you are able to give him must often be inadequate: it does not rise with length of service, and it is not what he would get in any branch of Government service. He may cheerfully consent to accept it, knowing that it does not represent his merits, but in some cases he has neither the satisfaction of feeling himself well paid, nor the merit of voluntary renunciation, but takes all that you can give him, and feels that it is less than he is worth. And for this state of things I see no remedy except in the voluntary poverty of the worker. He cannot be voluntarily poor unless he is by choice unmarried; and it is difficult for a man quite cheerfully to take a salary which is less than he is worth, if it professes to be a remuneration for his labour. But base your relations on a voluntary poverty, give the labourer the noble satisfaction of renouncing the idea of remuneration, let him start by giving himself wholly for simple love of the work, and regard all that comes to him of

remuneration as simply that which is necessary to keep him in condition for his duty, and all this is changed at once. Instead of the commercial principle, you have an appeal to the chivalry of self-denial. Instead of competing at a disadvantage with the better paid Government services, you raise the recipient of your payment to an utterly different level. His labour becomes a labour of pure love, his comforts the mere condition of his activity, his body a mere engine which must be stoked that it may yet serve the purposes of the Spirit.

I am not drawing on my imagination for this picture, but on facts which I have seen for myself. The sole response to Bishop Douglas's appeal, which was made when his letter first appeared, came from a well-known existing Society. With that Society I have for many years had a close and affectionate connection. While bound by none of its obligations, I have been privileged to watch its work in three different quarters of the globe; and I say boldly, that none who knew the Cowley Fathers, and the Father Superior in particular, dare say that I have overdrawn the picture of what voluntary poverty can do.

I do not mean that all Associated Missions must be modelled on the Society of St. John the Evangelist. My own wish has always been that we might see some Society formed for men who had not as they have a vocation to the monastic life. An Associated Mission does not mean a monastic order. But I quote the example of this Society to show what the principle that I plead for can do to elicit labours of love. Give a member of that Society the bare conditions of sustenance and health and you have a labourer whose concentrated energies are directed for pure love of his task on any work which is put into his hands. Is there any principle but that of association which will produce a similar result?

But my time is hastening to a close, and I must, before I sit down, speak of another side of the associated life, without which all the rest would be as nothing. The experience of Sisterhoods and of Brotherhoods has shown that their common life of rule has special advantages for devotion, that the strong purpose which binds them together finds its sustenance and its highest expression in the worship of the community chapel. The regularity of their times of devotion, the possibility of very frequent communion, above all, the mutual support which each receives and gives, make it reasonable to aim at a standard which would be impossible under less favourable circum-

stances. The demands of ordinary social life and the isolation of solitary work would alike be incompatible with the attempt ; but when all are agreed that it shall be their aim to maintain as high a standard as their common endeavours can make real, the devotional possibilities of life are raised to another level. The prayers of each member of a household living in the power of association gather intensified force and concentration from sympathetic contact with the rest, and the atmosphere by which each is surrounded stimulates the special endeavours of each.

Need I urge upon such a meeting as this that it is on the prayers even more than on the labours of those who are doing the Master's work that the spread of His Kingdom depends ?

The Missionary's battle with heathendom must be fought in his own closet. There he draws down the blessed grace which transfigures and sanctifies his own soul. There he is turned into another man by the transforming power of the Spirit. There he ceases to be the mere struggling human personality alone against his giant enemies. There the spiritual powers of evil are thrown down from the high places of their power and trampled under the feet of their conquerors. It is in front of the Ark of God that Dagon falls from his pedestal.

From the secret shrine of God's Presence, from waiting on Him in prayer and meditation, from the devotional study of His Holy Word, fresh from sacramental union with Jesus, the true worker for God and His Church must go out in the strength of the Lord God. We must not make mention of His righteousness only, but of His righteousness as the sanctifying power which we have known of and realised in our lives. And whence is that power to come to us save in waiting upon the Lord our God ? If the life of Associated Missions helps the Missionary in any degree to wait more patiently for Him : if those who thus live together are waiting for his loving kindness in the midst of His Temple, then we may be sure that, according to His Name so shall His praise be unto the end of the world.

The common waiting upon God which characterises the life of association may in no way differ in kind from that of all other Christians. It may not be higher in degree than that which many a saintly soul can attain to under ordinary circumstances. But then the circumstances of the Missionary are not ordinary, and he wants extraordinary helps ; and if this life of associated devotion enables

him in any degree to make head against his depressing surroundings, to look trustfully to his Master's help when he is fainting under the burden of the Cross, to hold on under opposition and trial when the glory and the pain of endurance are all that he has for his reward, it will surely be well for his work.

I have seen something of the trials of isolation in my short experience among my Missionary clergy, seen one useful career cut short because the worker had never been under discipline or enjoyed the blessing of an elder brother's guidance; seen morbidness of spirit, indeed, and weakness of body apparent by the force of very loneliness. I have seen other helpers lost to us because, viewed in the light of a remuneration, the income offered was too small. I have felt how the presence of others could elicit, and their absence could sadly repress, that power of fervent devotion on which all must depend for the work; and, therefore, like my noble predecessor, I have this cause most deeply at heart.

I cannot hope that, in its fulness at least, the plan of Associated Missions will secure universal sympathy; but it was of one of the counsels of perfection that our Master Himself said "He that can receive it let him receive it." One receives his gift after this manner and another after that. If any have a call to the Mission field who is so constituted by his Lord that he must cultivate the family life, we have work enough for him to do; he will be welcome in the holy estate to which his Lord has called him. If any can work solitary and unsupported, it will be too easy to give him solitude enough; but if there are, as I believe there are, many who can give themselves to the work unfettered by family ties, and who are used to fill the place of those ties by support of another kind, surely they will be welcomed by this great Society. And if I have been able to show that on several sides of their life, in discipline, in economy, in devotion, they will be stronger for being banded together, I trust that the prayers and the sympathies of my hearers may be secured to Associated Missions.



THE BISHOP OF COLOMBO ON MISSIONARY WORK IN CEYLON.

THE Bishop of COLOMBO (Dr. Copleston) said that in Ceylon they had a difficult problem to face. It was—How were the different elements of the Church to be fused together into one whole and held together under one organisation? They had to deal with four distinct elements. In the first place there were the English residents by whom the traditions and experience of the home Church might be carried, and whose affection and loyalty to the Church were connected with all the dear associations of home. In the next place there was a mixed race of Burghers, as they were called. They occupied a somewhat higher position than the Eurasians of India; yet while some of them reached the level of European culture, others descended to the lowest level of the most ignorant of the native populations; but amongst this class there was a very great attachment to England and her Church. Next came the true natives of the island, the Singhalese, among whom Christianity had been established by the Dutch before we came into possession of the country. Lastly, there were the Tamil Christians, who were partly descendants of persons that had immigrated into the island many hundred years ago, and partly immigrants of more recent date who were employed in the coffee plantations. How the barriers which were set up by differences of race, language, and custom were to be overcome was a great problem which lay before us; and for the successful solution of which it seemed to him necessary that we should keep open all the avenues through which experience might be obtained. It seemed to him that those who laboured on the spot might look to those at home to ascertain for them how God had guided His Church in the days of the Roman Empire, when she had to carry the Gospel to the nations on the frontier, and when she had to gather in Africans and Gauls as well as Greeks and Romans, the savage tribes, and the other elements of the old world. Those at home might, by their researches, throw light upon the question, and give them some account of the circumstances under which all those people of divers languages who heard the Gospel on the Day of Pentecost found themselves fused into one body that had all things in common. The Society for the Propagation of the Gospel had at least done this—it had kept open all the means

of dealing with this great question ; and it had worked in the most effective way. It aimed not so much at leaving the borders of the Church to sow its seed far in the interior ; but it worked from the points which it had already secured. It recognised the wisdom of the rule never to go too far from its commissariat. It had also done much to raise up a native ministry. There were in Ceylon native Missionaries who were men of high education and European culture, who occupied precisely the same position as European clergymen, who were trusted by Europeans and natives, and ministered to both alike. If it were necessary to say more as to the work of the Society in drawing together the different elements with which it had to deal, he might point to that great centre of spiritual life in Ceylon which was founded by his reverend predecessor, Bishop Chapman—he meant St. Thomas's College, where they might see English, Singhalese, and Tamil youths living together, praying, working, and playing side by side. He looked upon that as the best omen for the day when all the varied elements of the population should be united into one living Church.

Another point on which he wished to insist was that it was well worth while to convert a Buddhist. It was necessary to say that, because we were told that there was not much difference between Buddhism and Christianity. It was a great mistake to exaggerate the resemblance between the life of Buddha and the life of our Lord. It was a great mistake to dwell too much upon the pure maxims to be found in what he might almost term forgotten books, and to ignore the practical work of the Buddhist system in the hearts of men. Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigour so far as it consisted of devil worship and magic, and the basest superstitions. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined ; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed. He (the Right Rev. prelate) did, therefore, feel bound to raise his most earnest protest against the notion that it was hardly worth while to interfere with the religion of Buddha.



ON WOMAN'S WORK IN INDIA.

BY MRS. WINTER (READ BY REV. R. R. WINTER OF THE DELHI MISSION).

THE task of might is to-day delivered to weakness. With what eagerness would our commander, Bishop Milman, have seized on this opportunity of speaking for Indian women! What eloquence would he have poured into the appeal! "Yes, yes," were his last words to me, "I will do all I can for you; they cannot say we bring our wants often before them; only one Bishop of Calcutta has ever visited England,"¹ then he paused, as if reckoning up the supporters he could rely on, and added with sadness, "they are absorbed in Africa and care nothing for India." He sank from the fatigues of a too rapid march, just a week before he was due at Delhi; he meant to make a last inspection of the little force there, so that, by taking the latest reports of its distressing weakness, he might call the more loudly for supplies of treasure and reinforcements. He has repeatedly stated his conviction that without the education and enlightenment of the female sex the difficulties of gospel work and the conversion of Hindoos and Mahomedans seem almost insuperable. Perhaps nothing short of another mutiny will rouse England, deaf to the cries of her faithful sons.

My paper for the Allahabad Conference was an easy task, for it was written for my comrades in the field, a kind of camp-fire story of our little marches, our defeats, and the positions hardly won: now, sent home to recruit, we would fain spend our time in learning the use of new weapons, but being called to give our evidence haunted by the faces of those we left hard pressed in the thickest of the fight, we speak, though with stammering weakness. When those in command of the home depôt assemble a conference to consider the extension of the kingdom of Christ, we who have come home from foreign service pluck up heart and know they must, if they talk of extension, have reserves of men and resources we did not know of.

"Onwards" being then the watchword to-day, we may cast aside the past, only noting for our future encouragement the rapidity with which certain movements have been made even in the slowly moving East. Dr. Duff, that noble heart worn out with many wars, said: "When I went to India first (in 1830) it was a great thing to get a

(¹) The see was founded in 1874; Bishop Wilson's visit to England was paid in 1845.

pupil of respectable caste or parentage to come out to a school at all. It was looked upon as an absurd scheme—as a wild and visionary project—and a proof of downright folly to expect it; it was talked of as Thomas More's Utopia. They laughed at me, if I expected to get even one of the higher caste young men to come to me to receive instruction; it was the great influence of Raja Ram-mohun Roy that secured the first few pupils. If it had not been for him, I could not then have begun. I commenced my humble operations with five, but I said, I am ready to begin with one."

In 1858, only four zenanas were being taught; and for years we had to creep in with the consent of the head of the house, our visits a profound secret to the nearest relatives, and we were smuggled away before there was any chance of remark from prying neighbours—now in town after town the zenana pupils may be counted by hundreds.

In 1842 no Bishop had summoned women to the war; when in that year a lady offered herself, Bishop Wilson replied, "I object on principle to single ladies coming out unprotected to so distant a place with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine the beloved Persis, Tryphena, Tryphosa, Julia, and others who laboured much in the Lord remained in their own neighbourhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the apostolic maxim, 'I suffer not a woman to speak in the Church.'"

In 1873, three Bishops (two of them have since been called from the Church Militant) sound the trumpet call, "Give us *women* to educate, to nurse the sick in hospitals, to befriend the widow and the orphan, to occupy that wide sphere of charitable effort and devotion which only women of sacrifice can fill."

The Bishop of Madras in his last charge has drawn attention to the plans of a Missionary whom the C. M. S. have put in charge of all the female education in a district of one and a half millions; seclusion not being much in vogue in that part of India, he is constantly going from town to town to inspect the schools, and the people themselves seem quite content with native teachers. India, we must remember, is not a homogeneous country; in our part of it, the native women insist on being taught by European ladies, and no man is ever admitted into girls' schools. It has been well said, "If

ever the Gospel stands in India it must be by native opposed to native in demonstrating its excellence above all other systems," but we have not yet reached that stage; therefore, "to distant and to her children ungenial climes, to lands of usage, tongue, religion wholly alien," we ask England to send the flower of her womanhood. And now, what is the state of the little army, beleaguering the fortress of unbelief, bringing up the siege train and digging trenches? The outlook is not just now hopeful.

And "if we look into the various labours carried on by ladies here, Zenana teaching, Missionary work, schools, &c., do we not see a sad waste of power? Plenty of zeal, energy, piety, self-denial, but no concentration. Every one hath her own psalm, doctrine, tongue, revelation, interpretation. Very little union and not too much sympathy. Hence the work done is far less than might be done even by the same agents, if carried on under direction and in accordance with rule. Attacks are made upon this or that evil according to the fancy of the individual warrior; a severe or a lax mode of life is adopted as may suit the taste, but not the health, of the worker; society is entered into or abjured according as the direction of the personal will may suggest. All this is loudly calling for remedy." *

But we must ever remember that "success is only the last term of what looked like a series of failures." When the temperance cause seemed lost, all agreed to call in the Church of England to the rescue. Hitherto, instead of entrusting the sinews of war to her own people she has given through undenominational channels, and less of force and *elan* have been the result, the very fact of time being set aside at this conference for the subject shows, we venture to hope, that she is not content to let Romanists of every nation and Methodists from America leave her far behind.

What then is the model we would set before us? Kaiserwerth, with modifications and adaptations; and if it be objected that we have no Flinedners to manage such institutions, I would reply that God may work by lesser men and so make His power known. I would venture to suggest that in the new advance which the Church is about to make, a few married Missionaries of Indian experience should be chosen as leaders; the family life is the *beau ideal* of the Hindus, and the unsatisfactory character of their own female *fâqueers* make those who have not seen anything of European society—that

is the great mass of them—suspicious of unmarried women. The married Missionary would not only allay this mistrust, but he would form a link between them and the educated native gentlemen, whose help at every point is of the last importance. As idealists the Zenana Missionaries are of course exposed to calumny among Anglo-Indians, it would be his business to see that they give no cause for it. England has been called “the native seat of rank individualism and inorganic liberty,” but these qualities are certainly highly developed among the Eurasians, and it is from their ranks that the larger numbers of deaconesses would have to come, “endowed less with a great power of will than with an enormous power of want,” it would certainly be easier for them to work under a clergyman than under a mother superior. In a climate which is seven times as deadly to women as to men, why should not we take advantage of masculine vigour? how short is the term of service that the most devoted women can give; why not turn to account the longer experience of men? He would never enter the schools for Hindu and Mahomedan girls, but he would play an important part in instructing the Zenana Missionaries, both European and native in Divinity,¹ and Hinduism, and Mahomedanism.

And where should they live? Not huddled into his house to addle his brains by constant interruptions. Houses must be built for them. One of them must be the head in all domestic arrangements; they must live in common, and teachers of native languages, library, servants, furniture, and conveyances must be provided. Should they be paid? If they have relations dependent upon them, they must be paid, though they would not work for pay, and might any day treble their income by accepting Government instead of Missionary employment. Of course the rapid extension of the work is hindered by having to provide salaries, but it would be still more hindered in the long run if our choice were limited to volunteer forces only. Those of them whose passage and training have been paid would be bound to remain four or five years; the others would renew their promises year by year. Ought they to adopt a dress? It would be a great help if they did. It would save time, and prevent jealousy; and those Anglo-Indians who wish to ignore

(1) The importance of a right faith cannot be over estimated in this work. If on the one hand as ultra Calvinists they destroy the unity of God by talking of “the merciful Son appeasing the wrath of the angry Father,” or if, on the other hand, they give undue reverence to the blessed Virgin, and need the help of pictures and images in their devotions, they alike cast stumbling-blocks in the way of Mahomedans searching into Christianity.

all Christian effort would be less able to do so if a distinguishable, but not a remarkable, dress were adopted; not that it is needed for their protection, for the people of India are a sober nation. Support during sickness or old age would have to be assured. I would earnestly plead for the endowment of these institutions. The English in India are most generous, but there are very few of them, and the work is best carried on in silence.

If I am asked what branch of the service most needs recruits, I reply, the *medical service*. The dispensary of a medical woman is like an idol's shrine: with such amazed and adoring thankfulness do they receive her help. In this work—

“The ancient grace
Of a pitiful heart, or a blushful face,”

is no clog to a woman's progress. I have *known* many women who have deliberately chosen to die rather than be seen by a man, and in cases of lingering sickness the numbers of those poisoned off by wearied-out relatives will only be known at the day of judgment.¹ I will only bring one witness out of hundreds as to this great need.—

E. G. Balfour, Inspector-General of Hospitals, Indian Medical Department, in his report to the Hon. W. Hudleston, Chief Secretary to Government, Fort St. George, dated Fort St. George, 16th April, 1872, No. 116, says: “Of all the Mahomedan women, and of the women of the higher castes of the Hindoos who adopt the Mahomedan custom of seclusion, but a very small part have received the benefit of the medical knowledge which is available for their sisters in Europe and America; and I estimate that of the 100,000,000 of women in India at least two-thirds of them are, by their social customs, debarred alike from receiving the visits of a medical man at their own houses and from attending for gratuitous advice at the public hospitals and dispensaries. Great as are the social changes now in progress, the most ardent mind cannot hope that such prohibitory customs will be departed from within the next hundred years; and, therefore, to send amongst those classes women educated in the medical art, seems to be the only means of providing them with scientific medical aid.”

(1) “The Government observe that the Inspector-General, Madras, is of opinion that incessant pain, unrelieved by medical aid, is a strong incentive to suicide amongst native women.”—*Government Report for 1875—1876.*

The practice there is very different from any that would fall to the lot of an Englishman at home, and the training would have to be different. The Natives try their own systems of medicine, and as a last resort fly to the Englishwoman: a succession of bad and often hopeless cases is the result. In reeking undrained Indian cities, in the blazing sun, in the chills of night, the medical Missionary "is Christ to the poor and needy." Instead of putting medical women at stations 1,000 miles apart, I would place them in selected areas, like a line of forts; they would thus, in epidemics of cholera or fever, be able to join forces, or relieve each other. There are millions of women in whole districts of country who are quite untouched by Zenana teaching; but the most bigoted are often driven by stress of sickness to call in the medical women, and thus for the first time realise English sympathy. In their grinding poverty, is their contact with Western civilisation to be at the outset hindered by their only meeting women who have gone out hoping to make fortunes out of their misery?

But all have not the gift of healing. We want at the present moment women to train the Eurasians to lives of charity. We could not blame these descendants of Englishmen if, after the arrogance and scorn with which we have for scores of years treated them, they joined forces with the Natives against us. Their knowledge of native dialects and their extraordinary patience mark them out as destined to play an important part in the education of native women. They have afforded many striking examples of the elevation of character wrought "by a life wholly given to praising God, and serving Him in their neighbour." But time presses, and I am ordered to illustrate the work that is going on throughout North India, by describing that carried on by the Delhi and South Punjab Zenana Mission. The district contains a population of over three millions. Government have about four hundred little girls returned as attending their schools; the Baptist returns show two hundred and sixty-four Zenana pupils, and a boarding-school of twenty-eight girls; and we have five hundred women and three hundred girls under instruction; these small numbers are, alas! common in many other districts. A good many little girls are being taught by the Mahomedans to read the Koran in Arabic like parrots; but that can hardly be considered an education, though a wonderful and tedious effort of memory. Throughout the towns of this part of India old pupils of the Delhi Mission High School are holding

influential positions, and they naturally look to us for the education of their wives and daughters, and offer to introduce us to their friends. There is nothing except want of funds to prevent our teaching eight thousand women and girls at once.

The ladies of our Mission prepare the female candidates for baptism and confirmation. They hold Bible classes for the Native Christians and prayer meetings in low-caste villages, which are attended both by Hindoos and Christians. They teach in Sunday schools; they conduct a boarding school for Native Christian girls; a small training class for Zenana Missionaries; two day schools for Eurasian children; an industrial school for poor Mahomedan women; a refuge for the fallen; two normal schools; day schools for Hindoo and Mahomedan girls; and the most trying of all, house-to-house teaching in Zenanas. These institutions have been carried on silently and steadily for many years. The Rev. T. Skelton opened girls' schools in Delhi nearly twenty years ago. In 1863, having had some years experience as a volunteer in Calcutta, I happened to introduce the Zenana system of teaching. The present staff consists of fourteen European Zenana Missionaries; ten Native Christian mistresses; four parochial Mission-women; twenty-six Hindoo and Mussulman female teachers; and we have a small but active body of associates, European and Native, Hindoo, Christian, and Mahomedan; warm-hearted women and busy men, who grudge no time or pains.

The native teachers are not gathered together to live in community, but are left to the protection of their own homes.

The Medical Mission was established in 1867. The lady in charge trains women as nurses; has a dispensary for women and children (attended last year by 6,010); and she has patients in their own houses (last year over 1,000). The thermometer now in Delhi is 96° in the house, and 114° in the shade; but the house of rest in the cool of the Himalayas is only twenty-four hours distant, and those who break down are hurried off to it, always against their will, for they love their work. The languages required are Hindi, Hindustani, Bengali, and Persian. A knowledge of Arabic gives influence, and one of our staff has begun to learn it. To turn from human to financial interests, the cost of the Delhi and South Punjab Zenana and Medical Missions is 2,500*l.* a year; the endowment¹ is only 48*l.*

(1) Given as a thankoffering by some who escaped in the Mutiny.

a year ;¹ the Government and Municipalities give about 800*l.* ; fees bring in about 200*l.* ; the Ladies' Association S.P.G. most generously grant 600*l.* : the women of Delhi send them boundless thanks—without their help the whole work must have been given up long ago. Their plan has been to give as much as they could, and ours has been to make it go as far as it could. Our interests, therefore, have been one. The rest of the money, about 900*l.*, has to be painfully raised by voluntary contributions. For the extraordinary expense of building, Bishop Milman and Bishop Johnson secured the noble help of S.P.C.K.

While people in England are looking with impatience for the day "when the men will pull down the shutters of their zenanas and throw open the doors of their inner apartments," ours is the more difficult task of educating the women for a brighter future, and of guiding our Native Christian women, whose conduct on emancipation is most narrowly watched by the leaders of Native thought through this trying time of transition. The work we have seen is difficult,—and the *reward*? May we not say to those who labour for this cause, whether in England or in India, "I have nothing especial to offer to any one except especial sorrow and trouble if they try to do special good."



The Archbishop next called upon two Bishops of the Church in the United States, who read papers on different branches of the Foreign Missions of that Church.

BISHOP SCHERESCHEWSKY, OF SHANGHAI, ON MISSIONS IN CHINA.

AS gates that have been hitherto barred, and avenues that have been hitherto closed, are now more and more being thrown open to Christian enterprise, there is an antagonism that manifests itself against the work of Missions among the heathen, by denying the need of their existence, and by doubting and cavilling at their ultimate success. The best way of meeting this spirit of opposition, and showing that it is the result of ignorance and prejudice, is

(¹) Some native schools in Bombay educating 800 boys and 800 girls have £110,000 invested as endowment.

by a fair statement of what has already been accomplished in the past, and what we have a right to hope for in the future.

Having been a Missionary in China for many years, and that being the field with which I am most familiar, I beg leave to state briefly, as far as I may in the short time allotted to me on the present occasion, the result of careful observation in regard to Christian Missions in that vast Pagan empire.

And first allow me to make a few general remarks in reference to China as a field for Missionary enterprise. China as a Mission field with many drawbacks presents also many advantages.

As to the drawbacks, I must content myself with simply mentioning them, as time will not allow me to dwell upon them at length. The great obstacles that the Missionary must learn to encounter in seeking to plant the Gospel in China are—

1. That China is an independent Pagan empire with an old civilisation, with an old Pagan literature, with old systems of religion; where the government as such is intimately connected with paganism both as regards worship and doctrine, and is distinguished in this respect from India, as the latter is under the rule of a Christian power.

2. The overweening national pride and vanity of the Chinese, which leads them to despise everything that emanates from a foreign source, especially such things as have reference to religion and ethics.

3. The intense conservatism of the ruling class—identical with the literary class—which renders them very antagonistic to any innovation whatever, and makes them detest and oppose everything that is contrary to precedent and ancient usage.

4. The unhappy way in which Western nations first came into contact with the Chinese; and the manner in which China was compelled to enter in a closer relation with the Western world, connected as it was with forcing upon her a traffic in an article which her people, as well as her rulers, regard as highly injurious and pernicious, not only to a certain number of individuals, but also to the nation as a whole.

Having thus briefly touched upon the drawbacks and hindrances in connection with the Missionary work in China, I now hasten to mention a few of the advantages.

1. The language of China is uniform—that is to say, the written or

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literary language is read and understood in all parts of the empire : the spoken language may also be regarded as one, the others being dialects or variations of the main language, the so-called Mandarin ; and this which is spoken by at least two-thirds of the population of China, certainly by not fewer than 150 millions, may thus be regarded as the most widely spoken of all the spoken languages of the world. In this respect China has a great advantage over India, where such a great variety of languages and vernaculars are in use.

2. The people of China are a homogeneous people. The population of China, with some slight exceptions, constitute one and the same nation, differing in this respect also from India, so that methods that would act upon the popular mind in one part of the empire, it might almost be taken for granted, would have a like influence in other parts as well.

3. Compared with India, China again possesses the great advantage that the obstacle of caste does not, and indeed cannot, exist there. China presents the singular combination of a government as autocratic in theory as is possible for a government to be, and at the same time of a people in many respects as democratic in feeling and tendency as can be found the world over. This will no doubt sound strange to many ; but it is a fact nevertheless. With the exception of the imperial family, and the descendants of the two great ancient philosophers of China, Confucius and Mencius, there is no hereditary nobility in modern China, either military or priestly, notwithstanding some apparent exceptions to the contrary.

4. The Chinese, although a nation of idolaters, are at heart indifferent to their idols, and care little about them. This may be referred beyond doubt to the influence of their State religion, or rather philosophy, namely Confucianism, the very essence of which, at least in its modern development, is materialism. It is materialism, or at best materialised pantheism, in its speculations as to the origin of all things visible and invisible ; it is materialistic fatalism in its theory of ethics, human responsibility and retribution. Its worship consists in the adoration of the elements and powers of nature, and the cultus of the dead.

The latest speculations of some modern Western philosophers in their final conclusions cannot in principle, although more scientific in detail, go much beyond the speculations and theories of that

system which has had its origin in the teachings of the Chinese philosopher who lived and taught more than twenty-three centuries ago.

In spite however of the deadening influence of this Confucian philosophy on the spiritual life of the Chinese, there are in its system of ethics, practically considered, some points of contact with the moral teachings of Christianity; and these afford the Missionary the advantage of having something in common with the people to whom he is declaring the great message of the Gospel, which he has come to plant in their midst.

Not to dwell further upon the advantages China presents as a field of Missionary enterprise, let us briefly take into consideration what Christian effort has already accomplished there.

The Church of Rome, which in spite of great and frequent persecution, has carried on Mission work in China for a period of over 200 years, has met with undeniable success, as her Missionary records will show.

Reformed Christendom began its work in China comparatively late, strictly speaking not before the first English war with China, which took place in the year 1841. A few Missionaries worked before that period in the outskirts of China, but scarcely in China itself. Since that time, a period of scarcely forty years, Missions have been established by different Missionary Societies and Boards, both English and American, in different parts of the Chinese empire. They have been labouring with great zeal and perseverance, and with more or less success, with at any rate so much success as to justify the Christian belief that the Gospel of Christ is adapted for the whole human race, even for such a nation as the Chinese; though by the many anomalies in their national traits, and the singular, we may say strange developments in their history, literature, and religion, they present so many puzzles to the European mind so as to induce many to maintain that their case is exceptional, that what has taken place with regard to other nations cannot be predicated of them, that for instance the conversion of many nations to the religion of Christ cannot be taken as a proof of the probability or even the possibility of the Chinese being affected by it in a like manner. The fact that at the present time there are many ten thousands of Chinese converts to Christianity, a great proportion having been converted within the past few decades, is proof enough of the fallacy of such a supposition. The Gospel of Christ is adapted for the whole human race—the Chinese not excepted.

At present there are some 600,000 Roman Catholic Christians in China, and some 14,000 or 15,000 in connection with the different Missions not Roman Catholic. The disproportion between these two classes of Christians will not appear so great if we take into consideration that the former have been labouring in China for more than 200 years, and that at present their Missionaries, both foreign and native, outnumber very largely all the Missionaries belonging to the Reformed portion of the Christian world. Of the latter there are now labouring in China some 200 foreign Missionaries and about 500 natives, almost exclusively converts from Paganism, who, in the capacity of ministers, preachers, evangelists, teachers, and catechists, are engaged in Missionary work among their own countrymen.

And it should also be borne in mind that the work during a large part of the time that has elapsed since the opening up of China, was from necessity mostly preparatory, so that the appreciable results appear more particularly within the last ten years.

Among those Missions that have been most successful in China have been those in connection with the Church Missionary Society, especially in Fuchow, in the south of China, where the amount of work done is most cheering and full of hope for the future.

From my arrival in China in 1859, it was my earnest desire that this Society for the Propagation of the Gospel, the oldest Missionary Society in Reformed Christendom, should take hold of China as one of its Mission fields. And I rejoice to say that this Society has lately begun its work in that part of Asia, both in China and in Japan; and in a way that with God's blessing upon it—and His blessing is pre-eminently upon such a work undertaken in obedience to His command to preach the Gospel to every creature—and in reliance upon His Grace and help, cannot fail to produce most encouraging results. The gentlemen who have been sent out as Missionaries under the auspices of this Society seem to have taken hold of their work in the true Missionary spirit, and in every way give promise of great usefulness in the field of their choice.

I would also mention that the Church in America claims the honour of having been one among the first to occupy China as a Mission field almost immediately after its opening; and as the very first in the Anglican communion. The late Bishop Boone, the first American, and may I not also say the first Anglican Missionary

Bishop to China, established the Mission in that country in the year 1842. He was consecrated in 1845—some four years before the consecration of the late Bishop Smith, the first Bishop of Victoria in Hong Kong. And in the face of great difficulties Bishop Boone finally succeeded in establishing a successful Mission in Shanghai soon after his consecration.

I have spoken of the advantages China possesses as a Mission field: now one word as to the methods of working among that people.

I have said that the Chinese presented the anomaly of an autocratic government and a democratic people; and still there is a most powerful aristocracy among them, an aristocracy which wields greater power, and exercises a greater influence upon the masses, than any other aristocracy in the world. How is that? This aristocracy is the aristocracy of letters. The distinguishing feature of the national life of the Chinese, perhaps the noblest feature that can be claimed by any heathen nation, is a profound reverence for learning and learned men. The literary man is your true aristocrat in China. No man who is not a scholar, according to their ideas at any rate, can obtain any honour, and learning is the "open sesame" that unbars the gate that leads to office and position.

This being the case, those who order Christian Missions in China should avail themselves of this national trait, and see that reverence for learning on the part of the Chinese be turned to the highest and holiest account.

For many years I have been advocating the establishment of colleges in China, where Chinese students might avail themselves of all that is best in Western arts and science, in combination with that Divine religion which has regenerated the West and is also intended to regenerate the East. A college would of course also include a theological school to prepare young natives for the ministry, and would be thrown open to worthy candidates from all parts of the Empire for this purpose. For in China, as in all heathen fields, it is a native ministry we must look to for the great work of evangelising the mass of the people.

It has been my privilege to place the paramount importance of such a Missionary College before the Church in America, and although Church people there responded generously to my appeals, I have not yet realised the whole amount needed. Will not English Churchmen ponder the subject, and consider what glorious work such

an institution as the one proposed could do in advancing the cause of Christ and of His Church in China? Had such colleges been established in the past, the prejudices against foreigners and their religion on the part of the Chinese, their gross ignorance and superstitions might in a large measure have been dispelled, and that vast Empire benefited, not only spiritually, but also materially, and the awful calamity of famine which is desolating that land might have been greatly alleviated, if not arrested.

As I have appealed to American Churchmen for aid in so noble a cause, even so would I appeal to English Churchmen. For here we stand upon common ground. For the great Anglican communion cannot but feel the profoundest interest in the conversion of such a people as the Chinese to the Gospel of Christ, and I thank God that here the Church of Christ is not, and cannot be divided. It has been my privilege in China to work side by side with my brother clergy of the Church of England, and it is a cause of thankfulness to me that in the translation of the Book of Common Prayer and the New Testament in the Mandarin tongue, both the Church of England and the Church of America, as represented by their respective Missionaries, took an equal part.

In this connection I beg leave to state that the whole Bible has been translated into the Mandarin, strictly speaking the spoken language of China, and has thus been made accessible to vast multitudes of that people; and I am thankful to say that the translation of the whole of the Old Testament has also been the work of a Churchman, and I need not on the present occasion mention his name. And I may also add, that through the industry of Missionaries representing various Missionary Societies and different Christian bodies, both English and American, the foundation of a Christian literature has been laid broad and deep in China.

In conclusion I would most respectfully and most earnestly urge upon this most venerable Society [the vast importance of the field in China, and beseech them to do all in their power to carry on their work there, to strengthen it by sending out more labourers, both men and women. And there ought to be found men and women who would be willing to consecrate their lives to the service of the Son of God, and the service of humanity for which He has given His life. Surely the heroic spirit of true Christianity should find many such willing to go forth for Christ, where so many are found to risk all for scientific research and worldly advantage.

God grant that both the Church in England and the Church in America may fully realise the great responsibilities laid upon them, as Apostolic Churches, to go forth with one heart and soul to preach the great message of salvation to the heathen world.



BISHOP BEDELL, OF OHIO,
ON THE FOREIGN MISSIONS OF THE AMERICAN CHURCH.

COMPLYING with the request of the Secretary of the Society, I am to speak to you concerning the Foreign Mission work of our Church in the United States. Nor shall I need other stimulus than the thought that we now stand in the midst of a Society whose distinctive labour is a Mission of the Gospel to Foreign Parts; a Society which gave the first sign of reviving life in Protestant England after the reaction from the Reformation: and that we now represent that Church which was the first-fruits of the stirring of the expansive and expanding love of Christ, when it began to show itself in this dear old Mother-Church of England. The love of Christ, however gentle, is aggressive. Born of antagonism—antagonism with self, and sin, and powers of evil—its life is antagonistic. And even when the hostile spirit has been succeeded by the calm peacefulness of an assured faith, its universal charity carries some likeness of its earlier warrior movements, for it seeks to bring all who are without, into the blessed safeguards of the Saviour's fold. So Foreign Missions—Missions that are to carry glad tidings of the Gospel, the beneficences of Christianity, the solid results of a religion that forms and blesses family, fireside and home, to those who have known neither—Foreign Missions are the first impulsive outgrowths of the Spirit of grace in every Church.

As it was in yours, so has it been in ours.

The *first* Missionary exploration of our Church to the countries of the Old World was committed to the Rev. Dr. Robertson, and its object was Greece.

Our Foreign Missions, not like yours, have not been called to follow the steps of an ever-extending Empire. Yet in every case, some political or some social exigency, very nearly touching our home interests, has directed our chief efforts in foreign lands.

Our *first* Foreign Mission was to Greece. It was nearly fifty years ago, in 1830. Many venerable men to whom I speak remember

the shock which Christian Europe felt at the atrocities of the Turks towards Greece in that day. That struggle for freedom kindled enthusiasm in many a heart in England. But in America we had but one heart, and every pulse beat for the freedom of Greece. We had but one passion, and it was righteous indignation against the merciless Turk. I was but a boy, yet I remember it well ; and the heat of that holy anger has not yet had time to cool. The Church of Greece does not yet worship in St. Sophia ; and the Church of the living God, as she gathers her hosts for battle in these last days, and goes forth fair as the moon, still sees the crescent emblem of her majesty flaunting on the banners of Mahomet.

In our poverty our people could send over to the suffering Greeks only ship-loads of provisions and supplies in money. But immediately our Church followed with offers of spiritual aid. Dr. Robertson reported from the Ionian Islands that a Mission was feasible ; and then in 1831 Dr. Hill and Mrs. Hill went out. The battle of Navarino had taken place. The naval hero of England had made the sea as safe as if it were a British channel. But Athens was in ruins. The Turks had left nothing behind them. After six months spent in Tenos, our Mission moved to the capital ; but not a habitable house was to be found. In the cellar of an Italian tower under the Acropolis they made their shelter and their home—for they had come to stay. And in Athens they are, by God's mercy, until this day. Many of you have found them there, engaged in their holy work ; and many an anxiety has been hushed, and many a tear stayed, by the sympathy of English men and English women.

They are our oldest Missionaries. Their natural force is but little abated. They have lived to see a fair result of their efforts. Grandchildren of their earliest scholars are now in their schools. They have educated teachers, who are teaching the public schools of Greece. Their quiet influence in affirming the supreme authority of Holy Scripture has been moulding the Church. And the beauty of Christian character, as developed under their guidance, is to-day exhibited in the motherhood of the highest circles, and even (as we believe) in the inner halls of the palace.

The Mission has been strengthened and placed in the safe hands of Miss Muir, and is to be perpetuated ; so that those aged servants of God, when they lay down the staff, may feel that their work will not be stayed in its blessed course.

I have said that their natural force was not abated. Only just before leaving home I received a letter from Dr. Hill on the subject of the Oriental Churches, which is full of the fire of his best days. May I read you a sentence or two, for it is perfectly germane to this meeting, and may well become an important topic of consideration; and if I do not mistake the temper of the Church of England, this venerable Society will yet make its voice to be heard on the topic which Dr. Hill presents:—

“There can be no doubt that *ere long a cry for help will be sent forth from all the decayed Churches of the East*, and this cry must be answered by the Church of England, and the Episcopal Church of the United States.

“The Church will have to take up the Eastern question, and ask herself how the prophecies of two thousand five hundred years are to be fulfilled, and what part she is to take in the preparation to fight against that great army by which Satan has so long maintained his power—the evils of a debased Christianity.

“Effectual work among the Eastern Churches cannot be carried on to any extent by the Denominational Churches, however well designed it may be, as we have for proof the Armenian Church, which has for forty years been their special work. And we could hardly think it desirable in the present state of loose doctrine which prevails among them.

“There could not be a more satisfactory proof of the power and solidity of those Articles framed by the Nicene Fathers, than finding them still held in veneration amid the *débris* of superstition and ignorance which has covered these Churches for ages; and which have retained for these Churches (as you yourself say) a heritage of truth marked by ‘unaffected confidence in God’s truth, constant reliance upon and reference to God’s Word written, and logical precision and clearness. The golden thread on which the whole argument is wrought, is the oneness of the Revelation. There is a continual recognition of the fact that the Old and New Testaments are parts of a whole; and that the Law, the Prophets, and the Gospel compose an undivided and indivisible manifestation of God’s revealed will.’

“All this has not only been retained, but has been and is becoming more and more developed by the Greek Church, while the advancement she has made in acquaintance with modern ecclesiastical thought will prepare her for becoming a useful co-operator

with the Western Protestant Churches, for the benefit of those more Eastern.

“While we read the solemn warnings dictated by the Holy Spirit to the ancient Churches, which have so sadly been realised, shall not our Church be foremost in their restoration, and pray in the words of old Matthew Henry: ‘Let the Churches of Asia that were “golden candlesticks,” which the Lord Jesus delighted to walk in the midst of, be again made so? Restore unto them their liberties as at first, and their privileges as at the beginning, purely purge away their dross, and take away all their tin, and turn again their captivity as streams in the South.’ Amen!

“As she began, so let our Church carry on to perfection this work. The way may be long and arduous, but it is illuminated by the torch of faith, and the victory is certain. With what delight will we, who now are waiting to enter into our rest, listen to the victorious shout, ‘The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever.’ (Rev. xi. 15.)”

And as I speak of Dr. Hill, let me add that the name of Mrs. Hill must never be separated from it. It has always been our policy to send out women as well as men. They have laboured side by side, and no Missions have been thoroughly successful or thoroughly effective except where this mutual help is found.

Our *second* Missionary effort originated in a social emergency. The arguments and appeals of the great Wilberforce, which forced the policy of England—which framed a proverb of freedom for the touch of a slave on any foot of English possessions—were an echo of the sentiments of our people south and north as to the slave trade. We inherited domestic slavery from England, and our people have dealt with their heritage as wisely as they could. But at the first moment of opportunity our whole people, south as well as north, crushed the accursed traffic in African slaves; and there followed an effort to carry to Africa what might atone for the wrongs done to her children—not first by us. This effort has been fostered constantly and specially by our Southern Churchmen.

The first of our Bishops to Africa, and the third, the present Bishop Penick, and almost the whole of the effective force, both men and women who have laboured there in our behalf, have been natives of our Southern States. Our first, Bishop Payne, laboured there for thirty years in self-denying and suffering work. Our

second, Bishop Auer, returned to the coast only to die. He confirmed one class of candidates ; he ordained two Presbyters, and died before the dawning of another day. The third, Bishop Penick, from Baltimore, has instituted a new policy of occupying high mountain land, not within the region of the marshes ; and of confiding the school work to instructed natives, who are now thoroughly prepared to succeed in it. Our Mission is on the West Coast, east of Liberia, and including the churches in that Republic. You will find it on the map, where the coast line trends directly eastward. I have seen a map with that part of the coast marked as British. Certainly I shall be the last to quarrel with the idea, at least as respects Africa, that whatever does not belong to any other civilised and Christian State belongs to England. But really I had supposed that that part of the coast—it is only 200 miles—belonged to the native tribes whom we are endeavouring to bring into the Kingdom of Christ. We have churches there, and ministers, and congregations, and communicants, and baptized Christians who once were heathens, and schools—and many a martyr's grave.

Our *third* Mission was directed to China : another social necessity demanded it. We foresaw an invasion of our country on the western shore of the Pacific, with a tremendous flow of emigration from the overflowing population of China ; and it was important that they should come to us as Christians. But no foresight could prepare for the event. After the statements of my brother, the Bishop of China, I need say no more on the subject.

Yet I will add, what his modesty forbade (and you cannot know his worth as we do), that during nineteen years' residence, chiefly in Peking, he has mastered the classics of China, and has translated the Bible into the Mandarin. The Churchman to whom he referred was *himself*. So that the Word of God is now open chiefly by his labours to 150 millions of Chinamen.

Our *fourth* Mission was to Japan, taking immediate advantage of a political event by which the navy of the United States opened that great unknown kingdom to the civilisation and commerce of the West ; and the first service of a Missionary in Japan, after that event, was the service of our Book of Common Prayer. Townsend Harris, United States Consul in Japan, and afterwards the First Minister of our Government to that kingdom, was a member of my congregation in New York ; and it was, therefore, with peculiar satisfaction that I watched the steps by which he led to the visit of Commodore Perry.

That fortunate hero showed himself a skilful diplomatist ; and to him the nations are indebted for the peaceful opening of Japan.

Bishop Boone seized the opportunity.

Bishop Williams, the immediate successor of Bishop Boone in China, at his own request was transferred to an independent jurisdiction in Japan. A small force under him is laying foundations, studying the language, teaching in the university, healing the sick, and translating the Bible and the Prayer Book ; and it will interest you to know that during this week I have received from him, for the consideration of the Conference, a letter referring to the relations of his work with your Church of England.

Our *fifth* Mission was induced by another political event—the formation of a Republic in Hayti (Haiti). Mr. Holly was sent out, and such was his success, that soon Bishop Burgess, of Maine, visited the Mission, and subsequently Bishop Coxe, confirming and ordaining. But the necessity of giving them a Bishop of their own soon appeared, and Dr. Holly was consecrated as their first Bishop. The Church in Haiti is entirely independent, and is connected with ours only by bonds of fellowship in the Faith, and our Missionary aid. It is in the Island of St. Domingo, among the West Indian group.

Our *sixth*, and the last of our Foreign Missionary efforts, has been directed towards our neighbours in Mexico. A wonderful revival of true religion had been in progress there unknown to us ; for until the death of Maximilian the Romish Church prevented any active development of Protestant antagonism ; but immediately upon the change of Government that antagonism burst forth. The Government has placed in the hands of this Protestant Church one of the largest Cathedrals—that in the capital—and as many other churches in various other quarters of the country as the Protestant community can occupy. One of our Bishops, the venerable Bishop Lee, of Delaware, has visited this band of believers, consisting of 6,000 communicants, for whom he ordained priests and deacons ; and now they ask of us the boon of a native episcopate, and will receive it, God willing, as you gave it to us : for the Commission of Bishops, of whom the Bishop of Maryland is chairman, and all the other members present at this Conference, are waiting to confer these Orders. We are waiting only, as your Archbishops waited in our case, until we shall be satisfied that the Church in Mexico will not depart from the faith of our fathers in creeds, in sacraments, and in the essentials of our Liturgy.

Thus we have used the gift which our gracious Lord, through the Bishops of the Church of England and Ireland, and of Scotland, and through the agency of your venerable Society, placed in our hands. Our Church, by the very terms of its constitution, is a Missionary Society, and every baptized member of it is bound to exercise his gifts for the glory of Christ in the spread of the Gospel. We have not forgotten the example set us, and the legacies left us by your venerable Society; for as I have now had the privilege of showing you to-day, one large portion of our work, and a portion richly blessed by the Holy Spirit, has been the Propagation of the Gospel in Foreign Parts.



**THE BISHOP OF MARITZBURG
ON THE WORK OF THE CHURCH IN THE PROVINCE OF
SOUTH AFRICA.**

THE Bishop of MARITZBURG spoke in place of the Bishop of Capetown, who was to have given some account of the work of the South African Church, but who was prevented by ill health from attending the meeting. He said that the Church in South Africa might almost date its organisation from the consecration of Bishop Gray in 1847. Bishop Gray's diocese, while extending over some partially settled colonies and other dependencies, was unlimited towards the north; and Bishop Gray found some twelve clergymen scattered here and there over the country to carry on ministrations for the settlers and to convert the natives. But the province now comprises seven dioceses, exclusive of the Missionary diocese of Zululand, and employs a hundred and seventy clergy, besides catechists and other labourers. A few years ago the dioceses of Grahamstown and Maritzburg were formed; in 1859 the diocese of St. Helena was separated from Capetown; next was the formation of the diocese of Bloemfontein (1863); subsequently they had the diocese of St. John, Kaffraria (1873); and only this year that of Pretoria. His own diocese was about the size of Ireland; their parishes were measured by thousands of square miles, and the clergy often suffered too much from isolation. The dioceses were carrying out, with a prospect of success, the establishment of theological colleges. In his own diocese, and Grahamstown, and Bloemfontein, they had theological tutors appointed to train candidates for Holy Orders. In his

own diocese he had two students under his theological tutor, besides others who were under his direction, but who did not live with him, but studied with their own parish priests. The necessity of a native ministry was also impressed upon them. But still they must look to the Mother Church for men, and it was a mistake to suppose that they did not want men of education. In the year 1871 it was his (the speaker's) privilege to ordain the first two natives for Holy Orders. One of them, who had worked zealously, had since died. Bishop Callaway had three or four native deacons in Kaffraria. In the diocese of Grahamstown there were some native ministers and a flourishing native college. Their natives were very different from those who had been alluded to by former speakers; instead of being highly civilised, although they were intelligent and capable of high cultivation, they represented the other extreme. Attention had been called to them by this present war; and though the work of the Missionaries had been stopped for a time, yet he hoped the opportunity would occur, when the war was over, to bring them into the Church. They could not report any large number of converts, like those in India. It was a great thing to speak of twenty-three being baptized at Springvale two years ago, or of last year when some twenty-seven were baptized. They were very thankful indeed when they gathered in six at Maritzburg. But they gathered encouragement from the large conversions in India; for they knew they were the result of ploughing and sowing, and in time their children might have to report such a harvest in South Africa. On the coast of Natal there had lately immigrated some thousands of Indians, chiefly from Madras and Calcutta. They had seriously under consideration the best means of promoting Christianity amongst these heathens, but they had not been able to do anything for them through want of means. Their synod and their laity were willing to support native teachers, but they wanted a clergyman who was accustomed to the natives of India, and who could superintend the native catechists.



THE BISHOP OF BLOEMFONTEIN ON WOMAN'S WORK IN SOUTH AFRICA.

I DO not propose this morning to urge upon those present the necessity, the duty, and the privilege imposed upon daughters of our Church of taking a personal share in the great work of Missions abroad.

The principles upon which this glorious right of woman is based, and the conditions, qualifications, and training which may seem desirable for its exercise, have been dealt with in two papers, now printed, read by me when I was last in England, on "Woman's Work at Home and Abroad, for Foreign Missions."

Woman has undoubtedly received from the Virgin-Born a kingdom and a priesthood to administer; she has still to take up the mantle of the holy women who ministered to our Lord in the days of His earthly mission, she has committed to her a special side of that Divine Incarnate Life, to manifest, and in gentleness and persuasive tenderness of ministering service to prolong, until He is again revealed. She must claim in His name, and make good His title to, the realm of home and social order, and while she worships Him Who sits upon the throne high and lifted up, it is her part to see that His train fills the temple.

As in the beginning of the Church's campaign, so now, even unto the end, she must in a true and real sense be a preacher of the everlasting Gospel, as a witness to all the nations. We have to thank God that He has revealed to many a parent the glory of being represented by their best and dearest in the work of fulfilling this final purpose of God. What the venerable Society desires of me to-day is to supplement what I have said before by some account of the system of help and actual work carried on by women in that part of South Africa of which I have had personal knowledge.

From the beginning of this Mission, in 1863, women have been helpers from afar, as intercessors, correspondents, secretaries, embroiderers, providers and packers of Mission boxes; very gradually in the course of fifteen years, they have been drawn nearer and nearer, have had more to do and more to suffer, more to pray for work for, to love and live for; until as now, within the last five years, they have been taken in to the very centre of the work, and become an integral part of that outpost of the City of God whose lot is cast 500 miles inland among the boundless and thirsty plains of South Africa.

We have now on our Mission staff some thirty ladies and others engaged in woman's work, who give their labour of love without money and without price, of inferior as well as of highest social grade, in divers scenes, and in different occupations. Some have cast in their lot with us entirely, and have made our diocese their home; others only contemplate remaining three years, doing a good stroke

of work, so to say, for God and His Church, where so much is needed. Some are with us as members of our Sisterhood, either in the first or second order, others as associate workers, some attached, and one formally set apart by the Bishop as deaconess. Some are working at Bloemfontein, our cathedral centre, others at the Diamond Fields, and a few at a distant town on the border of Natal. Some are engaged in educational work for European girls, others in hospitals and out-door nursing, some few in the training of native and half-caste children, and one or two in visiting and general parochial work; others are learning or superintending South African household economy, linen and laundry arrangements.

They have now altogether about 300 European and fifty coloured children under their teaching, two small hospitals are worked by them, and they have been asked to take charge of a third, in consequence of the respect and confidence which they have won for themselves and the Church; and a vast amount of work which can be done by women only has not been touched as yet. Opportunities on every side for hospital and educational and native Mission work are now offered for the extension of their labours and their influence. At this present moment there is work ready at hand for at least twenty more, not to speak of what has yet to be prepared and developed.

The first idea was that some thoroughly experienced, middle-aged ladies should go from England and open schools in the various towns and villages of the diocese. This plan can be much more easily carried out now than was possible at first, but the difficulty has always been to find properly qualified persons, able and willing to go in this fashion, two and two, or separately. We were constrained to adopt another method for supplying our great need, pressed upon us primarily, perhaps, by the fact that these children of our Church would either have to go to Roman Catholic convents, which were being everywhere set up in South Africa, or be without education.

The idea of a Sisterhood, of the advantage of which I was only very gradually convinced, was seriously entertained in 1872, when a lady began work as well as she could single-handed, residing at Bishop's Lodge. And then we were led step by step to the founding of a community of women upon those great principles of the common life which, on the whole, have stood the test of 1,400 years experience, and were first written on African soil by the great African Bishop, St. Augustine. It was felt that a community was absolutely

needed to give stability and fixity to work undertaken so far away from any considerable body of disengaged women; and while there would be, it was hoped, a large number of other earnest workers, not so distinctly pledged to "leave houses, and brethren, and sisters, and children, and friends for the kingdom of heaven's sake," it was seen that a Sisterhood should be to the general body what the Staff College is to the army—a training-school, centre, and head-quarters, as well as a home.

It would tend to raise the general standard and tone of work, and provide as the highest possible power for good, a body-guard and court for the great King, set apart to acknowledge the lordship of Christ by the offering of a pure worship, and pledged to set in motion on behalf of the Mission the forces of the spiritual kingdom through constant intercession; practically, too, it has been the experience of all, whatever their views about the very difficult question of vows may be, that on some errands of mercy and under certain special circumstances at least, women cannot be employed who are supposed to be open to an offer of marriage. There must at least be an understanding on the subject for a time. In spite of possible risks involved by calling in such help, it was believed that if the Bishop could lead he could also probably control. But how was such a community to be established? The readiest way seemed to be to apply to some English Sisterhood; but even the largest English Sisterhood could not then spare a band of sisters to live 7,000 miles away from the mother house; and though the experiment has been made in other dioceses not unsuccessfully, for my part I could never venture to undertake the responsibility of having only a branch and affiliated house, governed and guided practically by an extra-diocesan and even extra-provincial authority.

It was plain that our Sisterhood must stand upon its own foundation, with a constitution based upon the ancient principles of the same great rule, but suited to the peculiar needs of the country, getting its first existence from the mother Church, but living its own life, ruled by its own diocesan, and organically one with the corporate life of the Church around.

To this end an English community did offer of its very best, and in the fulness of faith and largeness of charity, chose out one of its dearest, most experienced, and loving-hearted sisters, and sent her out to do what she could. On S. Mark's Day, 1874, our first sister arrived to begin her work, accompanied by a small band of asso-

ciates, weak in themselves, but trusting that they might be made strong in Christ.

We have adopted the precaution of a very long probation ; at first three years and now two, for all who offer to join the Sisterhood, under the peculiar circumstances of our position far away, where none could be taken to the innermost heart of the work who could not weigh well the words, "Hearken, O daughter, and consider ; forget also thine own people (except in thy prayers), and thy father's house (save in happy, loving thankfulness) : so shall the King have pleasure in thy beauty." We have, however already grown into a society—three confirmed sisters, with nine others of the first and second order still under probation, and three more seeking admission, besides several associates living with the sisters under an easy rule.

Constitution.—The constitution, formally sanctioned and promulgated by the Bishop in Chapter, has been framed with a view to secure orthodoxy and continuity, ensuring loyalty to the doctrine and discipline of the Anglican Church, control by the Bishop acting constitutionally with his presbyters, and a healthy development of spiritual, intellectual, and bodily service. A well-known Collect speaks of the "liberty of children and the restrainedness of servants," and so the key-note which has been chosen for the life and work of the sisters of the diocese is that verse from the book of the Revelation, "His servants shall serve Him." If there is another motto which is most frequently suggested for meditation, it is the two lines from Tennyson's description of the salutary society around the hero-king :—

"All about a healthful people stept
As in the presence of a gracious king."

It is ever set before them that the spirit of their law of life is first to be found in their devotion to the Person of Him to Whom they belong as His own possession, and then in such works of charity and mercy as He may permit them to do for Him and His Church. Their chief joy is to be found in making up by their true though feeble love in some small measure for the little love He gets in the world, Who loves it so much. The continuance of truth and love is secured by the personal and constant care of the Bishop himself or his representative. No rules or constitution can dispense with personal influence, though we have made the most careful provision

possible for the permanence of tone and principles in the institution. The Bishop in Chapter is to appoint the Warden in case of a vacancy ; the appointment must have the assent of the sisters in chapter. The sisters in their chapter elect the superior ; but the election is not valid until it is approved by the Warden and confirmed by the Bishop in his cathedral chapter—that is to say, the Bishop, with his standing council of presbyters, appoints a grave priest to take charge on his behalf of the spiritual concerns of the society, the sisters, with his permission choosing one of their number to carry out the rule. The founder having once given the society its rule and constitution, nothing can be added to it, altered from it, or omitted from it without the consent of the visitor, and he is ultimate and superior authority in everything, and at all times. So the words of St. Augustine to the sisters are made a reality—"You should obey your superiors (the Warden and the mother), but how much more the prelate who has the supreme rule over all." In this manner, too, the loyalty of the community to the Church of the province, in full communion with the Church of England, is secured, as well as the subjection of the sisters to the properly constituted authorities of the diocese, and their position as handmaids of the Church in the diocese, with a charter of their own fully defined.

Certain obvious tendencies are carefully guarded against, such as :—

I. *Undisciplined devotion*, a fruitful source of error in all ages, is guarded against by due authorisation of books.

II. *Arbitrary government by a woman* : it is also distinctly understood that the Warden stands in the relation of the father of the family, the superior herself being the executor of the rule to which she is herself subject. I am very thankful to find the military system, which is the Jesuit ideal, protested against by an able writer on the subject in the *Monthly Packet*.

III. *Narrowness of sympathy and intellect* is amply corrected by the indirect action of so many various interests and works, all requiring different gifts and powers, as well as by direct Instructions. The Bishop himself has a Bible-class or lecture on Saturdays, such as he has given before in an English theological college, which seems to be quite understood and appreciated. We are not much in danger of forgetting in this day that women have minds and intellects, which, however, are not worth much without cultivation of the heart.

I do not wish to give the impression that we have grown to our

present happy and settled estate without many birth-throes and travail pangs and difficulty. Nor have all who joined at first found that they could get on well in the life and work. This could not be expected. It is only surprising that with so many their hearts are wholly with us even when they have been called back.

Hitherto I have spoken chiefly of the Sisterhood; but a great part of the work is, and always has been, carried on by those who either have not a call or are not yet conscious of one, "to leave all," but who gladly devote some years, perhaps their whole lives, to the work. These come to the Home, some from England, and some have now been added to us from our own neighbourhood. If a lady asks me what good she can do, and how she can do it, I should reply—You can do good as you would here. 1. By living there: by the mere fact of being out there, where units and individuals tell much more, and especially so as part of a corporation and society. Show what sort of being, through the grace of God, a loyal English Churchwoman is who is trying hard to serve her Master. Live there: this first, and next—2. Pray there. Pray that Jerusalem there may be a praise in the earth. Let two or three agree to pray for the works of the Mission; and then, in the third place—a most important place, but still the third—3. Work there, as you will be directed in the way you are most fitted by health, education, strength, gifts, natural and acquired. There is no lack of all sorts of work. And, if there is a fourth injunction, it would be—4. Be prepared to give and take. If you go out to live and work with others, for which acceptance of a simple rule of life will be needful, and great attention to the law of courtesy; however valuable your work, remember the Church of God is a family; and each house set apart for His work is by no means a mere boarding-house, where, if they do their work, no more is expected of them; or an hotel, where, if they pay their fees, they can claim residence in an ungracious way. Ladies must not leave their manners behind them with their useless finery. However, there is other than the Common Life available for any who will do good in a parish as deaconess, or as an independent, though not self-willed Church worker.

The Work.—The most important work of the diocese under the charge of ladies is that of education. The Missionary power of this cannot be over-estimated; through none so surely may you have a hand in building up the walls of Zion and the fair palaces of the City of God.

We have high-class, secondary, and elementary English schools. High testimony has been given to this by visitors like Mr. Froude and Mr. Anthony Trollope. Our hospital work enables us to show the universality of our Master's love and the largeness of His purpose, both in respect to the whole nature and all conditions of men, as well as the Church's thoughtfulness for her children. We have had letters of thanks from Her Majesty's Government and administrator, from Presbyterians of the Dutch Church, Roman Catholics, and recently one from the principal Jewish congregation at Kimberley. They will surely ask, "What mean ye by this service?" and have for answer, the sound thereof being heard without speech or language, "The love of Christ constraineth." "I believe in the resurrection of the body."

Native Work.—The importance of work for and amongst native girls and women cannot be pressed home too strongly upon those who would avoid the expensive disaster of Kaffir wars and chronic native restlessness. The women are more wedded to heathen customs than the men; in Zululand they are keeping 20,000 young warriors waiting for wives "until they have wetted their spears in blood."

Magistrates and Missionaries are all agreed that peace and progress in the country must largely depend upon the readiness of England's daughters to take Africa's dark maidens by the hand bravely, gently, and patiently, and so to lead them out of the shadow of death. This work has been well begun through help from the Ladies' Association of this Venerable Society, but not without our having had to buy our wisdom and experience. It is still comparatively untouched in the diocese. As time will not allow of any detailed account of our experience in this sphere of labour, we can only state some conclusions which we would give as suggestions to any desiring fellowship in work for native girls. 1. Learn the language as soon as possible, though you cannot well do this until you are with natives and in the country. 2. Be careful of their feelings and their courtesy. 3. Do nothing for yourself which they can do for you, but supply the stimulus of notice. 4. You have to be as a mother to them and *in loco parentis*. 5. Do not give in, as you will be sorely tempted to do, to the prevailing notion that natives are only useful tools adapted for low and menial things, on whom mental and spiritual education would be thrown away. 6. They will trust you entirely, but they will first need to be convinced of your disinterested motives—"When once they are so," as one who has had to do with them writes, "I have found their

confidence to be boundless." 7. Though it is necessary to cherish self-respect in any natives with whom you have to do, this does not mean that you are to treat them as equals. They are far from being so at present, and to treat them as such would be to act an untruth, and would have a very bad effect. 8. There must be no question about the most implicit obedience; but avoid fussiness, be quiet and firm. 9. Be strictly just; natives are excellent judges of this quality of justice, though they may not understand good-nature. 10. Their most common faults are sloth, sulkiness, and occasional fits of restlessness.

They seem to feel the need of some one higher and stronger than themselves to love them and help them, and they are not really wanting in affection and gratitude. Still, lest we should dwell too much on the bright lights of the picture, let us have an illustration, from one who has known them, of darker shadows. "Choose a winter morning, dark and very cold. You call the girls at 6 o'clock, as usual, but they are snugly rolled up in their blankets on their pieces of carpet, and would prefer staying there until the sun is well up, at 10 o'clock perhaps. Meantime they are speculating upon the reason why English people think it necessary always to do the same things whether it is hot or cold; you wait as long as you think good for your patience or for them, when, perhaps you try a sudden clap of thunder—the more startling from an apparently serene sky—and at a stamp of your foot, and a strongly emphasised 'Coga bonakonako' (*i.e.* get up instantly) the blue blankets rise from the ground with more or less expedition, but with an extremely displeased air! Sullen looks are cast at you from all sides, as the toilet proceeds, from your ill-used victims. When this is finished, and prayers over, it is too much to expect them to sweep and arrange the house, as usual, on such a cold morning. It is far pleasanter to huddle round the kitchen fire and wrap up their heads in their shawls. You disperse them again and again, and by breakfast time you may congratulate yourself, as you say grace for the still ill-used victims, if your efforts have resulted in making them do part of their work in double the time for the whole. When the lesson hour comes, though the sun is shining brightly, they sit scowling round the table till you feel that the temperature is really depressing in more senses than one. However, if you can hold on, things will improve in the afternoon, and you will be rewarded for having 'kept the even tenor of your way' by the increasing respect and prompt obedience of the girls.

In dealing with them patience is the first, second, and third thing required." If you understand and love young children you are likely to get on with these girls of seventeen or eighteen, taking Coleridge's counsel with you for the work:—

"O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces,
Love, hope, and patience, these must be thy graces."

Perhaps in South Africa, where these three must go together, and where patience is the enduring expression of the divine charity, the greatest of these, as I should venture to add, is patience.



THE ARCHBISHOP OF CANTERBURY, PRESIDENT, ON THE MISSIONS OF THE CHURCH.

THE ARCHBISHOP OF CANTERBURY (who began his speech with much emotion) said—You will expect very few words from me—had it not been so, I should not have been here—but it is part of my duty to congratulate this meeting on the gathering which we see on this platform. We have here men from all quarters of the globe; and we have had statements relating to experiments, to some of which we have been long accustomed, but others of which are quite new to us, and require to be tested by experience before we can give them our hearty approval. It is natural that young Missionaries, and young Bishops, going forth to their difficult work, and seeing what small progress has been made in their boundless field, should be anxious to try every experiment by which Christ's kingdom might be advanced. We wish them God-speed in their difficult work; but we have confidence in this Venerable Society, and in the restraining influences of the Church at home, that, good as the new undoubtedly is, it will not supersede the old, to which we have long been accustomed to trust. You have heard the experience of men from various parts of the world, but the list of those who are working in the cause which this Society has at heart is but half exhausted. You have as yet heard nothing distinctively of America, though we have heard of Americans who are working on other continents. You have heard nothing of the West Indies, nor of Australia; but these are reserved for your meeting this afternoon. There is also reserved some account of the work in New Zealand, a country which cannot be named in

this assembly without recalling him who was ever the foremost amongst the workers connected with that great field.

At this our first anniversary since the death of the BISHOP OF LICHFIELD, I should forget my duty if I did not in the presence of the Church testify what we owe to him. Other men may have had as difficult a sphere of work; other men—as Bishop Broughton, when he undertook his work in Australia, or as Bishop Middleton, when he planted an Episcopal see of our Church on the vast continent of India,—may have had as difficult a task before them, and may have done it as conscientiously, but there was something in the man we deplore which bears us beyond calculations of the exact work he did, and which stamped him as one of God's heroes. His personal appearance, his look, his mien, his voice, carried away the young and enthusiastic, or at least made them ready to follow him in any difficult work. He has left a great inheritance to the Church of Christ, and we shall endeavour, in the work before us in this Society, to follow him in that large-hearted spirit which characterised all he did.

Some have said that this Society is too narrow. I do not think there was anything narrow in what we have heard to-day—for there has been room for the expression of every form of sentiment; and we are thankful that all forms of sentiment should be expressed. Some think that we talk too much about the dry bones or the outward organisation of our Church—that we say too much “Here is a Bishop,” and “There is a Bishop;” or, “Here is a Dean;” or that we have paid so many pounds. Undoubtedly our reports must contain these somewhat dry details, especially if they were good reports, for they must necessarily dwell upon that most dry of all subjects, the state of our finances. But we meet to-day for another purpose. We meet to cheer each other's hearts by what we are told of the work that is doing for the Lord Jesus Christ in so many lands. If we confine our review to the work which is done in our own Church, it is because the field would obviously be too immense if we went beyond that with which we were especially connected. Moreover, as members of this great Anglican community, we must believe that the forms in which are embodied the great truths of the Christian faith, and in which our ancestors have worshipped for centuries, are the best that we can transmit to others. Our business, therefore, as connected with this great Anglican communion, is that while we would not interfere with others, but would wish them God-speed in the name of the Lord, we should ourselves

vigorously maintain those old forms of our own Reformed Church to which we have been accustomed from our childhood, and which we desire to hand on to our children and to those who may come after. The work is endless—the time allotted to all assembled in this room is short. To each of us a cry comes up at this moment from the nations of the earth who are groaning and travailing in their ignorance and temptations. If we have heard to-day of Christian benevolence in India as one of the causes which have led to the conversion of so many Hindoos in Tinnevely, what shall we say to the awful and most appalling famine which is now raging in China? Might not our Christian efforts to relieve their sufferings have the same effect upon the hearts of the Chinese as they have had upon the hearts of Hindoos? We heard an encouraging account of the progress that has been made even in that most difficult of all difficult Missionary fields; and I feel confident that if we persevere we shall through God's blessing succeed—perhaps not in our day, but when we have passed to a higher sphere and look down upon the work we have accomplished, we shall see that the Redeemer's kingdom has indeed been established throughout the whole earth. To advance this end, so far as in us lies, is the duty of the Anglican Church. To that duty let us apply ourselves in the spirit of love and of a large-hearted charity—with love to all who are engaged in the same work as ourselves, and with no feeling of rivalry, except in so far as we may best advance the Redeemer's kingdom.

The most rev. prelate then dismissed the meeting with his blessing.



AFTERNOON SESSION.

At half-past two in the afternoon the Chair was taken by His Grace the ARCHBISHOP OF YORK, who called upon the Bishop of Montreal to read the first paper.

THE CANADIAN CHURCH; ITS PRESENT CONDITION AND FUTURE PROSPECTS.

BY THE BISHOP OF MONTREAL.

I HAVE been asked to give a sketch of the existing condition of the Church in Canada, and of its future prospects.

Two centuries ago British North America was a blank, as far as

Christianity was concerned; it was all darkness, without even a glimmering of light. The Silver Trumpet had never sounded along its shores, proclaiming the welcome year of jubilee. No messenger of glad tidings had found his way into that land of boundless forests and mighty rivers. The wild Indian had his hunting-grounds, no one disputing his claim as monarch of all he surveyed—no one telling him the wondrous story of redeeming love, or of a Heaven of eternal rest.

The first inroad upon heathenism was made by a body of Franciscans in 1615, who acted in cordial concurrence with Champlain, then Governor of the French province of Canada. These early Missionaries were received with suspicion, meeting with unparalleled dangers, which they manfully accepted for their Master's sake. And for more than a century they alone were the patient labourers in that unyielding soil, planting the standard of the Cross where hitherto it had been unknown.

Up to the cession of Canada to the English crown in 1759, little more than a century ago, the only form of religion in that land was Romanism. There were as yet no rival teachers, both settlers and Missionaries being all Roman Catholics.

But now a new era began. Canada having fallen under the sway of Great Britain, and having become an English colony, there were those in the mother country who yearned for its conversion. And here the Society for the Propagation of the Gospel stepped forward, and entered upon its glorious work. All the first Missionaries of the Church were sent out by that Society. The field was anything but promising, and the work most difficult, inasmuch as the Indians were accustomed to a roving and unsettled life, and were ill prepared to accept the sober truths of the Gospel; and as for the French settlers, Romanism had struck its roots deeply among them.

It is supposed that in 1774 the whole population of Canada did not exceed 100,000, of whom only a few merchants and settlers were Protestants, numbering perhaps about 400.

“For the last hundred years then, and up to the present time, the Society has never failed to act as the nursing mother of the Church in Canada. For a long period the clergy were, in the strictest sense, Missionaries of that Society, and were wholly dependent on it for their stipends. And whatever of spiritual success we have now attained, we must acknowledge that we owe it to those faithful and true men who made the first clearance in the spiritual wilderness,

and in faith of future harvests cast in their seed which has brought forth so abundantly."†

It was not till 1793 that Canada was formed into a diocese of the Church of England, the Bishop having then only six clergymen under his charge. Much money was expended by the Society on these Missions, and to this day she continues to aid our struggling dioceses.

But now how changed her history, and how prodigious her growth ! The "little one has become a thousand, and the small one a strong nation." "The branch of the Lord's planting" has grown into a wide-spreading tree, under which thousands have found a shelter.

The formation of Canada into an episcopal see was at the time a substantial mark of progress. But now that see may be said to have given birth to fourteen dioceses, each with its presiding Bishop and his staff of clergy ; and that Church, once so feeble, now covers the whole of British North America, from Newfoundland in the east to Columbia in the west, and from Athabasca in the north to the United States in the south.

I might dwell in detail on the actual work that has been accomplished, but my time is limited ; and I pass on to speak briefly of the *Existing Organisation* of the Church in that country.

The vast Dominion of Canada now numbers, as I have said, fourteen dioceses, between four and five thousand clergymen, about five hundred thousand Church members, and perhaps sixty-five thousand communicants.

Nine of these dioceses (namely, Montreal, Fredericton, Nova Scotia, Ontario, Quebec, Toronto, Huron, Niagara, and Algoma) constitute the ecclesiastical province, over which, in the Providence of God, I have been called to preside during the past nine years. There is some little difference in the administration of these several dioceses, but in the main their machinery is alike.

To begin with the lowest point in the scale, we have our *Parochial System*, though not of course so definitely mapped out as here in England. Every congregation is formed either into a Mission, a parish, or a rectory. It is called a *Mission* when it receives the ministrations of a clergyman whose stipend is supplied entirely, or nearly so, by the Church Fund of the diocese. It is called a *Parish* when it includes within its limits a church and parsonage, and also provides at least one-half of the stipend of its clergyman. The most complete organisation, however, is that of the *Rectory*, which is

† Charge of Bishop Fulford.

entirely self-supporting, dependent upon the voluntary offerings of its own parishioners, and having, or not having, as the case may be, a local endowment of its own.

Each parish has its two churchwardens, the one appointed by the clergyman and the other elected by the votes of the vestry. These, with the clergyman, form a corporate body, in whom is vested any property belonging to the Church, if not vested in the Bishop of the diocese.

The method of appointing the clergyman varies slightly in our several dioceses. In my own, for instance, the Bishop appoints to all Missions and parishes, whilst in the case of rectories (or self-supporting parishes) the vestry sends him *two* names, from which, if he approves, he selects one.

The stipends of our clergy vary from six hundred to eight or nine hundred dollars, according to the nature of the case and the capabilities of the congregation. In our cities of course a higher scale of salary prevails.

And here I may state that our Church funds are derived from the following sources:—

First, from the residue of certain *Clergy Reserves*, presented, as you are aware, by the English Crown in the reign of George the Third, and no doubt originally intended solely for the support of the clergy of our Church, but subsequently divided by Act of Parliament between the Presbyterians and ourselves.

Secondly, from an *Annual Grant* made by the Society for the Propagation of the Gospel in Foreign Parts, given originally for the nurture of the Infant Church in Canada, and continued, at a gradually diminishing rate, to some of our dioceses up to the present time.

Thirdly, from a *Sustentation Fund*, which has been raised in most of our dioceses, the interest of which is now available for the support of Mission work.

Fourthly, from our *Mission Fund*, which is derived from the general contributions of Church members in each diocese; and is the main source of support to the Church.

From these four sources our expenses in each diocese are defrayed.

Having now spoken of our parochial organisation, I come next to our *Diocesan* divisions, which are of course much more extensive in area, but far more sparsely populated, than here in England. The

diocese of Montreal, for instance, numbers at present eighty-five working clergy and about 37,000 Church members. Its extent is about 250 miles in length and 100 in breadth.

In each diocese the Bishop is elected by the vote of the clergy and laity taken in Synod. This vote used to be final, requiring no confirmation by any other body. At the last Synod, however, a modified confirming power was vested in the consecrating Bishops.

Each diocese has its own synodical meeting once a year, the representative body consisting of all the clergy, and two lay delegates from each parish. Its acts are valid when assented to by the three orders, the clergy, the laity, and the Bishop.

Within the diocese we have also our *Ruridecanal* organisation, which, though not considered essential to our Church system, and not necessarily prevailing in every diocese, is yet a very valuable portion of our ecclesiastical machinery.

My own diocese, for example, is divided into four rural deaneries, each comprising about twenty parishes. Each rural deanery holds its meeting or chapter once a year, or oftener if necessary, and is attended by the clergy of the several parishes, the churchwardens, and also the lay delegates, and is presided over by the Rural Dean, unless the Bishop is present.

Then, thirdly, we have our further division into *Ecclesiastical Provinces*, for which we have, as you are well aware, the example of the Early Church, dating as far back as the fourth century.

The synod of the province meets triennially, but oftener if needed, being presided over by the Metropolitan. It consists of two Houses, the Upper being composed of the several Bishops of the province, and the Lower consisting of twelve of each order selected by the several dioceses; so that the number of the Lower House, if all attended, would be 216.

This provincial Synod regulates matters which are common to the whole province, whilst the various diocesan synods confine themselves to the affairs of their respective dioceses; no proposition being valid until it has received the sanction of both Houses, and no canon or alteration of the constitution coming into operation until it has been confirmed at a subsequent session.

Our *external* relation to the Mother Church in England is, in one sense, gradually lessening. A few years back our Bishops received their appointments directly from the Crown by letters patent. This privilege has, however, been relinquished by the Home Government.

Our clergy also, instead of coming from England, almost as a matter of course as they once did, are now more commonly supplied by the Canadian Church itself. Our *spiritual* relation, however, to the Mother Church is as strong, or stronger, than ever.

The following words occur in the formal declaration of our constitution :—

“We desire that the Church in this diocese or province shall continue, as it has been, an integral portion of the Church of England. And we do declare our firm resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church government which are at present recognised by the Church of England.”

Such is our Canadian Church organisation, almost identical with that of the Episcopal Church in the States, and formed in some measure from it. And I may truly say of *both*, that I know of no ecclesiastical polity more complete, or more strictly in accordance with the primitive model. But I am sure that I speak the feelings of this Conference when I add that no Church system, however nearly it may approach to the Divine pattern, can succeed, or diffuse prosperity around it, unless its machinery be set in motion by a higher hand than ours. We may be very careful as to our *framework*, and very choice in the selection of our *workmen*, but “except the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchman waketh but in vain.”

And now a very few words as to our hopes.

As regards our *Synodical System*, I must admit that there is a certain evil connected with our annual synodal gatherings, inasmuch as they supply a platform for party conflicts, and serve oftentimes as a rallying-point for men of strife. On the other hand they afford a safety-valve for murmurings which would otherwise be stifled; and I believe that we are gradually educating ourselves into far greater self-control than we were formerly wont to display. I myself regard the synod as an essential feature in our Church system, without which it would be imperfect. As regards our *Mission work*, I believe that there is among us at the present time a healthy and earnest Missionary spirit, which never showed itself so strongly as it has done of late. We have certainly wakened up to this important duty, and our Church is assuming a far more aggressive attitude than it ever did before.

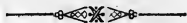
Our parishes, too, are slowly, but gradually, rising up towards the

higher standard of self-support ; and I see no reason why in four or five years time they may not liberate the Society in England from those most generous grants, which they can so ill afford to continue. As to our *Supply of Clergy*, we have of late years had reason to complain of a lack of candidates for Holy Orders. That want is, I am thankful to say, becoming less and less urgent. I have established in my own diocese a theological college in addition to that which we have in common with the neighbouring diocese of Quebec ; for experience tells me that to fit men for their work they should be trained on the spot and under the eye of those from whom they are to receive their commission, and this seems to be the opinion of those who addressed us this morning. Our very want, however, has, I believe, been a blessing to us, since it has made us feel the necessity of looking upwards to Him, Who by His Holy Spirit is able to constrain men to give themselves for the work, and can alone fit and prepare them for it. Much earnest prayer has been offered, especially on the day annually set apart as a Day of Intercession for Missions—a day which I rejoice to think has brought down a very large blessing on our Church both abroad and at home, and has served to remind us that Missionary success is of God, and not of man.

With reference to other *Christian bodies*, I would say that our Church in Canada holds a very favourable position. She commands the respect of those who are separated from her, and her zeal and earnestness are acknowledged by them. Of our clergy I suppose that at least one in ten has come over to us from other Churches ; and I cannot but hope that that number will increase. I have a strong impression in my own mind that the Church in Canada is destined at no distant day to become the focus, around which the scattered bodies shall be gathered. There is at this time a general yearning after unity ; and what Church can present a platform so fitted as ours for uniting the various fragments of a divided Christendom ? May He, who is the Author of peace and the Lover of concord, bring about in His own good time and by His own best, but perhaps unlooked-for, means so desirable a result.

I am unwilling to close this paper without giving expression to my thankfulness to God, that He has in the last few years drawn our Sister Churches, the Episcopal Church of America, our own Church in Canada, and this beloved Church here in England, into much closer union one with the other. And my earnest prayer is that we

may be drawn much closer still, for the building up of one great and united brotherhood, which shall show to the world, by its fruits of holy zeal and love, that God is with us of a truth.



THE BISHOP OF SASKATCHEWAN ON THE WORK OF THE CHURCH IN THE NORTH-WEST OF CANADA.

MY diocese is part of the vast territory that was formerly known as Rupert's Land or Hudson Bay Territory, and more recently as the North-west Territories of the Dominion of Canada. A few years ago the old diocese of Rupert's Land was divided into four dioceses—the southern one still retaining the name of Rupert's Land, the eastern being called Moosonee, the northern Athabasca, and the western Saskatchewan.

The name of the last one is taken from the river Saskatchewan ("rapid running stream"), which rises in the Rocky Mountains in two branches, which unite at about five hundred miles from their source, and the whole body of water then flows on in one stream until it discharges itself first into Lake Winnipeg and then into Hudson's Bay. The four dioceses have here formed into an Ecclesiastical Province known as the Province of Rupert's Land, of which the Bishop of Rupert's Land is Metropolitan and the Archbishop of Canterbury Primate.

My connection with Rupert's Land or the North-west Territories extends over a period of twelve years—the first eight being passed as Archdeacon and Head of the Diocesan College of Rupert's Land at the Red River Settlement, and the last four as Bishop of Saskatchewan.

It was in cordial response to the invitation of my dear old friend and classfellow at the university of Aberdeen—the present Metropolitan of Rupert's Land—that I set out from Western Canada in 1866 to join him in his labours in the far north-west.

I travelled with my family first to the Mississippi, where we took steamer to S. Paul, then by rail to S. Cloud, then by stage for three days at sixty miles a day to Fort Abercrombie on the Red River, where we commenced the prairie journey. We travelled in a covered waggon, sleeping at night in a tent. We passed over the section of

country that had been desolated only four years before by the Minnesota massacre. The details of that fearful outrage were still fresh in the public mind. As we crossed the very territory that had belonged to the Sioux it was difficult to keep down a feeling of apprehension—but our trust was in God, and through His goodness we reached our journey's end in safety, seven and a half days after leaving Fort Abercrombie.

The whole journey from Western Canada occupied three weeks. It will form our first illustration of the progress of the country when I say that the same journey can now be performed in five days; and when our railway communication is complete as far as Winnipeg, it will be accomplished in even less time.

There is also a great contrast between the city of Winnipeg of to-day and the little village of that name that I found on my arrival at Red River in 1866. Its population did not then number over 200 souls; there were no churches, no schools, no public buildings of any kind; all imported goods were very dear, as they had to be dragged over the plains in ox-carts for nearly 500 miles.

The Winnipeg of to-day has a population of at least 7,000—it has churches, schools, and public buildings, and a rapidly increasing trade.

Look, again, at the Province of Manitoba. In 1866 it had a small population scattered along the banks of the Red River and the Assiniboine. The magnificent prairies in the interior were untouched by the plough. Now what a change! The whole country is being rapidly covered with prosperous settlers. New communities are forming in every direction. I do not know any portion of British North America that has apparently a more prosperous future before it than this Province of Manitoba.

I now pass on for a moment to the great valley of the Saskatchewan. Here too we have vast areas of fertile land waiting to unfold their riches as the reward of industry and toil. And more than that. God in His Providence has supplied the great valley of the Saskatchewan with a vast provision of coal to meet the necessities of the coming population. Men of science tell us that ages ago mighty forests waved on the banks of that great river. Upheavals of the ground took place. The trees were buried deep down in the bowels of the earth. Ages passed away. A chemical change was slowly going on. The buried trees were turned into coal. The trees had waved for many summers in the sunshine of former ages—they drank in and stored up in their structure the light and heat of that sunshine. The buried coal is just that light and

heat kept in store. And when it is dug from the mine and carried all through the length and breadth of the country to warm and gladden the homes of our people, what will it be but the resurrection of the light and heat of the summers of the olden time—light and heat that were buried in a sepulchre from which man's enterprise and energy shall have rolled away the stone?

But the diocese of Saskatchewan has this difficulty to contend with, that it is at present several hundred miles farther from the railway than Manitoba. The result is that up to this time the agricultural settlements are few in number, though they are steadily, if slowly, increasing. Here allow me to record my hearty thanks to the Society for the Propagation of the Gospel for the prompt response they made to my appeal to supply these poor and struggling settlers with the ministrations of the Church. They have at present four Missionaries in the diocese actually at work—three of whom are in Holy Orders, and one is a catechist. On Trinity Sunday last, by the kind permission of the Archbishop of Canterbury and the Bishop of Rochester, I was able to ordain here for work in my diocese two young men, one of whom will form the fifth on the list of the S.P.G. Missionaries. He is an undergraduate of the University of Cambridge, and for many years was a pupil of my own at St. John's College, Manitoba. He is an expert scholar in the Indian language, and goes out to Fort Macleod, the headquarters of the mounted police in the south-west part of the diocese, and near to the Rocky Mountains. Here he will minister to the police and white settlers as well as begin a Mission to the Indians in the neighbourhood.

In thus at once affording the means of sending Missionaries to the new settlements, the S.P.G. have shown their conviction of the importance of planting the Church at once among the settlers of a new country. Great was the loss that the Church sustained in the earlier days of her history in Canada by this principle being overlooked. No effort was in many places made to afford the ministrations of the Church until large numbers had collected in a given locality, and then when the clergyman at last arrived it was found that the people had largely gone over to other communions.

But I look upon the opening of the Mission by the S.P.G. at Fort Macleod as a most important step in reference to the Indian population of my diocese. It will be the first Mission to the Indians of the western half of the diocese of Saskatchewan that has yet been opened by the Church of England.

And yet this western half of the diocese, having the Rocky

Mountains for its western boundary, contains all the Blackfeet owning allegiance to the British Crown, the larger number of the Plain Crees, and the whole of the refugee American Sioux under the famous chief "Sitting Bull." By the last mail I received a paper estimating these refugee Sioux at from 10,000 to 12,000 men, women, and children, all told. They are all in the south-west portion of the diocese of Saskatchewan.

I am sure I am within the mark when I say that there are now within the western half of my diocese, including the refugee Sioux, nearly 25,000 Indians still in a state of utter heathenism. And yet at this moment we of the Church of England have not a single Missionary among them. The young clergyman already referred to as about to go to Fort Macleod will be the first to represent the Church among these Indians.

I cannot tell you how thoroughly I deplore this state of things. I find that the Roman Catholics are well supplied with men and money in the district, and are making active efforts to gain the Indians over to their creed. Would that we, who profess a purer faith, might be at least as anxious to see it spread in the Mission field as they appear to be for the advancement of their Church. I cannot help saying that there sometimes appears to me to be too great a disposition at Missionary meetings to adopt the language of congratulation at what has been done. I think there is more reason to use the language of humiliation at the little the Church of God is really attempting to do.

I would now wish to say a few words in conclusion about some of the difficulties attending the Missionary work of my diocese, which embraces a section of country much larger than Great Britain and Ireland put together. Over this vast area journeys have to be made from one Mission to another, although there are neither roads, nor public conveyances, nor hotels. For the summer, men, horses, and vehicles have to be hired at a great expense. For the winter, Indian guides and travelling dogs have to be procured at a cost still higher than the summer rates. The winter journeys are made by dog train—that is the travelling is done in a small cariole drawn by hardy dogs of the Esquimaux breed, and driven by Indians who run on snow-shoes. The resting-place at night is simply a bed made of buffalo-hides spread over pine-branches on the ground, from which the snow has been partially cleared—while there is no roof over our heads but the blue canopy of heaven—the cold being sometimes

very severe—the thermometer ranging from ten degrees to twenty, thirty, and sometimes even forty degrees below zero.

Another difficulty is the want of a trained band of educated native interpreters, schoolmasters, catechists, and pastors for Mission work among the Indian tribes. I am endeavouring to overcome this difficulty by raising funds to establish a training college at the headquarters of my diocese. I do not grudge this labour, but I do deplore the absence from the Mission field which it entails. If the Church of God were more alive to her responsibilities, the means of carrying on the work would be contributed without the necessity of the Bishop having to leave his proper sphere within the diocese.



The Chairman then called upon a Bishop of the Church in the United States, whose paper was one of those which were postponed on the preceding evening.

**BISHOP LITTLEJOHN OF LONG ISLAND
ON THE DOMESTIC MISSIONS OF THE AMERICAN CHURCH.**

IT so happens that much of the work of this venerable Society during the first three years of its existence, from 1701 to 1704, was done in Long Island, the Diocese which, with the Providence of God, I administer. Within one mile of the spot where the Rev. George Keith, the first Missionary of this Society to English immigrants in America, held his first service my cathedral is now being erected. It also so happens that upon me devolve the privilege and responsibility of presiding over the Domestic Department of American Missions. I know not that these facts had anything to do with the request that I should read this paper; but certainly they will have much to do with the spirit in which I shall speak of the labour of this venerable Society.

It is well known that from 1701 to 1783 the thirteen colonies of Great Britain, stretching along the coast of North America, from Maine to South Carolina, were the chief fields of work to this Society. The first Missionaries were sent to New England and Long Island in 1702. Seventy years later the Society wholly or partially supported ninety-nine clergymen and catechists in those colonies, whose population had increased during that period from 250,000 to

over 3,000,000. For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy between the Church of England and her children scattered over the waste places of the New World. The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting. And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day, it cannot exceed in thankful love and earnest goodwill that which we are here to offer. Verily in that comparatively narrow coast belt along the Atlantic, which, in the eighteenth century, bounded the Christian endeavour of this Society, the little one has become a thousand, and the small one a strong nation. Those thirteen colonies comprised scarcely one-eighth of the present domain of the United States, and consequently only one-eighth of the territory over which, however imperfectly, the work of the American Church now extends. The ninety-nine clergymen and catechists of 1771 have increased to more than 3,082 clergy and 786 lay-readers. Where there was not a single bishop, there are now twenty-five bishops, while in the whole country there are to-day sixty-one. Outside of Great Britain, where there was not one organised diocese, there are now fifty-one, and ten missionary jurisdictions besides.¹ Where there was not an institution of learning of any sort under Episcopal control, there are now of our own founding thirty Collegiate and Theological Institutions. Still greater, if possible, is the change in regard to the means needed for the furtherance of the Church's fourfold work in parochial ministrations, in Christian Education, in Foreign and Domestic Missions, and in organised Christian Charities. In place of the few thousand pounds raised in the American colonies, and contributed from this side of the water, we have annually as the result of free-will offerings from the faithful, not less than 100,000*l.* for general and local Missionary operations, and about 900,000*l.* for all other purposes of the Church.²

¹ The number of Missions in thirty-six dioceses and six Missionary jurisdictions is 959.

² Amount of offerings in three years for Missions, Foreign, Domestic, and Diocesan, \$1,303,326. Total of three years' charitable offerings in forty dioceses and six Missionary jurisdictions (not including salaries), \$8,725,082. Total, for three years, of all offerings reported, \$21,535,506.

While in the form of permanent endowment for Collegiate, Theological and Parochial Schools there are \$4,764,684. Of Missionaries and catechists now at the various Home fields, Diocesan and General, there are at least 500. And this, thank God, is the return we make this day for the seed sown by this Society beside some waters in the New World more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival.

And yet grand as that return is we confess that it leaves the American Church in a feeble minority in a land with over 40,000,000 of people. It is impossible to utter this confession and to bear the shame and reproach which it involves without reverting to the cause of our lamentable inferiority in spite of the faithful work done by American Churchmen. The story of that disastrous eclipse which fell upon the Mother Church in the eighteenth century has been often told, and always with humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence: and the last fifty in effecting an organisation which should have been ours at the start, and in combating sect prejudices and hostilities which should never have had a being. It would be useless, indeed, to recur to this, but for the solemn warning it gives, now louder than ever, to this Church in its dealings with its vast ecclesiastical dependencies now covering the seventh of the globe, and out of which ought to spring, under a wise fostering care, many national Churches of surpassing power and glory. But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century she has suffered not a little from her lack of forethought during the last half century,—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence multitudes,

which no man can number, have been swallowed up amid the sects and *isms* and unbelief of that new-grown, but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our Missionary work.

But I must hasten on to say a word or two descriptive of the spirit and purpose of our American Home Missions, besides the work among the needy and benighted millions of our own race. We have a record among the emancipated negroes and the Indian tribes so full of interest and promise that, if time allowed, I should be glad to speak of it in detail. Would that the devoted Bishop of Niobrara were here to tell the story of his labours and successes among the rude savages of the North-West.

Our stewardship is noble in its inspiration, but crushing in its magnitude. Everything pleads with us for zeal, energy, and forethought. In the presence of such a life and of such a future, idleness is a crime which God Himself could hardly forgive. No man need argue with us as to the only true foundations of our Republic. We know, as well as we know the sun in heaven, that unless we build the nation on Jesus Christ, and the Church which is His Body, our hopes are but wind and emptiness, and all our wonderful material growth and political development are but the harbinger of premature corruption and decay. We know that the cross of the Son of God is the only sure barrier against social convulsions marching on there as well as here under banners on which an atheistic communism has already inscribed its ominous watch-words and its terrible battle-cry. Not only to educate, but to Christianise our education, is the supreme duty of the hour, whether we consider the interests of the Kingdom of God or those of the State. Romanism is not the religion for our nation, unless its liberty and progress are doomed to an early death. Sectarianism is not the religion for it, unless it be fated to perish in anarchy and disintegration. What is called liberal Christianity will not do, unless our people are to part with every vestige of a Divine faith, and so with the fundamental condition of permanent greatness. That land eminently, ay, more than any other, if possible, needs not theories of Christianity, but the simple facts of Christianity. Not man-made systems, but God-given verities, not schools of Christian thought, not pious, voluntary societies, but Evangelical truth, pillared and grounded on Apostolic order; the unbroken historic Church, free, reformed, Catholic, purged alike of the shadows of Mediævalism and the false lights of

Rationalism ; offering to man life eternal through Jesus Christ, as Peter and Paul offered it to Jew and Gentile eighteen centuries ago ; even the faith once delivered, the same yesterday, to-day and for ever. If we have any mission at all from God in that continent, these are the needs which our Church is placed there to meet. She has a history, a polity, a worship, a doctrine of Christ, a ministry which enable her to meet them. Her Missionary Episcopate, reaching from the Mississippi to the Pacific, is worthy of the best ages of the faith, counting as it does in its ranks men of surpassing zeal and heroic mould, who stand like anvils to be beaten, not broken, by the wild, strange life of that mighty region out of which a score of populous empires will soon rise. I ask you to-day to remember with your own great Missionary apostles in your distant colonies those men of America, and with them the less known, but hardly less deserving helpers gathered at their side—Sentinels standing guard on the outermost battlements of Zion ; Messengers and heralds crying unto the incoming millions, “Prepare ye over desert and mountain a highway for our God ;” Pioneers on whom the sun takes its last look as it sinks away from our continent on the great Western sea. Remember them, pray for them in their toil, and loneliness, and poverty.

May God speed the work of this Society in the future as in the past. The greatest, the most enduring, the most fruitful of all Missionary organisations of Reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples, which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the world.



BISHOP OF GUIANA ON THE CHURCH IN THE WEST INDIES.

AT the special request of the Secretary of the Society for the Propagation of the Gospel I prepared a paper upon the West India Branch of the Church, which I am now about to read, in full belief that my right reverend brother, to whom the task had been

assigned, could not reach England in time to discharge this duty. Happily he is with us to-day, and on that account I feel that my paper is no longer required. I submit, however, to the decision of others and, as briefly as I can, I propose to speak of the beginning of our Church in the West Indies, the number of Sees of which it is composed, and of its present prospects.

The Church of England was planted in the older colonies, as for instance in Jamaica and Barbados, and other islands forming the West India group, at an early period after their occupation, the first colonists having carried with them, not only in these islands but elsewhere on the Northern Continent of America, many of the traditions and habits of the old land, and happily not altogether overlooking the duty incumbent upon them of making some provision for their spiritual wants. The Church however was but feebly planted in the West Indies, and although individual clergymen occasionally gave full proof of their office and ministry, yet were their efforts sadly marred by the lukewarmness of the majority, and by the absence of anything like systematic organisation. And it may be specially noted as regards the West India Branch of the Church, and it is one of the unhappy features of the time for which it cannot be doubted we have paid the penalty in these latter years, that only for those of European extraction was any provision made for religious instruction.

If I speak thus plainly I believe that I am only giving utterance to what is true; and this need not surprise any when we consider how the people in other lands, and of a higher type and civilisation, have almost up to our present time been regarded; and how little was done until within the last few years towards raising them to a higher position, especially through the influence of Christian teaching.

In this respect a change has been taking place almost everywhere, but as it is no easy task to eradicate impressions which have taken deep root, the change has necessarily been gradual, perhaps very gradual—yet if a lengthened experience may be trusted, I think I may very confidently affirm that old prejudices are disappearing year after year, and I believe that the Church of England is exercising a beneficial influence over the masses in welding together the separate classes and peoples in our West India Dependencies, and in leading them to feel more and more that they are one brotherhood in Christ.

In 1824 the first systematic attempt to evangelise the African races was entered upon by the appointment of two Bishops for the West

India colonies, the Sees selected being those of Jamaica and Barbados, the former embracing with Jamaica the group of Islands known by the name of the Bahamas, with the outlying colony of British Honduras—the latter taking in the Windward and Leeward Islands, as they are termed with reference to the position of Barbados; and at a later period the colonies in the Northern or upper part of South America, Demerara, Essequibo, and Berbice, now bearing the designation of British Guiana.

The appointment of two Bishops, bearing the honoured names of Coleridge and Lipscombe, in this part of the Western Hemisphere had a very marked effect upon the population of the West India colonies, upon Europeans who had settled in the colonies, and upon those of African descent. The Bishops applied themselves heartily to the work for which they had been chosen, and if there were some of the clergy and laity at that time who did not welcome their arrival, yet were there never wanting earnest men who hailed their appointment with infinite satisfaction.

In the old colonies the population was made up of European settlers and Africans who had been conveyed to the West Indies previously to the extinction of the slave trade in 1807. Of the latter it may be affirmed that they have become Christians, *i.e.*, that they have been admitted to the fold of Christ—through one or other of the Christian bodies who availed themselves of the opening which was presented to them of preaching the Gospel of Christ. It is with regret that I am compelled to notice the feeble efforts of the Church of England, and to their early neglect may be traced many of the divisions amongst Christians, which have undoubtedly hindered the progress of true and vital religion, and have placed a stumbling-block in the way of the conversion of the heathen, leading them away from realising to themselves what is contained in those remarkable words which are intended to set before us the strength of our position in holding to the “One Lord, one Faith, one Baptism.”

Whilst I admit the lukewarmness and indifference of the early colonists in dealing with the African races, I must not omit to notice the many attempts of individuals to make provision through bequests for schools and for charitable purposes, and notably as standing out before all that noble legacy of General Codrington of his estates in the Island of Barbados for the establishment of a college, now bearing the honoured name of its founder; and above all for the care

taken by him that the labourers and others on his estates should be early trained in the religion of the Cross.

This noble foundation, and the other bequests of which I have spoken cannot be otherwise than of supreme importance, especially in these days when the Church is being again thrown so entirely upon her own resources.

I have said the two Sees were created in 1824. In 1842 two other Sees were constituted, those of Antigua and Guiana, and at a later period the See of Nassau, and later still the See of Trinidad, the total number of Sees being six. I hardly know how to describe a later division, only of the other day, viz. the See of the Windward Islands, embracing the Island of S. Vincent, the Grenadines and Tobago, which is under the care of the Bishop of Barbados, who by virtue of this arrangement is Bishop of Barbados and the Windward Islands.

To disendowment this latter arrangement may be traced. Each separate colony seems to have considered what were its own wants and interests, and to have acted independently of other parts of the old diocese; and this perhaps can hardly be a matter of astonishment, as they are placed under separate governors and legislatures, and as in some of the islands the Church holds a secondary position as regards numbers.

In the dioceses of Jamaica, Nassau, Antigua, and in a partial degree Trinidad, disendowment has already commenced. In Barbados and Guiana there has been no change affecting the Church, unless we except the provision made for the Bishop, who having been hitherto maintained by the Imperial Legislature, will in due time, as is the case already in Barbados, have to depend upon the offerings of the members of the Church in each diocese.

The Colonies known as the West India Islands, and including in the general appellation, owing to its proximity, the Colony of British Guiana on the mainland of South America, vary as regards the respective races by which they are peopled. In four of the dioceses, Jamaica (unless we take exception through a slight sprinkling of Coolies lately introduced from India), Nassau, Antigua, Barbados, and the Windward Islands, the population is chiefly composed of Europeans and of those who are of African descent, immigration from India having hitherto been conducted on a limited scale. In Trinidad there are several thousand Asiatics from India and China, in addition to the European and African races. In

Guiana however there are to be seen, besides settlers from the mother-land, Portuguese numbering about 14,000 from the Island of Madeira, and about 80,000 Coolies from India and China, who are being rapidly added to year after year by the introduction of about 6,000 every season as it comes round. In addition to the above there are the aborigines, the copper-coloured Indians as they are met with in America, North and South. The Indian races are composed of several tribes with no written language, and of different speech, the majority of the tribes having no affinity with each other as regards a common language; and I think that I am not overstating the fact when I affirm that in no diocese are there to be found so many distinct nationalities, and so great a variety in complexion and in speech.

It should be interesting to those who are good enough to be listening to me to be told what is being done for the evangelisation of the heathen in the two dioceses in which they are chiefly to be found, viz. in Trinidad and Guiana. Owing to the very difficult position in which my admirable brother, the Bishop, has been placed in entering upon the administration of his newly-constituted diocese of Trinidad, at the very moment when it was being stripped of a large proportion of its means, the Bishop himself being without any support beyond the slender provision made for him by members of the Church, he has, as I have very lately heard from his own lips, been much straitened in that special work to which he was desirous of devoting much of his time and labour, viz. to the conversion of the heathen immigrants from India and China. It is a great grief to him that he has such slender means at his disposal, and that he has so few of the wealthier class who can encourage and assist him, the far larger portion of those who are possessed of property in Trinidad being members of the Church of Rome.

In my own diocese of Guiana, Missions to the heathen aborigines have existed for a period extending over forty years. Amongst these people on our large River are sixteen stations. At two of them during my last visitation I met 580 and 1134 congregated together. Independently of the advance in Christian knowledge I can record with much thankfulness the higher position which these people are occupying year by year in the social scale. Many of them are usefully employed as wood-cutters on their own account, or as hired labourers, and the testimony is the same everywhere as regards their usefulness and improving condition.

The heathen from the East are the cause of great anxiety to us at this moment. So important is the work to be done that we are engaged in promoting a separate organisation for these people, working not against, but independently of the parochial system. There is in fact a direct Missionary work going on side by side with the parochial system as settled long ago. Four clergymen are specially employed in the most populous districts, and they are assisted by catechists. We hope to be able to extend our operations year by year.

As regards the immigrants from India and China, the Colonial Legislature, to its honour be it said, is making a move in the right direction. Schools are being set up in many localities, and for the attendance of the young those who possess property will be held responsible.

And here I would mention that there is a Chinese church, or church for the Chinese, in our chief town, in which services are held in their own language, and towards the erection of which the Chinese themselves contributed about 400*l*. But a more remarkable instance of the generosity and devotedness of these people should be noticed by me, of one who has set apart 100*l*. a year out of the profits of a moderate but successful business for the support of catechists in connection with this Church.

I would further remark that I had the privilege and satisfaction of setting apart a smaller, but very comely and substantial little church, for Coolies and Chinese, in the town of New Amsterdam, in Berbice, just before my departure from the colony.

Neither should I forbear alluding to an institution which is being set up for the training of such as are of Asiatic origin, through the exertions of a clergyman who has devoted much time to the instruction of Coolies from India.

These are cheering and hopeful signs, and I trust that they are evidences of the fidelity with which the Gospel of Christ is being proclaimed to the people.

The West India Colonies have not, as it has appeared to me for some time, carried with them the same interest which formerly was the case. To the question—Why is it so? I can give no satisfactory reply, and perhaps the only one to be given is, that having absorbed for many years so much of the public attention, and the excitement which caused that interest having died away, public attention has been directed elsewhere—but I would especially remind the members

of the Church at home how severe is the pressure upon the dis-endowed dioceses of Jamaica, Antigua, Nassau, and in that part of the charge of the Bishop of Barbados termed the Windward Islands. The members of the Church in these dioceses deserve in an especial degree the sympathy of Churchmen in the mother-land if only for the courageous struggle which they are making to maintain their position. There is a strong temptation under the circumstances in which they are placed to accept the services of men of inferior attainments, and it is to be hoped that this trial may not prove to be too severe for them.

They who reside in the West India Colonies have many difficulties to surmount. Property is feebly represented, owing to the absence of so large a proportion of the proprietary body, and it is not easy to kindle warmth in a cause when persons do not *see* what is being done. Those who are on the spot can take courage through the small openings and beginnings which they see here and there, and they can make allowance for failures, but it is not easy to convince those who are far away unless we can arrest their attention through some startling facts, and these must in all cases be of rare occurrence, and cannot be looked upon as a matter of course.

I feel that the subject which has been thus hastily handled by me has been very imperfectly treated, and I am afraid that I have done but scant justice to the labours of others in this very slight sketch ; and I would therefore before I sit down bear my testimony to such work as I have myself witnessed in the neighbouring diocese of Barbados, prior to the more recent division of that diocese. During the severe illness of the estimable Bishop T. Parry, I visited some ten years ago every island under his charge, and I was especially struck by the diligence and devotedness of many who were employed in the more distant localities, and were frequently under great difficulties through very imperfect means of access from one place to another. I returned to my own diocese with the high gratification of knowing that the work of the Church was being faithfully carried on elsewhere, and that those who were labouring under my own eye, if they were not surpassed, had need to maintain a jealous rivalry in the high and holy cause in which we were all alike engaged.

It is no part of my purpose to enumerate in detail all the sources from which help has been obtained for the prosecution of the work in my own diocese for the conversion of the heathen ; but I should be ungrateful were I not to mention how great has been the en-

couragement and support which I have received from the beginning of my episcopate up to this present time, from that ever ready hand-maid of the Colonial Church, the Society for the Propagation of the Gospel in Foreign Parts.

One word more before I close this paper. I have spoken in the first part of defective organisation in the early stage of the West India Branch of the Church in the separate Colonies. Synodical action has already been introduced in the different dioceses, in a more complete form perhaps in some than in others; and we are now looking forward to setting on foot an organisation which will bind the several dioceses together, and which, by enlarging their common sympathies, cannot fail to strengthen the West India Branch of the Church.

If in the foregoing I have appeared to dwell too much on human agency for advancing the Church of Christ, let me add how entirely I feel that what has been done or may be done can only be effected through the gracious influence of the Holy Spirit, from which source alone we can look for any success in our work.



THE CHURCH AND EDUCATION IN A PART OF THE WEST INDIES.

BY THE BISHOP OF BARBADOS.

I HAVE been asked to give some account of the state and prospects of the Church in the West Indies. Obviously what I say must have reference only to my own two dioceses, which include Barbados, S. Vincent, Grenada, and Tobago, with the handful of Protestants in Roman Catholic S. Lucia; but we may fairly go on the principle of *ex pede Herculem*, and generalise from a specimen diocese to the West Indies at large, although, no doubt, there are disturbing elements (such as Coolie immigrants) in the dioceses of Guiana and Trinidad, which are either non-existent, or but very slightly so, in the islands I have mentioned. Both as regards Religion and Education, I propose to speak briefly both as to machinery employed and the results obtained.

As regards external support, the position of the Church varies in different islands of my diocese. In Grenada the Church is dis-

established and totally disendowed, saving vested rights; in S. Vincent and Tobago she is disestablished, and to a large extent disendowed, *i.e.* the Wesleyans, Moravians, and Roman Catholics are concurrently endowed, according to numerical strength, at her expense. In Barbados there is concurrent endowment by an extra grant from the Colonial Treasury to the Dissenting Bodies, not at the expense of the Church, and Establishment is retained; in S. Lucia there is disestablishment, *i.e.* the State declines now to interfere in the regulation of Church affairs, but two Anglican clergymen are salaried in common with the Roman Catholic clergy.

From this it will be seen that, though Barbados remains, as to public colonial support, in as good a position as heretofore, the Church in the diocese of the Windward Isles is crippled materially in finance by recent political changes. But simultaneously with this diminution of colonial support, the Church throughout the West Indies has been deprived of Imperial aid which was given on a very munificent scale and for very important objects. This aid is now being gradually withdrawn as each vested right drops, and in a few years will be entirely extinguished. The salaries of the Bishops of Jamaica, Barbados, Antigua, Guiana, and Nassau used all to be paid from the Consolidated Fund; and not only this, but also the salaries of the Archdeacons in those several dioceses (except Guiana), and an annual sum was placed at the disposal of the several Bishops—this at least was so in Barbados—to supplement or create stipends for clergy and catechists. The whole of this is to lapse. One life, alas! a most valuable one, has already dropped, the Bishop of Nassau, and has left that extensive and poverty-stricken diocese struggling with total disendowment, and no adequate provision as yet made for the Bishop who succeeds him. One brave little diocese—Trinidad—thanks to the self-denying exertions of its Bishop, has already accumulated what will produce the modest income of 600*l.* a year: and the Legislature of Barbados resolved to maintain the *status quo* as regards the Anglican establishment, shortly after the avoidance of the then well-paid see by Bishop Thomas Parry, voted a salary of 1,000*l.* a year to a Bishop, and made legal provision for his appointment, jurisdiction, and rights. The other dioceses are more or less entirely unprovided to meet the contingency of the vacancy of their episcopal chairs.

It is evident, therefore, that the material resources of the West Indian Church have been, and will for some time increasingly be

abridged ; for Disestablishment and Disendowment—generally total—have been at work in all the dioceses except British Guiana. And the deficit thus created must either be supplied by voluntary effort from the Home Church, or by voluntary local effort, or else the work of the Church must be materially contracted. From the Home Church—I speak now of my own two dioceses only, as I know nothing of the rest in this respect—we receive nothing, not even sympathy, in our struggles to keep our head above water, if I except a recently diminished grant from the Christian Faith Society, and an occasional small grant of books or money to meet some special emergency from the S.P.C.K. We are in the unhappy condition of the bat in the fable, neither bird nor mouse : we are neither a Missionary diocese proper, with all the charm of enterprise, and unbroken virgin soil and native aborigines wherewith to enlist the sympathy of the enthusiastic, nor yet are we the settled Church, well-rooted and spreading *pari passu* with the growth of a young and rapidly-developing colony. Missionary work in the strict and technical sense of the word we have none, except in Guiana, where there are aborigines in the interior to be Christianised, as well as Coolies, as is also the case in Trinidad, and to an infinitesimal extent in S. Vincent, to be converted : though God knows, there is Missionary work, in the wider sense of the term, enough and to spare in every island with which I am acquainted ! Settled Church we are not—rather an unsettled one, rudely shaken out of our supineness as regards self-help, and our reasonably-grounded security by the disestablishment powers forced hastily by Downing Street upon our Governments ; and young and growing colonies we are not, rather (with two or three exceptions, which still thrive and may grow) decayed and decrepit little communities, dwindling instead of increasing, whose game seems to have been played out, and whose future is unhelpful and uncertain, but apparently tending ever downwards.

So we have had to fall back on self-help ; and this has not failed us (as indeed, thank God ! it never does). Even in poverty-stricken Tobago and in S. Vincent we have not only been able to maintain our position in spite of disendowment, but in the latter island, thanks to an enthusiastic and devoted clergy and a responsive laity, we have been thus far enabled to increase our clergy power in the teeth of reduced government aid : here, however, I am bound to remember that but few inroads have yet been made on the ranks of the State-paid clergy, and the real strain has yet to be felt. Even in Grenada,

apathetic as she is, and slow to realise what disendowment really means, and to provide betimes against it, the one vacancy that has occurred among the State-paid clergy has been filled, and the minister's minimum stipend has been hitherto forthcoming from his flock. And one hopeful symptom is, that this voluntary revenue is derived, with the rarest exceptions, not from the large subscriptions of the proprietor or merchant, not even from the moderate contributions of the middle class, but almost wholly from the pence of the negro peasantry. And here our strength lies in numbers. They are numerous, attached to the Church, and far easier than those somewhat above them in social rank to train in regularity of contribution. Many of these are learning to bring their penny a week, and these pennies mount up to a considerable sum by the end of the year. Two reasons may be assigned why the upper class, the owners of the soil, do so comparatively little to support the Church. In the first place, non-residence is becoming as much the curse of the West Indies as it is of Ireland. The interest of an absentee in the moral, social, and religious welfare of the peasantry on his distant estate generally bears a direct proportion to the distance he is off and the time he has been away, and even at the best requires constantly stimulating by appeals from the spot, which appeals grow wearisome and less and less heeded. Besides, he generally leaves these matters a good deal to his agent, or attorney, as we West Indians call him, or at least consults him, and is guided by him; and it is not his interest in any point of view to abridge unnecessarily the remittances he sends to his principal. He therefore is not generally a counsellor of liberality to the Church, such liberality as we might fairly expect from a resident and well-disposed proprietary.

But there is a worse evil than absenteeism; and that is the fact that West Indian estates are becoming more and more mere mercantile ventures, either purchased by some large business house, or by speculating adventurers, whose sole object is to make as much money as can be made out of the estates which, one after another, they absorb. Clearly no interest in the moral and spiritual welfare of the inhabitants is likely to be felt by proprietors of this stamp, whose proprietary connection with them is purely commercial. Moreover, the different estates which make up the monster speculation are administered by managers, who generally are inferior men in every respect, and it most frequently happens that these great estate-

absorbers are not even nominally members of the Church of England, and consequently indisposed to support her, even if disposed to be liberal at all in a religious direction. In Barbados, indeed, we suffer less than others from either of these evils, absenteeism and the monopolizing of estates in the hands of powerful and opulent firms ; though both conditions prevail to a large extent. But in this island any attempt to stimulate any voluntary efforts at Church extension are resisted and dreaded as 'the thin end of the wedge of disestablishment,' and the Church finds her onward progress barred on one side by the closure of all further aid from the colony, the *status quo* being tacitly understood to be a final arrangement, on the other, by this steady refusal to supplement State aid by voluntary effort, for fear of impirilling all.

One serious difficulty under which the West Indian Church labours is its deficiency in clergy power. Take Barbados, the best officered in this respect as regards the number of clergy in proportion to its area. There are eleven parishes in the island, each of which is divided into three districts on an average. There are thirty-nine clergy with cure of souls ; but owing to our enormous population (170,000 in a little island barely the size of the Isle of Wight), and its general distribution over the island, each clergyman has 4,000 souls under his care. In the other islands the cures are more laborious and hardly less populous, for in almost every instance one clergyman has charge of two and sometimes three parishes, with populations more or less sparsely scattered over miles and miles of area, with often difficult access on horseback, by perilous tracks through bush and over mountain, with no assistance but the unsatisfactory aid of catechists of inferior calibre, both intellectual and spiritual, whose ministrations are not of much intrinsic value, and are but slightly esteemed by the people. It is astonishing how our humble folk yearn for and value the ministrations of the duly ordained priest or deacon, in comparison with those of even a pious and diligent lay-reader.

Another difficulty is the dearth of thoroughly suitable candidates for the ministry. We fail to draw recruits (with the rarest exceptions) from those ranks of society which form the great *seminarium* of the Church in England, the upper and middle classes. With us the lower inducements to a clerical career which have their weight with, though God forbid that I should say, determine the choice of the young Englishman who, to use a common, slipshod parlance, "enters

the Church," viz., present social position and comfortable, if not lucrative preferment in the future as the reward of fidelity and zeal—are entirely wanting. Our clergy do not enjoy high social esteem—rather are looked down on and snubbed by the plutocracy, and our "preferment" is almost an absolute dead level of minimum stipend, ranging from 140*l.* to 320*l.* as a maximum, with the absolute necessity of a horse to keep; added to which they invariably marry directly they are ordained, and equally invariably have a large family, and are from first to last dependent entirely on their professional income.

We suffer, too, from having too entirely a native ministry, not in the popular sense of the term an aboriginal or coloured ministry, but none the less sons of the soil, bred there, educated there, with comparatively few exceptions, never having been outside of the West Indies, and, if Barbadians, never probably having set foot outside the narrow limits, and still narrower prejudices, of Barbados; for it is next to impossible to persuade a Barbadian clergyman to leave his island and take work in one of the other islands, and if he does, he is never happy till he finds his way back again. The consequence of this is that our Church life suffers from in-and-in-breeding. We have no constant current of fresh breeze blowing through us, ruffling our tranquillity it may be in externals, but bracing us up to fresh exertion. We crystallize in faulty methods; we aim too low, we are content with too little; we do not keep abreast of Church life at home and in larger spheres of action; and I fear, in consequence of this, our people's Church principles and Church attachment are more apparent than real, the result of tradition and habit rather than conviction and experimental assurance of the blessedness of Church privileges. Of course in my own dioceses, and I doubt not in others, there are brilliant exceptions to this, men who would compare favourably in piety, zeal, influence, and capacity for organisation with some of your most valued priests in England, who have either learned the more excellent way and the more exalted standard from contact with devoted men during a sojourn in England, or who have been taught by the Spirit, because they earnestly covet the Spirit's guidance to enable them to do their Master's work; but I do not hesitate to say, without any fear of speaking evil of or undervaluing my brethren, that these are the eminent exceptions, but that the majority fall short both in aim and in method simply because they have not had the advantage of learning better by observation and habitation.

Of native ministers in the popular sense of the term we have but few. One, a strongly-coloured clergyman in Barbados, is one of my best loved and most valued priests. I have myself ordained three schoolmaster-catechists, long tried as such and found blameless, to the diaconate, and I believe them to be "holy and humble men of heart" who will serve God faithfully in this lower office and who may, by long and faithful service therein, "purchase to themselves a good degree." I have ordained them on a lower standard as regards intellectual culture than the rest, for experience in my diocese has taught us to be mistrustful of intellectual gifts in the coloured race, for they do not seem generally to connote sterling work and fitness for the Christian ministry, and I look rather for long-tried zeal, fidelity, and diligence, combined with sterling piety and strict morality (alas! how hard to find among them), as my test of fitness for the sacred deposit of the ministry. But I do not think the time has come, or is even near, when the ranks of the clergy will be largely recruited in the West Indies by the negro race. Prejudice between the complexions runs high; both races are almost equally to blame for it, and, strange to say, the coloured people themselves are often the first to resent the introduction among them of a coloured pastor.

And what has come of it all?

A superficial glance would lead one to suppose that religion had taken a very deep hold of our people, especially of our peasantry. Go into any church, where either the service is hearty and well-conducted, or the minister is personally respected and beloved, and you will see crowded congregations at every service. I know of no more touching and inspiring sight than the congregation which assembles at the late choral evensong in my Cathedral of S. Michael's every Sunday when the weather is not unfavourable. To stand in that pulpit, and hear some well-known hymn joined in by that dense congregation, led by the surpliced choir of negro boys and men, and then, at its close, to have the evidently interested attention of a thousand souls, almost all of them evidently listening, is enough to kindle the dullest man into eloquence. Attend the celebration of the Holy Communion, Sunday after Sunday, and you will see crowds of negroes, men and women of all ages, flocking to the Lord's Table. But the spiritual life is, I fear in many, very many cases, terribly shallow. Pilfering, lying, and unchastity are common—I had almost said universal—even among these church-goers, and the priest must be

lynx-eyed to "fence the Table" from the impure liver, the profane talker, and the unfair dealer. The standard of religious obligation is universally lamentably low and resolves itself into "words, words, words." We in Barbados had this sad truth woefully borne in upon us by the part our deluded Church members and even communicants took in that shameful Easter-week of 1876.

But what hope of the rising generation? Alas! we are always looking to the rising generation and, I fear, destined always to find that they are "not better than their fathers." How can they be, brought up in the home influences in which our little negroes are reared? A scantily-divided two-roomed hut shelters the entire family of parents, grown-up and young children, sometimes three generations herded together like pigs in a sty, and too often with as little disregard for modesty and decency. In seven cases out of ten the parents are unmarried, and the families are the result of promiscuous, not merely illicit intercourse: and these are all the while nominal Christians! It is true we have schools in more or less abundance and of more or less efficiency in every island; schools supported or aided by the State and inspected by the State, and at the same time controlled by the several denominations to which they belong. This at least is the case in all the islands under my charge except S. Lucia, where there are excellent undenominational schools supported by the Mico Trustees. But in these schools the standard is as a rule low, fixed as it is by the minimum requirement of the Government; and the tendency is to cultivate observation and memory by purely mechanical methods, but to leave intelligence unevoked and the moral sentiments untrained.

There are of course exceptions to this, probably all over the West Indies. Among my schoolmasters in Barbados are many men who do their work "as to the Lord and not to men," faithfully and well, and whom I have learned to esteem and respect the better I have come to know them and their work. Certain examinations which we have lately held in Barbados in religious knowledge and in cognate subjects have convinced me that some (I may say a fair number) of our teachers do understand the responsibility of educating children, and have somehow felt their way to right methods of doing it. All credit to them for having done so, for their methods must have been empirical, for hitherto we have had no training institution where the intending schoolmaster may not only receive instruction himself, but may, in the midst of humanising influences, also learn how to impart

it. I rejoice to think that in my two dioceses this difficulty will shortly be removed by the utilisation of the now empty and utterly useless Mission-house attached to Codrington College as a training school for teachers; nor can I conceive of anything which will more thoroughly carry out the pious and munificent, and at the same time largely philanthropic intentions of the grand old General who founded and endowed Codrington College.



**THE BISHOP OF ADELAIDE
ON SELF-SUPPORTING DIOCESES ILLUSTRATED FROM THE
HISTORY OF ADELAIDE.**

THE subject on which I have briefly to address you is Self-support of the Colonial Churches or dioceses.

It is a subject of vital interest, not only to them, but the Mother Church. Every region, however remote, is now accessible to her Missionaries. Her children, or those who dissent from her worship, are going forth by thousands to replenish and subdue the earth.

Not like the Phœnicians of old, commercial England has aspired to territorial dominion. Asia, Africa, America, and Australia have submitted to her arms, or been peopled by her colonists. Heathen nations by millions dwell safely under the *ægis* of her power. And they are looking to her for instruction not only in the peaceable arts of social life, but for the higher teaching of Gospel truth and Christian morals.

That she has not been insensible to the obligations, which in the Providence of God have been laid upon the people of England by the acquisition of an empire co-extensive with the globe, one only of many like evidences shall be mentioned.

The Society for Promoting Christian Knowledge alone has procured translations of the Bible and our Prayer-book, or parts, at least, of those books, in thirteen languages of heathen India. And as regards Christian colonists, in addition to the numerous heathen Missions established by the Church Missionary Society, British North America, the West Indies, Australia, New Zealand, Polynesia, as well as the Falkland Islands, and Hong Kong, have witnessed the appointment of Bishops with a numerous clergy, through the unremitting zeal of the Society for the Propagation of the Gospel, in whose behalf we are assembled this day.

But more directly connected with this subject, "Self-support among these Colonial Churches," is the principle enunciated from the first, and acted upon since, by this Venerable Society, viz., "that within a reasonable period each diocese should become self-supporting."

Down, however, to a very late date, want of faith in the power of the Gospel to stir up men's hearts so as to supply themselves with the ordinances of religion, as well as incredulity as to the efficacy of an Apostolic Episcopate to effectuate that supply, prevailed. Happily, of late years, these delusions have passed away.

Yet how tardily and reluctantly did the civil authority cease to obstruct the consecration of Bishops for the plantations and colonies of the British Empire. Slowly and painfully in the richly-endowed Established Church of England, did the proposition make its way, that religion, if worth having, was worth paying for, and that even in a worldly point of view, it is no bad investment of secular wealth to procure for ourselves, our children, and our neighbours the ministry of God's Word. Still more profound was the practical ignorance of that sublime truth, "It is more blessed to give than to receive." Still more general was the forgetfulness that we are stewards of God's manifold gifts, wealth, and power, and rank and influence, and have to give an account of our stewardship; and that happy only are they, who by the use of the mammon of unrighteousness, make a friend of Him Who can receive them to everlasting habitations. The lady to whom the diocese of Adelaide owes its endowment has shown a high example of such a stewardship.

That there were English emigrant Christians who recognised this obligation and strove to fulfil it, may be gathered from the following statement of Dr. Humphreys, the then secretary, in his historical account of this Society in 1728, p. 46.

"There is not one instance of a minister settled in any place, where many inhabitants did not heartily desire it, and to the utmost of their power contribute to his support." To call forth and stimulate by judicious aid this spirit is the true and charitable object of the Society for the Propagation of the Gospel.

In South Carolina, the Governor and Council of Charlestown, as early as 1702, wrote to the Society promising "as soon as possible to enlarge the annual salary" of the Missionaries sent out, excusing their then inability by reason of the late invasion attempted by the French and Spaniards. North Carolina, though almost destroyed by an Indian war in 1710, still most earnestly prays for Missionaries.

Virginia and Maryland, by acts of Assembly, settled on the clergy of the Church of England in their parishes regular salaries. In Philadelphia the like spirit was shown in 1704. They "were building their church," notwithstanding scarcity of money since the war with Spain; and lament that they were unable to take from the Society the weight of supporting their Missionary, "which otherwise they would have willingly done." In New York, as early as 1693, an act was passed by which provision was made for six ministers of our Church, one for New York itself. In 1714 the Church of England people of Marblehead raised 416*l.* by forty-five subscribers for building a church. And in New Jersey Dr. Humphreys reports "that out of their own Christian disposition they built seven convenient churches, and contributed freely towards the support of their ministers," in 1705. The principle of "self-support" was thus recognised from the very first in the North American colonies, though at that time harassed by French and Spanish invasion, Indian warfare, and intestine divisions, caused by Protestant Christians of poly-nomous variety, Presbyterians and Independents, Anabaptists, and Quakers.

Whether this principle of self-support has been sufficiently developed of later years in these or other Missions of the Society; whether the habit of self-reliance at the present time and the obligations to "render unto God the things that are His," as manifestly sway the British Churches as those of the United States, it is no part of my function to inquire.

I would rather take the more generous view, and believe that our brethren in the Dominion of Canada "do what they can" for the advancement of the Kingdom of Christ, and that their "deep poverty abounds to the riches of their liberality."

I have given the above sketch of the early state of the Anglican Church in the Plantation, which now forms the United States, to show that the principle on which we have acted in the diocese of Adelaide is no new thing, though it has to a certain extent been crowned with considerable success. I wish, however, to disclaim all merit in the application of the system, because it was forced upon me and accepted rather than deliberately chosen. I felt bound, indeed, in common honesty to relieve the Society from the burthen of maintaining the colonial clergy as soon as possible. Furthermore, a great lesson was taught me by the Nonconformist bodies on every side, which prided themselves on the voluntary support on which

their ministry and ordinances of religion rested. I am bound also to bear witness that the scale of incomes raised in this manner in the chief towns as well as in Adelaide was higher than with us, while in size and costliness their sacred buildings surpassed our own.

I remember an intelligent Congregationalist to whom I was speaking of the inadequate support given to the clergy saying, in reply, "Ah! your people are not yet educated to the habit of giving for the ordinances of religion. It will grow by and by."

My business then, I thought, was to educate my people to the habit of giving to God's service. They had to learn, as you have yet to learn, as I have still to learn, that it is "more blessed to give than to receive." I don't think that either you in England or we in the colonies have yet quite learned that lesson.

Very early, however, in my episcopate it was forcibly inculcated on me by the action of the legislature then established by the Crown. Among the first measures passed by both houses was one for abolishing State aid to any religious denomination.

There was, then, a hard battle to be fought, but the Society for the Propagation of the Gospel, with its usual steadfastness, stood by us in our need. Moreover, the everlasting arms were beneath us; we had the promise, "I will never leave thee nor forsake thee." An appeal to the higher and better feelings of Churchmen in the diocese was made. A conference of the clergy and laity was accordingly assembled, and the great subject of diocesan organisation under synodal compact was discussed. In 1853, however, there were supposed to be legal difficulties in the way of such organisation. It was thought by many that letters patent granted by the Crown subjected the Bishop to the pains and penalties of *præmunire*, if without licence he presumed to call together his diocesan synod or congress of clergy and laity to confer about matters ecclesiastical.

In 1854, however, after much consultation with various friends, Episcopal and others, I obtained an opinion from the then Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens that I should be guilty of no legal offence in summoning such an assembly as before described. On my return, therefore, to Adelaide I at once proceeded so to do. I am thankful to say that the essential principle of Episcopal regimen was secured. Voting by orders whenever demanded by any member preserved the independence of Bishop, clergy, and laity, while the concurrence of all became necessary for every synodal act.

The "compact" founded on that basis has been found for more than twenty years adequate to enforce discipline, without resort to the civil courts, and has promoted the liveliest interest among the laity in the development of the Church. Annually after Easter the synod, consisting of forty clergy and about sixty lay synodsmen, assembles from all parts of the colony, "to set in order the things that are wanting." Self-support began to be worked out in the following manner.

The formation of new parochial districts, the settlement of new clergy, providing for their stipends, supplementing local contributions, building parsonages as well as churches and schools, gave ample scope for the energies and liberality of Churchmen. The plan of pew-rents was in force. This parochial rather than diocesan system tends unhappily to congregationalise the Church, which should be Catholic. Leaving it, however, to operate locally, the next best step was to neutralise its inherent spirit of local selfishness. Recourse was at once had to the Offertory. Instead of a "monthly collection," an offering at every service was gradually substituted throughout the diocese. Church rates and briefs, so odious in England, were replaced by free-will contributions, so that besides the ordinary expenses of worship, the clergyman's stipend, repairs to church and parsonage, were either partially or wholly supplied from this source. In 1877 the sum total thus collected or given voluntarily, exceeded 8,000*l.*, in addition to the ordinary pew-rents.

The idea of "offering for God's service," instead of collecting once a month by the churchwardens, tended to elevate the Church mind. A synodal diocesan fund to augment the incomes of the clergy, more especially in the country, was set on foot, and an annual "Home Mission" sermon in accordance with a resolution of Synod was directed to be preached, and offertory made, in every church in the diocese. I must not fail to mention the name of one William Allen, a retired captain of the merchant service. He left a bequest of 5,000*l.*, the interest to be applied in sending clergy into the rural districts, and augmenting their incomes. The distribution the Bishop left to the standing committee of Synod.

Thus awakened, the care of the laity for their clergy did not slumber. A Widow and Orphan Fund was inaugurated, to which they mainly contributed; and again, by a vote of Synod an annual sermon was directed to be preached in aid of this fund, to which the offertory then made was to be given. A great load of anxiety was thus

removed from the married clergy, and at the present moment four widows are receiving an annuity of 35*l.*, with every prospect of increase.

In spite of the grants of the Society for the Propagation of the Gospel the supply of clergy from England was inadequate to the growing population of the colony. Scanty and precarious incomes lay at the root of this evil, as well-educated clergy cannot in the long run be obtained for stipends barely equal to those of respectable and intelligent clerks in civil business. The labourer, in the highest of all vocations, "ministering to the mind diseased," "corrupt and fallen man," is worthy of his hire. Even in wealthy England the curate is too often limited to bare "food and raiment."

With the view of obtaining better provision for the clergy, as well as increasing their number, a wealthy and liberal colonist (W. Brown) set on foot a Church endowment subscription, which he headed with a donation of 200*l.* per annum for seven years. A capital sum of 10,000*l.* was thus raised, the interest of which is now applied in procuring clergy from home and endowing parochial churches. Each parish in turn is invited to contribute 200*l.*, to which a donation of 300*l.* is added. The capital is then invested in the incorporated synod, the income to be paid to the incumbent. These details I fear are wearisome, but facts are valuable in favour of the doctrine of self-support. After all, it is the grace of giving for God's service, "the blessed unction from above," which teaches a man that it is "more blessed to give than to receive," which must carry the Gospel through the agency of the living, visible Church to the ends of the earth. It cannot fail, when the abiding Comforter stirs the widow in the Temple to give all her living to the treasury, or her last morsel of bread to the famished prophets, or her 300 pennies, probably her income for the year, to the service of the Master whom she loved.

My friends, what would the Church have done in any age without many a devoted Lydia, or beloved Persis, and men like-minded with Paul and Barnabas, who "suffered the loss of all things," that they might freely preach the Gospel to the Gentiles, even "the unsearchable riches of His grace"?

The Free Church of Scotland has in these latter days set a noble example of self-denying liberality, and great wisdom in preferring contributions for their clergy to a general fund (or, as we should call it, a diocesan fund), rather than to special and particular endowment of the parish priest.

Passing from the parish to the cathedral, I may venture to say that, having from the first day of my Episcopate contemplated such a structure in process of time, I had the happiness, after thirty years, of being, in the Providence of God, allowed to consecrate a portion, including sanctuary, choir, and transept, and the first bay of the nave. The cost has exceeded 20,000*l.*, including the organ. That sum has been raised by voluntary subscription and careful husbandry. Two more bays of the nave and two western towers remain to be constructed, and if any admirers of self-support and such efforts will give me 15,000*l.* I will undertake to complete the structure.

In respect to education, I must not omit the College School of S. Peter. This, too, commenced through the liberal donation by the same Mr. Allen, of 6,000*l.*, has now been carried out at a cost of 27,000*l.* It has received also some munificent bequests, which will amount in a few years to 30,000*l.* Let me not forget, in the last place, to mention the Poonindee Native Mission, founded by Bishop Hale, now of Brisbane. In it are maintained the remnant of the aboriginal race, trained in Christian habits and the duties of the farm and sheepwalk. Of many I can bear witness that they have died in the faith and childlike love of Jesus, so characteristic of the simple native mind when enlightened by the spirit of Christ.

On the Melanesian Mission Fund, raised annually to support the work of Selwyn and Patteson; on the annuity fund for clergy disabled by age or sickness commenced last year, to save them from utter destitution, I need not enlarge. If we had inherited from our forefathers no parish endowments or venerable churches, our laity have not been unmindful of the widows and orphans of the clergy or of the claims of old age and feebleness. The number of the clergy has advanced under the system of self-support from five to forty-one; the churches now number eighty. To use the language of our Prayer-book version, God has so far "prospered the work of our hands upon us." One work remains which I hope to commence on my return, the Theological Training College of S. Barnabas, for the education of an indigenous ministry. I trust I may be spared to see it completed and occupied.

It will be seen from the preceding statement that in the self-supporting diocese of Adelaide, lay co-operation has been extensively sought and obtained. Indeed, on recognising to the fullest extent the rights as well as obligations of the laity in the visible Church of Christ, depends under God the outward extension of the Kingdom

of Christ upon earth. That the lay people form an essential part of the royal priesthood, I suppose, will hardly be denied; and their voice at least should be heard both in the enactment of ecclesiastical laws and the administration of ecclesiastical discipline. We do not ask them to minister at the altar. And if our branch of the Catholic and Apostolic Church is to attain to its measure of its Christianfulness, she must in the spirit of prayer seek to adjust her organisation on the primitive model, and then by the blessing of God she may hope to accomplish the work which His providence seems to have marked out for her, of Evangelising the earth by the large portion of it which He has assigned to the sovereignty of England.



THE BISHOP OF ONTARIO ON SELF-SUPPORTING CHURCHES ILLUSTRATED FROM HIS EXPERIENCE IN CANADA.

THE Bishop of ONTARIO said in speaking upon such a subject there was a great temptation to indulge in self-complacency, and there was a great danger of assuming that because one diocese had been able to do a certain thing, every other ought to do the same. Still, though he came quite from the other side of the world, he could say "ditto" to the Bishop of Adelaide. Bishop Lewis proceeded to repeat in substance what he had stated at Oxford the week previously—namely, how that on the separation of Ontario from Toronto in 1862, he began with no resources whatever, and how greatly he had benefited from a grant from the Society for the Propagation of the Gospel of 600*l.* a year, which had been gradually reduced to 100*l.* He was told that even that would be withdrawn next year. Well, he had no objection whatever, and therefore he might call his a self-supporting diocese. He did not, however, mean to say that the diocese of Ontario would be able to make as much progress as if it had greater means; but he hoped the clerical staff would be maintained undiminished in numbers and efficiency when the last 100*l.* was withdrawn. Seventeen years ago there were about forty-five clergymen in the district, of whom seventeen were paid travelling Missionaries. Now there were ninety; and in its distress the diocese had raised \$500,000 of invested capital, had built 140 new churches, and had, with few exceptions, supplied

every clergyman with a parsonage and a piece of land attached to it. The manner in which these results had been brought about was by organising a synod of the clergy and laity. That had created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the Church. Bishop Lewis went on to repeat that English emigrants brought with them such Church and State ideas that it took from five to ten years to make them understand that they must contribute to the support of the means of grace. The other day a gentleman in the City told him that he was tired of listening to Missionary appeals, for Missions had now been going on for a long time, and they seem to have met with very little success. He believed that that gentleman represented the feelings of a large mass of hard-headed City men; but he ventured to say that people of that class never looked into the reports of the Society for the Propagation of the Gospel. He would tell them, however, that we had nothing to do with success. We had our marching orders—"Go and preach the Gospel to every creature;" and, success or no success, we had nothing to do but obey. At the same time, when he saw the means at the disposal of the Society, he was lost in wonder at the success which had attended its labours. Ninety thousand pounds, and that in an exceptional year, for the propagation of the Gospel in foreign parts!—90,000*l.* with which to preach the Gospel all the world over! He had only, in conclusion, to repeat that the Society for the Propagation of the Gospel would always have the grateful sympathy of the diocese of Ontario, and that he hoped to make up a purse for it, when he finally bade the Society adieu.



THE BISHOP OF CHRISTCHURCH ON THE CONDITION OF THE CHURCH IN NEW ZEALAND.

THE Bishop of CHRISTCHURCH said it was impossible for English Churchmen not to feel an interest in New Zealand, considering that it was the scene of the labours both of Bishop Selwyn and of Bishop Patteson. The constitution of the New Zealand Church had been drawn up by Bishop Selwyn, with the assistance of Judge Patteson and Judge Coleridge. The New Zealand Church had enjoyed the unique advantage of acquiring a General Synod before the

formation of her diocesan synods. Certain principles were thus laid down, and it was left to each diocese to work them out each in its own way. The organisation of the New Zealand Church bore a general resemblance to that of Canada and of the United States; securing as it did a representation both of the clergy and laity. In Christchurch all the licensed clergy, fifty-two in number, were members of the synod, and there were sixty or seventy lay brethren; so that no matter affecting the diocese was concluded without the consent of the three orders. Clergy and laity had thus a common interest in the work, and their contributions flowed in with greater abundance. He had in his diocese a certain number of Maoris, but not more than about six hundred; whereas in the Northern Isle there were between forty and sixty thousand. They were chiefly in the diocese of Waiapu, which received the assistance of the Church Missionary Society. He was thankful indeed to think that the two great Church Societies were associated in this holy work.

With regard to the Melanesian Mission, which was connected with the New Zealand Church, the Bishop said that Bishop John Selwyn, while visiting some of the islands, found two natives of Santa Cruz who had been detained as slaves. On their release a sort of friendship sprang up between them and the Bishop, and after a time they were induced to give an account of the death of Bishop Patteson. They said the Bishop was seated on the trunk of a tree and was speaking to the natives, male and female, when a man came up and struck him a blow. He rose on his feet; another native struck him again and he fell dead. Then those who had murdered him fled as if in terror. The women laid him out, placed him in a canoe, and put upon him those palm branches of which we had heard; they waded into the sea and pushed the canoe before them as far as they could, and then it floated away until it was picked up by the Bishop's friends. The two natives mentioned that shortly afterwards Captain Markham, in consequence of a great provocation which he had received from the natives, was induced to fire upon them, and singularly enough the ball killed one of the Bishop's murderers. Shortly afterwards the island was visited by an epidemic which carried off the great bulk of the male population, including the Bishop's other murderer. Thus an impression was produced that what had occurred was a judgment upon them; and it was believed that it would have a beneficial effect in inducing the natives to receive the Gospel of Peace.

**THE ARCHBISHOP OF YORK
ON EMIGRANTS: AND ON THE SOCIETY'S INCOME.**

AT the close of these protracted proceedings it would ill become me to occupy your time at any great length ; and what I have to add may happily be stated in a very few words. I wish, in the name of the Bishops of England, of this assembly, and of the Society for the Propagation of the Gospel, to thank those who have spoken for the very able and admirable addresses which have thrown so much light upon the condition of the Anglican Church throughout the world. Our welcome to our brethren has been most sincere and most cordial ; but it has also had a selfish aspect, because really many of us required considerable education as to the various interests of the Missionary cause and multifarious conditions under which the Gospel is preached in different parts of the world ; and we have not all of us so clear an idea of our duties in that respect as we ought to have.

We were told by American Bishops that a great part of the difficulty of the Church in the United States arises from the lamentable state of neglect in which emigrants come from our shores ; and then we had another construction put upon the matter. We were told that our emigrants were so impressed with the idea of Church and State that they had no notion of the duties which belonged to them as members of a voluntary Church. With regard to this first picture, I can only say that if there has been any neglect in the spiritual education and training in the knowledge and love of the Lord Jesus Christ which is given at home, the State of England has for a length of time represented the English laity, and therefore the people of England must bear the blame. With regard to the second picture which was given us of the English emigrant, I must confess that it took me quite by surprise. The English emigrant, brought up with such strong views of Church and State, was to my mind quite a novel creation, and I must say the picture seemed to me to be a much more favourable one than that which was held up to us of the emigrant who was the creature of entire neglect. I venture, however, very humbly to submit that there is a third picture of the emigrant that might have been suggested—that of a man who, going forth to a distant land, starts in life afresh, and imbibes a great many ideas belonging to the country to which he has gone, some bad and some

good ; but whose thoughts are mainly occupied by attention to his material wants and his struggles with the powers of nature. No doubt it ought to be our business that every one should go forth from us prepared to love and recognise the Church in which he had been brought up and nurtured. As to the effect of Church and State view upon the habit of giving, I must remind you that of late years the offertory has been far more frequently collected at home, and that very much more is contributed in that way than used to be the case. But I must confess that we have our vulnerable side. When a man leaves a well-ordered parish in which he has been a communicant and attached worshipper, he should carry with him some tangible credentials which he might deliver to the first clergyman with whom he met, and might thus be enabled at once to renew his Church worship and his Church fellowship in his new home.

The contrast between the revenue of this Society and the enormous resources of this country should fill us with shame. Our total income for the year 1877 was 148,000*l.*, and I believe that an income-tax of a penny in the pound, though it is collected only from the higher incomes, yields ten times as much. Or the thing may be put this way—the receipts of this Society are equivalent to a tax of the tenth of a penny collected from the heads of families which have incomes of 150*l.* and upwards. I strongly agree with the right rev. prelate who said we had no business with results—that our orders are to carry the blessed Gospel to every creature, and if as the result of a whole year's labour only one soul was brought to feel the power of the Cross of Christ, we should not be absolved from the duty which lies upon us. Nevertheless, there is a page in the report which shows that all is not discouraging. I find that in 1821 our total receipts were 12,858*l.* ; in 1831, 17,801*l.* ; in 1841, 60,923*l.* ; and in 1851, 101,356*l.* ; in 1861 there was a falling off, for the Society's income was only 89,312*l.* ; in 1871 it was 97,604*l.*, and since then it has been—1872, 113,124*l.* ; 1873, 110,259*l.* ; 1874, 134,838*l.* ; 1875, 125,294*l.* ; 1876, 136,906*l.* ; and 1877, 148,438*l.* I think, then, that we are learning to give ; and sure I am that the Lambeth Conference which is about to meet will have the effect of stimulating our love, of increasing our knowledge of other Churches, of leading us to give more, do more, pray more, and love more souls which are as dear to Christ as our own, but which lie scattered over the world, waiting for the joyful news of the Gospel of God that they, too, may come into the Saviour's Kingdom. We may do a

great deal more in the future than ever we have done in the past, by thinking more of Missionary work ; by talking of it more frankly and freely, by teaching our children to regard it more ; by proving to the laity that it is their work, and not the work of the clergy alone ; and though we shall never see our labours completed, we should never relax our exertions or our prayers until "the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

IV. The Sermon.

On Friday, 28th June, at 7 P.M. there was a Special Missionary Service in Westminster Abbey, when the following Sermon was preached by the Right Rev. W. Stevens, D.D., Bishop of Pennsylvania.

"Who is this that cometh up from the wilderness leaning upon her Beloved?"—*Solomon's Song*, Chap. viii., ver. 5.

IN the sacred pastoral from which these words are taken Christ and His Church are represented to us under the tender appellations of Bride and Bridegroom.

Of this mode of speaking the sacred writers furnish us with many illustrations. Isaiah and Ezekiel, S. John, and S. Paul, and even our Lord Himself, employ terms borrowed from the relationship of husband and wife, the highest reach of human affections, to symbolise those loftier manifestations of Divine love, which Jesus feels for His blood-purchased Bride, the Church. The question then "Who is this?" refers to the Church, the Lamb's wife. The "Beloved" on whom she leans, is her Husband, and Head, her adorable Lord ; and the interrogatory is supposed to be put by those, who, having seen this spouse in her lowliness and poverty, now look on with wonder, as they behold the once despised Virgin leaning upon the arm of her beloved, and coming up from the wilderness in queenly state and splendour. *The Church coming up from the wilderness and leaning upon Christ* is my theme on this occasion.

Such a subject is eminently appropriate for this occasion. It is the Anniversary of a Society which for a hundred and seventy-seven years has been working in the moral wilderness, planting Missions,

and churches, and dioceses in every quarter of the globe. Such a subject is eminently appropriate to the preacher, representing as he does a National Church, and a particular diocese, which are largely indebted for their existence and early nurture to the care of this venerable Society.

In discoursing upon the subject of Missions before this assembly, I shall go into no laboured argument to prove the nature or importance of such work, for the argument lies upon the very surface of the Holy Scripture. From the first prophecy in Eden, that the seed of the woman should bruise the serpent's head, to the last in the Apocalypse, "Surely I come quickly," there is in the Bible, with few exceptions, one continuous record of Mission work and Mission duty, organised and directed by God Himself, for the manifestation of the promised Messiah, and for the proclaiming of that Messiah after His advent, as the Saviour of the world.

All Christian Mission work is simply the going forth of men to tell to those who know it not, that in this Messiah, and in Him alone, can be found salvation and eternal life. Thus Missions are God's human instrumentality for the carrying on of Christ's redemptive work on earth.

Their *authorisation* is the Divine command, "Go ye into all the world and preach the Gospel to every creature."

Their *field* is the whole human race.

Their *motive power* is the constraining love of Christ.

Their *agencies* are the manifold appliances of Church teaching and Church culture.

Their *aim* is the conversion of the world to the Faith of Christ.

The *promise* on which they rest for the accomplishment of this world-wide result is the declaration of Jesus, "And I, if I be lifted up, will draw all men unto me."

This is the basis of all Missionary work and hope. This is the broad charter under which all Missions must be organised; and just as we work on this basis, and with this aim, we become co-workers with God, in fulfilling His promise to give to His Son "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Such is the important part which Missions have ever held in the economy of Divine Grace. Prophecy foretold them; Christ commanded them; the Apostles established them; and the Primitive Church sustained and expanded them. Every conquest for Christ

has been the direct work of Church Missions—the ever fresh forth-goings of Christ's ministers “unto the regions beyond.”

At times, indeed, this Missionary stream, like some rivers of which geographers tell us, suddenly sank away, and ceased to flow upon the surface; yet, like those rivers, still rolled on, though out of sight, in the hearts of God's “hidden ones” until in His own good time, it burst forth again to water and to bless; as when Augustine went forth to the land of Angles, Patricius to Ireland, Columba to Scotland, Boniface to Germany, Anschar to Sweden, and Adalbert to Pomerania.

At times also, the pure stream of truth, reflecting only the deep blue of heaven, would be suddenly intruded upon by some turbid current of superstition and error; just as the rude Arve thrusts its murky waters into the pellucid Rhone, until the stream itself became clouded and unwholesome; and then, after a season of trial, the purifying influences of grace would filter away the error and heal the waters.

The conflicts engendered by the Bohemian, Lutheran, and Anglican Reformations, taxed all the working and enduring energies of the faithful from the fourteenth to the seventeenth centuries. When they were contending hand to hand with the host of error which beleaguered them there was no time, there were no means, to go forth out of the camp and make new conquests in foreign lands. It was a struggle for home life. The enemy who would rob them of their faith, and wrest from them their heritage, was thundering at their gates.

It was a time for concentration, not for diffusion. A time when each had to build the wall before his own door, with a weapon of war in one hand, and a tool of labour in the other. When this period passed away the strength of the Church seemed to be required for readjusting her articles of faith, her polity, and her liturgy.

The times demanded the laying of broad foundations—the setting up of primitive principles—the consolidation of what had been gained, and the repairing of what had been broken down. It was a season like that which follows a naval battle, when the victorious Admiral prudently puts into port, to secure what he has won, repair the damage of the conflict, and refit his fleet for further conquests.

This was very much the position of the Church at the time your venerable Society began its career 177 years ago.

The nation had passed through great convulsions, civil and religious. It had been torn and wasted by intestine wars and strifes, and it was not until these troublous waves became calm and the Church had sufficiently recovered its tone and voice, that any efforts were made for diffusing abroad the knowledge of the Gospel of Christ. For these earlier efforts we are indebted to a distinguished layman of the Church, the Hon. Robert Boyle, for many years a director of the East India Company, and who as early as 1661, was appointed by Charles II. as the first governor of "The Society for the Propagation of the Gospel amongst the heathen of New England and the parts adjacent in America."

It was this noble Christian and philosopher, in conjunction with whom Dr. Thomas Bray, the Bishop of London's commissary for Maryland, formed those two grand Societies, "For Promoting Christian Knowledge," founded 1698, and "For the Propagation of the Gospel in Foreign Parts," founded in 1701. The aim of the Christian Knowledge Society was chiefly, though not wholly, the sending of Bibles and Prayer-books, and catechisms and religious books and translations of the Scriptures into various lands; in short to create a sound biblical and Christian literature for all classes and estates of men, and to promote the work of Christian education. The aim of the S.P.G. was to send out men—the living voice—the active ministry, to the colonies which Great Britain was then planting in foreign lands. Each was the complement of the other, each aided the other: and down even to this day, while one has sent out catechists and deacons and priests and Bishops, the other has fostered schools, supplied a wholesome literature, built churches and parsonages, and "claims to have aided very materially in the endowment of almost every one of the sixty Colonial and Missionary Bishoprics which now exist" in the Church of England.

Astronomers tell us of binary stars of varying colour, but of equal size, which revolve around each other with twin-like intimacy, while together they move in a larger orbit around a far distant central sun: and so it seems to me these two venerable Societies move together like twin stars in the Missionary firmament, lovingly encircling each other, yet each obedient to the greater attraction of the one Sun of Righteousness which holds both in the grand orbits of Educational and Missionary zeal and duty.

One hundred and seventy-seven years ago this very June the S.P.G. principally through the agency of Dr. Bray was chartered by

the king, and began its career. As an American Bishop, I cannot speak of the debt which the Church in the United States owe to this Society without emotions of deepest gratitude. During the three-quarters of a century in which the Society wrought in the old Thirteen Colonies, it was instrumental in establishing over one hundred parishes, in keeping alive others that, but for its aid would have died out, and of sustaining and fostering schools and institutions of learning, and diffusing a general knowledge of the Church throughout that land. The blessed results of these labours are seen in the existence there of a large and most flourishing national and independent Church. A Church with its fifty-eight dioceses and Missionary jurisdictions ; with its sixty home Bishops ; with its more than 3,000 clergy ; with its twenty Church colleges and theological seminaries ; with its thousands of churches and chapels and Missions ; with its hospitals and Sisterhoods, and all kinds of Church charities, with its strong, sound, and primitive Churchmanship ; with its wonderful conservative power for good in civil and social life ; with its Foreign Mission fields in Greece, Haiti, Mexico, Africa, China, and Japan, superintended by four Missionary Bishops ; and with its large wealth and its cultivated mind, each embossed with the consecrating sentence, "Holiness to the Lord."

Such is the way in which this Society has helped to found and rear the ecclesiastical structure, which I believe in God's good time is destined to be the Church of the future, and the Church of the people, of our beloved land.

A hundred years have passed since this Society ceased its labours in the United States ; and to-day that American nursling stands beside you in this Missionary Conference, herself a great Missionary Church. Strong in her fresh life, powerful in her vast capacities, earnest in her aggressive work, faithfully holding to Christ her Head, and leaning only for all that makes her a living Church on her Beloved. We are encamped together as Missionary armies in the same battle-fields of superstition and sin in Africa and in Asia. We are not rivals (except that each, obeying the injunction of the Apostle, "seeks that it may excel to the edifying of the Church") but we are fellow-workers together unto the kingdom of God ; setting up the same Apostolic Church, working through the same Episcopal channels, holding forth the uplifted Jesus, worshipping in the same old liturgies ; and it is a cause of deep thanksgiving to God, that here, in this hallowed shrine of England's glory, and on this

Anniversary of your venerable Society, the two great Churches mingle in one Missionary service, as component parts of the same "sacramental Host of God Elect." What an argument does this fact furnish to the invaluable benefits which this Society has conferred in the world! Had the Society done nothing else than what it has done in the United States and in the Dominion of Canada, it could point to these, and say with the pride of a Cornelia for her Gracchi, "These are my jewels."

But I find in the gathering of Bishops which is to take place next week in Lambeth Palace, another, and perhaps equal sign and token of the great work which this Society has done, and of the honour and confidence which it deserves.

At this approaching Episcopal Conference will be gathered Bishops representing every phase of Home and Mission work throughout the world. They will come from China and India, and Australia, and South America, and Africa, and the West India Islands, and Canada, and the United States, as well as from the home dioceses of England, Scotland, Ireland, and Wales, to tell what God has done, and is doing, in the several fields in which their lot is cast. The presence of these Bishops and their very Diocesan titles will show that the Church has taken possession of the lands which those titles represent, and that these are some of her banner-bearers, in those once wilderness regions.

Thus that Lambeth Conference will furnish incontestable evidence that the Church is "coming up from the wilderness leaning on her Beloved." For whence arose those dioceses which stretch from the Arctic circle to the Antarctic, and from the rising of the sun, to the going down of the same, belting the world North and South, East and West with the metes and bounds of the Anglican Episcopate? I answer they are for the most part the result of the operations of this Society, and of the Church Missionary Society, but for whose agencies a large part of these territories would be still a moral wilderness.

Were there no other result of this Conference, this testimony, visible, tangible,—truthful, borne to the reality and depth and breadth of Mission work in all quarters of the globe, would itself be of inestimable value as an evidence of what God hath wrought, through the power of the Holy Ghost, whose breath is the very Spirit of Life, and love, and truth, and holiness, animating and energizing the Church to do and dare great things for Christ.

But there is another Missionary aspect of this Conference equally strong and interesting.

This Conference may not only be regarded as a rallying or re-union point of the leaders and overseers of Mission work in nearly all lands; but it will be also a *radiating* point, from which shall go forth still greater forces for future conquests for Christ and His Church.

As the Bishops come together, bringing each his experience, gathered in diverse fields, working on different lines of thought, by different instrumentalities, and on differing conditions of mind, and heart, and daily life, they will learn how the Great Head of the Church utilizes all kinds of moral forces, adopts diverse forms of Missionary machinery, avails Himself of all phases of religious thought which have their deepest root in Him, forbids no man to cast out devils in His name, because he follows not a certain leadership, or a certain formulary of faith or devotion, tolerates what the shibboleth spirit will not tolerate; uses instruments which man would disdain to employ: and so they will get new views as to how to do the Lord's work, will burst the fetters of old prejudices, will break down mere traditional usages, and re-adjust both the forces and the machinery to the new conditions required in carrying on Missions in the close of the nineteenth century, when commerce, with its vast appliances; art, with its endless devices; science, with its wondrous powers; literature, with its enlarged resources; philology, with its exhaustive analysis of languages; and philosophy, with its surer basis, better light, and its wiser adjustments, come forward as handmaids to the cause of Truth, and stand, as ready servitors, to do the will of Him "in Whom are hid all the treasures of wisdom and knowledge." Thus, out of this common store-house of the garnered up experiences of the shepherds of the flock in all climes and nations, each Bishop will draw out his own most needed portion of guiding wisdom, to enable him to correct his own views, and adjust his own means to the better working of his own field, and to the higher glory of his Divine Lord.

I regard this as a most important Missionary aspect of this Lambeth Conference.

The spiritual governors of the Church holding the Anglican Episcopate cannot meet together to enact Constitutions or Canons binding on the Churches represented. They have no power, even if they had the will, to alter a rubric or change a sentence of the Prayer-book, the Creeds, the Articles, or the Offices of the Church.

They have no synodical power, no judicial functions, no convocational authority. Why then does it assemble? I answer because of the moral power which must accompany and go forth from such an assembly. It will be a living voice, testifying by its hundred tongues, to the growth and spread of Christ's religion according to the faith and forms of the Anglican Church.

It is a visible token and pledge, that in this age of the multiplication of religious divisions, there is one great body of the faithful who are seeking to draw closer and closer in mind, and heart, and work, in the unity of the Spirit, and in the bond of peace. It is at present the only form in which can be seen, or realised, the outward and visible unity, of those distant and almost independent communions, who have a common origin, a common faith, a common liturgy, and a common world-wide interest in the salvation of men.

We cannot be fused together into one or even two Patriarchates, an eastern and a western, for this would involve conditions and concessions to which neither of the high contracting parties in question would consent. We cannot be agglomerated into an Œcumenical Council with conciliar powers, for there is no common earthly authority which all would acknowledge as having the right, as the emperors of the earlier days had, to call together such an assembly. We cannot create an ultimate appellate court to whose decisions all will bow, and whose mandates shall be the supreme law of the Church, because we are entrusted with no authority, looking to the establishment of such a supreme tribunal.

But if we are debarred these things, and in my judgment, for the present at least, wisely debarred, we are not hindered from making manifest to the world that oneness and unity, which characterises all the branches of the Reformed Church of England; and by no one way could this more wisely, more effectively, more lovingly be made, than by just such an assembly under the presidency of one whom all right-minded, and thoughtful Churchmen throughout the world, delight to honour, as the ecclesiastical head of the Church of England.

And so Beloved, the Church has come up "from the wilderness" of North America, of Western and Southern Africa, of Australia, of the Isles of the Pacific, of India in all its presidencies, of New Zealand, of the West Indies, of the Chinese Empire,—coming up with more or less of stateliness and spiritual strength, to show what, within the

last two centuries, the Church of England and her offspring have done, in the name of God, by the faith of Christ, and through the power of the Holy Ghost.

But how has she come up? LEANING ON HER BELOVED. Resting on the Divine arm of her Lord Christ. It should never be forgotten that the Church has no power to come up from the wilderness, no power to go forth on her Mission work, no power to make conquests over sin and error, except as she leans on her Beloved. She must lean on Him, as her *Strength*, through whose might, she will come off victorious. She must lean on Him as her *Truth*, by whose Spirit of Truth she will be guided into all truth. She must lean on Him as her *Joy*, the Source and Well-spring of all her delight and comfort. She must lean upon Him as her *Life*, for it is His blood, and His flesh which vitalises and makes instinct with life her own being; so that a Christless Church is a lifeless Church; and His presence in the Word, and in the ministry, and in the Sacraments, and in the heart of the individual believer, makes it the "Church of the living God." Not only must she lean on Christ as her strength, and truth, and joy, and hope, and life; but she must *lean on nothing else*. She may, and must, make use of means secular, as well as spiritual, in carrying on the Lord's work; she must even "make friends of the mammon of unrighteousness"; she must subsidise all the agencies of mind and matter; she must utilise all the materialistic forces within her reach; she must recognise the fact, and act upon it, that the earth *is her Lord's, and the glory thereof*; but she must never lean upon these things.

Whenever the Church has leaned upon the arm of learning she has been led astray by Gnostic heresies and scholastic philosophy. Whenever the Church has leaned upon the arm of the civil power she has been made like a blind and shorn Samson to grind in the prison-house of political bondage. Whenever the Church has leaned upon the arm of wealth, she has been made to drink out of the golden chalice of venality and simony, until her "whole head was sick, and her whole heart faint." Only as she leaned upon Christ alone, in the fulness and completeness of His person and work, can she have strength to come up from the wilderness as "a king's daughter, all glorious within," whose "clothing is of wrought gold."

Her strength is not in her Apostolic ministry.—The Seven Churches of Asia, the Seven Golden Candlesticks of the Apocalypse, had this, but they are now voiceless and in ruins.

Her strength is not in her liturgy.—The Oriental Churches had liturgies in such fulness and beauty, that we have borrowed gems “of purest ray serene” from them, and “set them with fair colours,” as precious stones in the Urim and Thummim of our own holy offices, as our priests minister before the Lord; yet those Churches are now shorn of their strength, and their once pleasant things are now laid waste.

Her strength is not in her Sacraments.—The Churches of Jerusalem, of Alexandria, of Antioch, and of Rome have these, yet they have erred from the faith and dishonoured their Lord. But when with the true canon of Scripture, with an Apostolic ministry, with Sacraments of Divine institution, with a liturgy Scriptural and primitive, she leans on her Lord, then does she have strength, and joy, and peace, and love, and life. Then will she come up from the wilderness in stately splendour, finding all her light in the light of His countenance; all her hope in the promises of His Word; all her love in the throbbings of His heart; all her peace in her repose on His arm; all her glory in reflecting the greatness of Him who is “the chief among ten thousand, and the One altogether lovely.”

It is our privilege, as it is our duty, to help forward this noble work—a privilege, because we thereby become co-workers with God in the most glorious of all His works; a duty, because of the command of our Lord, “Son, go work to-day in my vineyard.”

It may be that we can give but little; but let us “do our diligence gladly to give of that little.” The widow’s mite, if given in the spirit of the widow’s self-sacrifice (for she gave all her living), will be heralded with praise by Him who “sat over against the treasury and beheld how the people cast money into the treasury.”

And though, like the lad upon the Galilean mountain, you have but “five barley loaves and two small fishes,” yet, if you give them to Jesus, humble as the gift may seem, He will multiply the loaves into food for thousands who are hungering for the Bread of Life.

Every motive that can move a Christian mind or sway the judgment appeals to us to “come up to the help of the Lord” in this work of Foreign Missions.

The Church Militant is sending out these vanguards and pickets into the domain of the Prince of Darkness. She is planting her banners over Chinese pagodas, Buddhist temples, savage altars, and the mosques of Islam. She is sending out truth, to beat down

error; light, to drive away darkness; life, to quicken the dead in trespasses and sin. Do not incur the curse of Meroz by not coming to the help of the Lord against the mighty! Do not by lack of alms and sympathy make the hands of your Missionaries and your Missionary Bishops hang down; but rather gather about them your prayers and your gifts, be to them what Aaron and Hur were to Moses as he stood upon the mount while the Israelites battled below, and stay up their hands on either side, as they spread them heavenward; for as long as those hands are lifted up in prayer and faith the Amalekites of superstition and error will fall before the conquering host of the One Holy Catholic and Apostolic Church.

REPORTS RECEIVED.

Reports have been received from the Rev. W. H. Bray of the diocese of *Calcutta*; J. Perham of *Labuan*; C. Taberer of *Grahamstown*; H. Davis of *Maritzburg*; R. Lonsdell of *Montreal*; A. Jamieson of *Huron*; F. Skinner of *Newfoundland*; J. B. Good of *Columbia*, and M. Greenwood, Missionary in *China*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, July 19, Bishop Piers-Claughton in the Chair. There were also present the Lord Bishop of Nova Scotia, P. Cazenove, Esq., Rev. Canon Harvey, *Vice-Presidents*; Rev. B. Belcher, B. Compton, General Dalton, C. L. Higgins, Esq., Sir B. Robinson, Rev. E. J. Selwyn, General Tremenheere, General Turner, W. Trotter, Esq., Rev. R. T. West, S. Wreford, Esq., *Members of the Standing Committee*; and J. Boodle, Esq., Rev. J. A. Boodle, V. G. Borradaile, J. W. Buckley, C. Bull, F. J. Candy, Esq., Rev. H. N. Collier, T. Copeman, Esq., Rev. T. Darling, G. D. W. Dickson, T. Edye, Esq., Rev. J. J. Elkington, Dr. Finch, E. J. A. Fitzroy, Lord Forbes, J. F. France, Esq., Rev. C. D. Goldie, Osborn Gordon, J. H. Henderson, H. Kingsford, J. Frewen Moor, J. H. Moore, L. W. Owen, Admiral Ryder, Rev. L. L. Sharpe, E. Shears, H. Sidebotham, Hon. A. C. Stanley, H. D. Thomas, R. D. Tyssen, H. E. Willington and C. F. Wyatt-Smith.

1. Read Minutes of the last Meeting.

2. The Secretary read a letter from His Grace the President acknowledging the vote of sympathy passed at the last Meeting.

3. The Treasurers presented the following Statement of the Society's Income up to June 30 :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—June, 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS. *
I.—GENERAL	£ 14,150	£ 3,589	£ 2,067	£ 19,806	£ 41,387
II.—APPROPRIATED . .	8,928	—	1,940	10,868	4,640
III.—SPECIAL	8,158	19	837	9,014	12,761
TOTALS . .	31,236	3,608	4,844	39,688	58,788

B.—Comparative Amount of Receipts at the end of June in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£12,455	£12,064	£13,274	£13,717	£14,150
2. Legacies	9,912	3,231	7,826	7,184	3,589
3. Dividends	2,191	2,020	1,907	2,040	2,067
	24,558	18,215	23,007	22,941	19,806
II.—APPROPRIATED	6,112	3,416	3,974	3,424	10,868
III.—SPECIAL	10,917	7,967	17,408	12,678	9,014
TOTALS	£41,587	£29,598	£44,389	£39,043	£39,868

4. The Secretary reported that the arrangements in connection with the Society's Anniversary had been carried out very successfully, and would be recorded at length in the *Mission Field* for August, and it was resolved—

“That the Secretary be instructed to convey the cordial thanks of the Society to the Bishops of the American Church for the hearty sympathy which they have shown with the Society's work during their sojourn in England, and for the valuable services which they have rendered to its cause.”

5. Authority was given to the Bishop of Pretoria to act as the Society's Agent during the present condition of the See, in making payments to those of the clergy of the Transvaal who are on the Society's list.

6. Resolved that a sum of 700*l.* of the Famine Fund of 1873 be applied to the erection of the Cawnpore Orphanage.

7. Leave was given to the Standing Committee to transact business of importance during the recess.

8. The Rev. W. W. Burton Phillipson, of Malpas, was appointed, on

the recommendation of the Bishop of the diocese, Organising Secretary for the Archdeaconry of Chester.

9. The Seal of the Society was ordered to be affixed to a deed of Release to the late Mrs. Lucy Baker, in respect of a bequest to the Society of 1,451*l.*, Bank of England Stock.

10. Resolved to authorize Mr. Sealy, the Society's Attorney in Barbados, to erect, at a cost not exceeding 2,000*l.*, a steam-mill on the Society's Codrington estates in Barbados; and that the office of Chaplain on the Society's Estates be not continued, and that application be made to the Island Government to accept, under proper securities, the trust of the Society's chapel, which Mr. Sealy is empowered to put in order.

11. Resolved, that it appears to be the duty of the Society to take advantage of the present opportunity of sending a clergyman of the Church of England to minister to our own people in Cyprus, and that it be entrusted to the Standing Committee to take such steps as they may be advised.

12. Admiral Ryder made a statement in reference to the Society's Missions in China and Japan, and gave notice of his intention to call attention, at the next Meeting, to the necessity of increasing the Episcopate in North China.

13. The Bishop of Nova Scotia addressed the Meeting on the state of his diocese.

14. All the persons proposed in May were elected into the Corporation.

15. The following were proposed for Incorporation in November:—

Rev. W. W. Elwes, 7, Alexander Grove, North Finchley; Rev. Leigh Spencer, Renhold, Bedford; W. Westcott, Esq., Bridgnorth; Rev. G. A. Salusbury, Westbury, Shrewsbury; Rev. Peter Potter, junr., Minsterley, Shrewsbury; Rev. E. L. Elwes, Theological College, Wells, Somerset; Rev. E. Jordan, The Tower of London, E.C.; Rev. J. P. Billing, Seavington, Ilminster, and Rev. R. Bourke, St. Giles', Reading.

Notices of the following Legacies have been received:—

	£	s.	d.
Baker, Rev. F. W., of Sparkwood, Rolvenden, Kent, residue of £1,610 5 <i>s.</i> 10 <i>d.</i>			
Bank Stock			
Bond, Miss Sarah Annie, Falcon Villa, Chelmsford (reversionary)	100	0	0
Bowdery, Mrs. Mary, of 4, Canonbury Sq., Islington, £100, new 3 per cents, duty free			
Burmester, Mrs. Frances Elizabeth, of 18, Devonshire Place, W. (duty free)	500	0	0
Griffiths, Miss Annie, of Welshpool	100	0	0
Hardy, John, Esq., Goxhill House, Lincoln, moiety of residue			
Hutchinson, Edward Smalley, Esq., of Longworth, Hereford (duty free)	500	0	0
Jennings, Miss Louisa Elizabeth, of Walton, York	50	0	0

TINNEVELLY.

N EARLY 20,000 natives of Tinnevely and its neighbourhood in South India have applied to BISHOP CALDWELL for Christian instruction with a view to baptism. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL is requested to employ seventy native Catechists to instruct them, and to send out ten additional Clergymen. For their support for five years a sum of 20,000*l.* or 4,000*l.* per annum is requisite. The Society solicits offers of personal service from young clergymen, and contributions from all who desire the spread of the Gospel in India.

The employment of a certain number of Catechists has been already authorised by telegraph; and the number will be increased as funds come in.

S.P.G. Office, 19, Delahay Street, S.W.,

W. T. BULLOCK,

26th June, 1878.

Secretary.

Amount already contributed £6,200.

THE MISSION COLLEGE OF S. BONIFACE, WARMINSTER,

Was established in 1860 for the purpose of receiving young men who wish to devote themselves to the Foreign Missions of the Church of England. The length of the course is three years.

The Students are trained in music, in printing, carpentering, and other handicrafts, in addition to a thorough theological course.

It is now quite full; but several students are going abroad at Midsummer, and there will then be vacancies.

Scholarships may be obtained by necessitous students.

Contributions towards the Fund for extending the buildings, which is urgently in need of help, are earnestly requested.

Apply to the Rev. SAM. J. EALES, M.A., Principal.

LADIES' ASSOCIATION.

THE Committee have to acknowledge the receipt of the following Parcels up to July 10, 1878:—

Parcels of Native Clothing for South Africa, from Sedburg Working Party, by Miss PLATT. Fawley Working Party. Kelvedon Working Party, by Mrs. FRERE. St. Leonards-on-Sea Association, by Mrs. WOODWARD. Faversham Association, by Mrs. GIRAUD. Reading Working Party, by Miss BUSHNELL. Gresford Association, by Miss WICKHAM. Staines Working Party, by Miss J. FINCH. High Ercall Working Party, by Mrs. BUCKNILL. Bath Association, by Mrs. DAUBENEY. Church Lawford, Brinklow, Brierley, and Harboro' Association, by Mrs. WAUCHOPE. Stisted Working Party, by Miss SAVILE ONLEY.—*Parcels of Native Clothing for India, from* Harpenden Association, by Mrs. VAUGHAN. Ealing Working Party, by Mrs. SUMMERHAYES. Cound Association, by Mrs. THURSBY PELHAM. Miss WILKINSON, Longford. Trinity Brompton Association, by Mrs. PEARSON. Miss TEMPLE FRERE, Hingham. Shanklin and Ryde Working Parties, by Miss ANSON. Sedberg Working Party, by Miss PLATT. Beaminster Working Party. St. Martin's, York, Association, by Miss CROFT. St. Leonards-on-Sea Association, by Mrs. WOODWARD. Faversham Association, by Mrs. GIRAUD. Reading Working Party, by Miss BUSHNELL. Gresford Association, by Miss WICKHAM. East and West Malling Working Party, by Miss WIGAN. High Ercall Working Party, by Mrs. BUCKNILL. Bath Association, by Mrs. DAUBENEY. Miss BILLING, Norwich.—*Parcels of Native Clothing for Madagascar, from* Ecclesfield Association, by Miss SMITH. Gresford Association, by Miss WICKHAM.—*Articles for Sale Abroad, from* Iffley Association, by Mrs. COLYER. Upton Working Party, by Mrs. FORREST. Trinity, Brompton Association, by Mrs. PEARSON. St. Michael's, Brighton, Working Party, by Miss SHULDHAM. St. Nicholas, Cork, Association, by Mrs. PERRIER. St. Martin's, York, Association, by Miss CROFT. St. Leonards-on-Sea Association, by Mrs. WOODWARD. Faversham Association, by Mrs. GIRAUD. St. Mary Abbots, Kensington Association, by Miss CLARKE. Gresford Association, by Miss WICKHAM. Church Lawford, Brinklow, Brierley and Harboro' Association, by Mrs. WAUCHOPE. Stisted Working Party, by Miss SAVILE ONLEY. Barnstaple Working Party, by Mrs. SEYMOUR.

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

OCTOBER 1, 1878.

MONTREAL.



OUR information from this diocese is somewhat scanty. The Rev. T. A. YOUNG reported, on Lady Day, that his work at COTEAU DU LAC during the past quarter had been steady, though the prevalence of diphtheria, smallpox, and typhoid fever had diminished his congregations. A few days later the Rev. A. D. LOCKHART wrote from ORMSTOWN telling of successful work in his Sunday School. The district of the Rev. W. JONES has (March 25th) been diminished by the erection of NORTH STAFFORD into a separate cure.

A Statement by the Treasurer of the Home Missions in the diocese of Montreal has been printed at the *Gazette* printing-house in that city.

"The average amount which we pay to the forty or forty-five Missionaries scattered throughout this diocese is just about \$250 a year each. The highest amount which we pay in the poorest locality where the people are able to do the least is \$500 a year. The smallest amount that we pay is \$75 a year. The sums vary between these two figures according to the circumstances of the place. The highest salary, and that only in two or three exceptional cases, paid to any of the clergy is \$800 a year. Several of them, I regret to say, receive only \$400, and the great majority receive not more than \$600 a year, and, in many cases, less. I should like to ask any gentleman who has any knowledge of what is paid to clerks in this city, what he thinks of men of liberal education expected to set a proper example throughout the whole country receiving such paltry salaries. I confess it is with a feeling of shame that four times in the year I sign cheques for the small pittances which are all that I am authorized to send to them."

The Treasurer added that even that inadequate maintenance had only been provided by a few individuals becoming personally responsible for the deficit. Again there was a deficit. Again these few men must make it up. This cannot go on indefinitely. Neither can it be expected that the Society should long continue its aid to such a diocese as Montreal: evidently the Church in that Colony has yet to learn the duty of self-support and the power of the pence regularly offered.



QUEBEC.

THE work of Missionaries in this poor diocese has been energetically carried on. Long journeys by sea and land undertaken in severe cold with a view to ministering to Church-people scattered thinly over its vast area are one of its special features.

The Rev. JAMES HEPBURN, whose work the Bishop has described, wrote from the shore of LABRADOR on the 31st of December, that as his Report for the year 1876 had gone to the bottom of the sea in a ship that was lost, he would tell of two years' work. Owing to poor success in fishing all along the coast line the second year of the Missionary's residence there was expected to be trying; and trying it was. The residents at the headquarters of the Mission, being new-comers, had little to bind them to the spot: many left. The Sunday and Day-schools diminished by half. One man, who had acted as Lay Reader, was specially missed. There was much anxiety for those that remained—fear of their suffering from want if they stayed—fear that the buildings which had cost so much money, labour, and trouble, would become useless if they left. However, late in the season came a wonderful haul of herring, amounting to 1,500 barrels. That brought plenty. But before the herrings came Mr. Hepburn had received from friends at a distance liberal gifts of clothing for his people, and had, at great expense and some risk, gone about in the rough cold of November distributing the gifts. Then came typhoid fever. It ravaged the north-eastern districts of the Mission, and caused a panic there. There were five deaths in a few weeks:—

“Generally the person affected became delirious, and yet had the power of asking and answering questions, and of recognising faces

and voices, though afterwards he knew nothing of it. To them it was my duty to go, although, having no skill in medicine, I could do little for them beyond prescribing cleanliness, care, ventilation, and the use of cold water. Even the worst cases followed me closely in the prayers offered. There I spent two weeks, when matters were at the worst; and, when a favourable turn came, left. I had no expectation of falling ill myself, but, being wearied, and constantly breathing the fevered air, it did assault me, and in a fortnight I was considered alarmingly ill. There were only seventy miles to be travelled to reach home; yet, had I not been blessed with an excellent constitution, the exposure and fatigue would have finished me."

Rest, and the care of his sisters, restored the sufferer, and he was able, before the ice broke up, to visit the western portion of his Mission, where he ministered to a man who had been accidentally shot. The wounded man, before he died, made his first communion. Mr. Hepburn, on his return home, found very numerous letters from the late sufferers from fever, who had been made most anxious by his illness, and rejoiced at his recovery.

No one volunteering to take the Mission, Mr. Hepburn and his family spent the summer there. The schooner in which he was to have taken his passage to return home being wrecked, he has had to pass this winter utterly unprovided for, without any hope of leaving till spring. Much has been told by the Bishop, and need not be repeated. Mr. Hepburn says that the framework of his new house had been blown down. But, undismayed, he began again:—

"In its rough-and-ready state, highly ornamented with the *Illustrated London News*, the Bishop of Quebec and his son spent two weeks in my house, not complaining of its inconveniences and disagreeables, *e.g.*, rain coming in through the window, when 'rain in the east;' or a draught from the prevailing wind causing a change of rooms."

Mr. Hepburn's voyage along his Mission, made in company with the Bishop, was the end of his five years of Missionary life in Labrador.

One thousand and thirty-nine patients were admitted, in the course of the year, into the Marine Hospital at the PORT OF QUEBEC. Of the fifty-seven out of that number who died there, one (he died of old age) was a true member of the Church. "He died rejoicing in his Saviour. Truly his end was peace." The number of nations who send out emigrants to Canada may be seen from the varied nationalities of the patients in this hospital:—

"From England, 219; Ireland, 157; Scotland, 91; Canada, 258; Norway, 78; Sweden, 55; France, 30; Russia, 21; Germany, 19; United

States, 18 ; Greece, 15 ; West Indies, 9 ; Austria, 9 ; Italy, 7 ; Holland, 9 ; Belgium, 9 ; Denmark, 7 ; Nova Scotia, 6 ; Iceland, 5 ; Jersey, 4 ; Australia, 3 ; Portugal, 2 ; Spain, 2 ; Newfoundland, 2 ; Africa, 2 ; Mauritius, 1 ; New Zealand, 1 ; St. Helena, 1 ; Guadaloupe, 1."

The above particulars are taken from a letter written by the Rev. J. S. SYKES, Chaplain to the Hospital, on the 15th of November.

The Rev. J. S. SYKES (not the Chaplain of the Marine Hospital, but another clergyman of the same name) wrote, on the last day of the year 1877, that since he had been Missionary at WEST FRAMPTON the evening congregation had increased from seven to fifty. Out of a congregation of eighty or ninety persons, he has usually forty communicants. The Sunday School is well attended.

The Rev. W. KING tells (September 29th and December 14th) of work both in his parish of ST. GILES, where diphtheria has been virulent, and in his Rural Deanery, where he has, besides performing other important duties, visited the sick in districts under charge of a deacon. In one of these he visited a sick man who had fallen away from the Church. He died penitent, restored to the peace of the Church, and strengthened by the Holy Communion.

Though the Church has been established in the district of KINGSEY for nearly forty years, the Rev. J. BOYDELL, as we learn from a letter written on December 1st, finds that there, as elsewhere in Canada, too many people have itching ears. Curiosity, ignorance, want of reverence, and a habit of looking at the Church as of men, not as of God, are the causes of the evil. Whole families in the district are unbaptised. Avowed infidels are not wanting. Mr. Boydell has recently baptized seven adults, after careful preparation. In each of his congregations there is a nucleus of earnest Churchmen who support him well, and who try to spread the faith among those who either have it not or ignore it.

The lumber trade, which has been the main support of the population of DRUMMONDVILLE, has altogether collapsed. We cannot therefore be surprised that the Rev. F. J. B. ALLNATT (December 6th) should report severe financial difficulties in all parish matters. His small and scattered band of Church-people is surrounded by and intermingled with a large French population.

The Rev. PETER ROE has been engaged in Church work for the last twenty-five years ; as Lay Reader in the dioceses of Toronto and Huron, and since February, 1877, as Deacon in Quebec diocese. The population in the Mission of INVERNESS consists chiefly of Scotch

"Presbyterians," of Irish, who are mostly Church-people, but with some families who are Nonconformists, and of English, most of whom belong to the Church, though some are Romanists. Services at the church are well attended. Service is also held in three schoolrooms. Mr. Roe looks with hope (November) to the results in his schools.

The Rev. C. B. WASHER, who had charge of the Mission of Inverness before Mr. Roe went there, was appointed by the Bishop at Christmas, 1876, to the Mission of BROMPTON, whence he wrote on the first of last December that he found there a good wooden church, well built and well arranged, with a congregation which averages forty-five persons, some of whom are not members of the Church. The people join little in the services, and there are only eleven communicants. But that is not to be wondered at, as the Mission was only opened in 1869. Services are also held at Windsor, a village on the Grand Trunk Railway, four miles from Brompton. The people are employed in the mills of the Canada Paper Company, the works of the Windsor Gunpowder Company, and the saw-mills of a large lumber business. There is a neat little church at Windsor; but the Church-people here are few and poor, and the Mission is not at present flourishing.

The Rev. THOMAS BALL reports, from his Mission of IRELAND (November 15th), the completion of his new Mission chapel at Adderley. It was formally opened on St. Luke's Day, by the Bishop, who confirmed there eleven persons. At Ireland he confirmed thirteen persons, and held a meeting for the S.P.G., at which \$10.75 were collected,—the largest collection made in the district during the year.

Church services were for some time omitted at PORT NEUF, the Mission of the Rev. J. B. DEBBAGE, as the parishioners had not paid the amount which they had engaged to remit to the Diocesan Board. The deprivation of Church rites stirred the people to increased exertion, and, with great effort, the sum required was raised. Mr. Debbage reports (November 30th) that there are, on his Mission, seven Romanist parishes, each of which has a large congregation and a well-built church.

Hard work in the scattered MAGDALEN ISLANDS is described by the Rev. JAMES CHAMBERS, who wrote, on the 20th, that several households in his Mission have recently commenced family prayer. Of the separate islands he writes:—

"ENTRY ISLAND is generally connected with Amherst during the winter by a bridge of ice. Unfortunately this winter the bridge did not form, and consequently no communication has been kept up. The inhabitants, who are all Church-people, have been deprived of the privileges of Divine Service and Holy Communion. I regret to state that the people found it necessary to dismiss their schoolmaster last fall, so that in a double sense they have lost much. I had hopes of visiting them, but the dangerous state of the ice rendered it impossible.

"At AMHERST Divine Service has been held and Holy Communion celebrated as often as possible. I have endeavoured to visit this island every third or fourth Sunday, and on each occasion the children have been assembled for Sunday School which is held in the church. As there are only four Church families on this island the people send their children to the Roman Catholic Day-schools; this I very much regret but cannot avoid.

"I have had the outside of the church painted, and as there were only eleven dollars in the funds of the church, it has left them over thirty dollars in debt to me; however, I am in hopes of getting assistance from the sailors on the arrival of the herring fleet this spring.

"The parsonage is situated on GRINDSTONE ISLAND, and here I have Sunday and week-day schools regularly. Both schools are conducted by me, having no assistance whatever. Here the people have the advantages of Divine Service more frequently than those on the other islands, for occasionally bad weather will ensue at the time appointed for journeying to an island, and thus I am often compelled to postpone the visit till the following week, the Grindstone people of course benefiting by the postponement. I am happy to report favourably of the children here, they have improved morally and spiritually. Having had these children constantly under my care, I have been enabled, by GOD'S blessing, to teach them the good and right way, and I have reasons to believe that the Lord has blessed the seed sown. I find them far more truthful than heretofore, and I am happy to say, prayerful. What a blessing to know that these little ones have learned something of their Saviour.

"Under the heading GROSS ISLE must be comprised several places, viz., Grand Entry, Old Harry, East Cape, Gross Isle Head; at these various places are scattered twenty-seven families, nearly one half of the whole Church community, and on account of their being

so widely scattered it becomes very difficult to meet the requirements of the place.

"But there is one comfort, the whole of these people at Gross Isle attend the Services of the Church whenever held, and sometimes under very great difficulties. During the winter I have visited the greater number occasionally from house to house, reading portions of Scripture with explanation and prayer; these visits are always appreciated by the people, and I trust are beneficial. But although there is much to be thankful for, yet, there is much to cause depression, for hitherto I have not succeeded in getting a school for the children, and this to my mind is a great deficiency.

"The new church was not finished last fall owing to the want of funds. I require yet some \$200 before I can proceed further with it, and I am determined not to run into debt for a building which is to be set apart for the Lord's Service. These people have never had a decent place to worship in. I sincerely hope the Lord of Heaven and earth who has all power at His control will answer my oft-repeated prayer this year.

"BYRON ISLAND is never visited during the winter, being situated ten miles from Gross Isle, seaward, and the ice never remains stationary. I have planned to proceed there in the Mission-boat as soon as the ice disappears sufficiently to make a safe journey."



HURON.

MISSION WORK AND MISSION WANTS.

THE two chief points in a letter written to the Society by the Bishop of this diocese from London (Ontario) on the 19th of February are those which readers of the *Mission Field* continually see from all parts of the globe—that faithful work is done, and that more men are needed :—

"I am thankful to say that your Missionaries are labouring on faithfully and acceptably in the Master's service.

"If we are to meet the wants of our scattered settlers in this rapidly increasing diocese we must increase our Missionary staff, more especially for the remoter part of the diocese, where very many of our people are wholly destitute of the means of grace. It is my intention (D.V.) to add another Missionary to the county of Grey by June."

The opening of a new church and an increase in the number of communicants at WINGHAM are mentioned by the Rev. W. DAVIS on March 31st. The Rev. J. HILL tells little in his report dated March 1st, of his Mission of Meafort, but gives a sad tale of neglected outlying districts which he has visited for the purpose of holding Missionary meetings in them. One of these, WAIRTON, is on a long neck of land known as the Indian Peninsula which runs some ninety miles north of Owen Sound, dividing Lake Huron from the Georgian Bay. Here poor settlers are struggling and for many years to come must struggle for life in a district of swamp and forest tracts. Here too, as in almost every back settlement in Canada, the natural beauty of the region is very great. The Wesleyans are active, and awake an appetite for spiritual food if they cannot satisfy it. But the Church has not a single Missionary—and, what is worse, one who was here a labourer for CHRIST, has now turned his energies to seek for parliamentary and municipal honours. The people, as in many of these settlements, are, or were, Churchmen, but even if they tried to support a resident clergyman, it would be most difficult to find a man for the post.

A report from the Rev. R. S. COOPER (December 28th) states that on the 9th of last December a new church was opened at INVERARY, which is situated within the limits of the Mission of Southampton and Arran. Reports written in December by the Rev. A. E. Miller, the Rev. Edward Softley, and the Rev. R. W. Johnstone tell of steady, and, in many cases, prosperous work. The Rev. R. W. Johnstone, the Rev. Ed. Wall, the Rev. R. S. Cooper, the Rev. Henry Bartlett, the Rev. T. E. Sanders, the Rev. G. Keys, the Rev. T. Watson, the Rev. Ed. Softley, the Rev. W. Hind, the Rev. W. Davis, and the Rev. A. E. Miller, have also forwarded to the Society reports of greater or lesser interest.

ALGOMA.

INDIAN INDUSTRIAL TRAINING HOMES.—HEATHEN INDIANS.—
NEGLECTED ENGLISH SETTLERS.

THE number of the *Algoma Missionary News* published last January contains the report which the Bishop of that diocese read before the Provincial Synod of Canada. From it we learn

that, on his appointment as first holder of the See of Algoma, in the year 1873, Bishop FAUQUIER found there four priests and three deacons. There are now seven priests and two deacons. Two of the clergy, aided by paid school-teachers and catechists, are labouring amongst the Indians :—

“ There are also no less than sixteen lay helpers, who, without any remuneration from the Diocesan Fund, are holding service every Lord's Day for congregations averaging from twenty to forty souls, thus fostering the Church where she must otherwise die out, and forming the *nuclei* of what will, I trust, at no distant day, prove to be her strongholds.”

It is another mark of progress that, whereas in 1873 the number of churches was nine—four of them in a very unfinished state and encumbered with debt—there are now eleven churches completely free of debt, six church buildings finished and paid for, with four more in course of erection on sites secured to the Church. When suitable churches can be built, these buildings will be used for Sunday schools and as lecture rooms. The Bishop feels that it is very important, especially in a new country, to have special buildings however lowly, which are used for the worship of GOD only. The S.P.C.K. has helped in this good work :—

“ Their grants have stimulated and encouraged our members to give their time and labour (money they have not) to put up their church-buildings, which, to use the words of a brother Missionary Bishop of the Sister Church in the United States, ‘bear silent but most eloquent testimony against the religious communism of the age.’”

The See House is ready for occupation. The land on which it stands—in a most beautiful situation—was given by a Churchman in the diocese, and the funds for building it were contributed by a lady in England.

The Industrial Home for Indian Boys has forty-eight pupils, and, if there were funds sufficient for their maintenance, would have sixty. It is hoped that from these may be found youths fit to be trained for the work of the ministry. One, aged twenty-one, is already being prepared for it; and two others wish to devote themselves to the work of teaching. The new buildings for the Home for Indian Girls make satisfactory progress. These institutions are greatly needed. Many of the Indians are still Pagans. They roam continually from place to place in the Lake Superior District.

The poor European settlers, many of whom are Church-people, who are continually pouring into this still thinly-peopled district, also claim the special care of the Church. The Bishop, writing to the

Society on the 4th of January, referred, for an account of the great spiritual needs of the diocese, to his letter of April, 1877 [see *Mission Field* for August, 1877, page 320], as representing what is still the position of the Church there :—

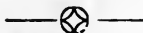
“With this only difference, that there has been a very large increase of population by immigration during the past year ; and, although it is still thinly populated, it is most desirable that the ground should be occupied by the Church as openings offer, instead of allowing the Denominations to obtain firm possession, and then sending her Missionaries to engage in the uphill work of winning back those who, through being neglected, have fallen away to dissent.”

A letter written to the Society on the 23rd of March by Mr. C. GREVILLE HARSTON, from Ilfracombe, Muskoka, gives an instance of the needs to which the Bishop refers :—

“We are in the diocese of Algoma, which is, I think, about a thousand miles long and two hundred miles broad, and yet the Diocesan Funds can only support eight or nine clergymen. In this district alone about forty thousand souls have moved in within the last twelve months. We are twenty miles north of the nearest church, and the country is settled for about fifty miles north of us. The people are crying out for a church and clergyman, and have promised their labour for miles round to help to put up the church, also labour in cutting firewood, and (they who can afford it) pork, etc., towards the keep of a clergyman. But they are mostly very poor, and have no money to give. It is, therefore, only by help from England that we can hope to realize our desires.”

The immigrants have bought four acres of land for a church, parsonage, and glebe, but they have no money wherewith to buy timber, or to support a clergyman. Mr. Harston adds :—

“A clergyman whom our Bishop knows and likes has promised to come up here as soon as we have raised even a minimum stipend. Surely our case is more urgent than that of any heathen Mission. Think of these people, so lately enjoying all the privileges of the Church, now without any, and without any hope of having them again, unless you help us. People living in England amongst their churches and clergy cannot even imagine what it is for us to be without : if they could I believe the money would soon be forthcoming, not for one clergyman but for a dozen. I cannot find words sufficiently urgent for our appeal. I can only pray you, for the love of GOD, to help us.”



FREDERICTON.

PRINCIPAL FEATURES OF MISSION WORK AND EXPERIENCE.

THE report of the Rev. C. MEDLEY, Missionary at Sussex, though wanting in that kind interest associated with a detail of Mission work amongst a heathen population, is nevertheless very

interesting, as showing the state of things existing at a long established Mission amongst colonists, in one of the best cared-for dioceses in Canada :—

“ In an old established Mission like Sussex it is not to be expected that your Missionary would be able to record any events of startling interest such as might occur frequently in a new Mission, and I must run the risk of repeating myself in former reports by saying that I trust the cause of the Church is being steadily maintained, and although the growth in point of numbers has not been in proportion with the increase of our population of late, still I am thankful to be able to state that our congregations have increased a good deal in the last year, and I think a greater interest is felt in every good work. One reason why the number of Church-people does not increase in equal ratio with that of other bodies, is this, that a large proportion of those who have settled in Sussex for the last few years have come from the United States, and principally from the eastern States, and belong to one or other of the many religious sects which are found there. This is especially the case with those who are employed in our tanneries and shoe factory, which are rapidly becoming the staple manufactories of Sussex. As a proof of this increase I may mention that whereas when I came to Sussex ten years ago, I was the only resident-clergyman, there are now two methodists, two baptists, one presbyterian, and two Cumminsite teachers in the place; and each of these have places of worship. With so much direct opposition I find it almost a necessity to keep the Sussex church open for Divine Service every Sunday, which gives me less frequent opportunity of visiting some of the more distant outposts. In fact there is every year an increasing need of another priest in the Mission, or a deacon to assist your Missionary at present in charge. The Church Society made a conditional grant of 100*l.* currency last year, and created a new Mission out of a portion of my Mission and the adjoining county of Albert; but the people were unable to make up the amount required of them, viz., 75*l.* currency; and the Missionary went to another more favoured field. Thus I am left to take charge of the two Missions once more, which devolves upon me an amount of work which cannot be thoroughly done by one man, and as a consequence the labour is very similar to a great deal of our colonial farming, in which pursuit a man has 150 or 200 acres under cultivation, but only has time and means to take good care of ten acres or twenty. This state of things must remain in New Brunswick until our people learn to give more liberally to the support of the Church, and more men can be found who will give their lives to the hard rough work of country Missions. Nearly all the men who come to us from England seem to expect immediate employment in the towns and cities, and the number of Missionaries who are made in the Diocese of Fredericton is quite inadequate to the demands of the country. There are at the present moment four Missions vacant, one of them comprising a whole county, named Albert; and in one instance in a Mission to the north-west one priest has charge of seventeen parishes. These facts are not, I think, well-known in England, for if they were, would they not appeal to the zeal and earnestness of some young men who are ready to give their lives to the work of Christ? We do not wish to depreciate the needs of the heathen in foreign lands, but we cannot but feel that there are many souls in New Brunswick who are living in a state little better than that of the heathen, uncared for and unserved.

Whilst I say this I am not unmindful of the untiring labours and zeal of our Bishop, of the readiness of our Board of Home Missions to assist him, of the growing interest of our people in the work of Missions, and the single-hearted earnestness of the few labourers we have, but nevertheless we must one and all feel the constant need of more diligent work, more means, and more men."

The Rev. H. M. SPIKE, who is stationed at Musgrave, where he has been in charge during the past four years, thus relates his experience:—

"The Church is very fairly supported here, but, as in other places, the few do the most that is required. Our population consisting chiefly of millmen and lumbermen, they are constantly moving from place to place: this hinders them from taking an interest in the Church work we would expect, and many from careless habits are indifferent to all religious feelings and will not attend Church, although they send the children to Sunday-school, which is very well attended. The Church Services are more highly appreciated in the other settlements among the small farmers than here among the millmen.

"Our Venerable Bishop made us a visit last summer with Canon De Veber; and several of the clergy from St. John accompanied his Lordship: he confirmed twenty-eight persons, which was considered a good many, considering the indifference that hitherto prevailed concerning the Church ordinances. Most of those recently confirmed came to the Holy Communion.

"My journeys are long, being fourteen and ten miles every Sunday; frequently I am prevented from going or returning home by snow-drifts; the parishioners are very kind to me and my family, and are anxious to do what they can for our comfort and the welfare of the Church."



NOVA SCOTIA.

THE OLDEST OF OUR COLONIAL DIOCESES.—VETERAN
MISSIONARIES.

FROM a diocese so long established as Nova Scotia, possessing a population whose town life is not unlike that which prevails in the smaller towns of England, and whose pursuits in the country are mainly agricultural, the records of Church work are necessarily unexciting, and tell principally of quiet, persevering, faithful efforts to instruct the young, edify the faithful, and provide the means of grace where the increase of population makes such additional ministrations of the Church necessary.

Some of the Missionaries in this diocese have been connected with the Society many years. The Venerable Archdeacon READ, of

Milton, Prince Edward's Island, is one such. Writing on the last day of the year 1877, he says:—

"In the past year, my labours have been somewhat abridged, partly owing to domestic affliction, and partly to the hand of time, which presses more heavily as years increase. There have been 143 full services, eleven marriages, forty baptisms and twelve burials, and 682 visits to the whole and the sick. I have travelled, on clerical duty, 2,533 miles.

"I am able to report that the attendance and attention at the Church Services continue unabated, and the Day of Intercession for Missions was reverently observed. There has been a decided improvement in responding audibly, and the singing and chanting are more general and hearty. The number of the communicants has increased, and also the attendance of children at our Sunday Schools. I am also pleased to state that our young men have shown a very commendable zeal in improving the churchyards at Milton and Rustico. At the latter place, they have put up a substantial post-and-rail fence, a voluntary act on their part, which, to me, was a pleasing surprise, and declaratory of their respect and affectionate regard for the resting-place of the departed.

"My duties, on alternate Sundays, require me to travel twenty-six and nineteen miles, with usually three full services, and the superintendence of the Sunday School, which, with the pastoral visitation of a Mission extending over ninety-six square miles, demand much time, energy, and strength; and more than I can expect to continue, after such a long and arduous campaign.

"I hope next year (D.V.) to avail myself of the Society's and the Bishop's kind leave of absence on account of my wife's delicate health, and to recuperate my own, to revisit my native land, after a sojourn in this colony of nearly thirty-five years, which I have spent in the service of the Church without being off duty but two Sundays through illness, so that, looking back, on what has been, I hope, an active life, through which GOD has wonderfully supported and strengthened me, in the arduous work of a Missionary, I trust that I feel thankful to the giver of all good things; looking for the help of His grace, through the few years that may remain to me."

The Archdeacon arrived in England in July, and as the domestic affliction to which he alludes is still a cause of anxiety to him, we are sure that these last words of his report, "Commending myself and my work to an interest in the Society's Daily Intercession at the throne of God's grace," will meet with a sympathetic response.

Another veteran Missionary, the Rev. H. L. OWEN, of Lunenburg, thus writes at the close of last year:—

"I have now been twenty-five years in this Mission, during which time I have set off the district of Bridgewater as a separate parish, now under the charge of the Rev. W. E. Gelling.

"The parish church, a wooden structure erected in the year 1753, has been enlarged and put in thorough repair, being now regarded by the Bishop and all persons who see it, as one of the ecclesiastical gems of the diocese. This has been done by an outlay of £1,200/.

"St. Matthew's church, on the La Have River, has a new tower. St. Bartholomew's, also on the La Have, has been thoroughly renovated, inside and out. An excellent school-house has been built at the Black Rock Fishing Settlement, where none ever existed before, and the school-house at the Blue Rocks has been thoroughly renovated. In both these I have regular services.

"When all this was done, we took in hand the rectory, a wooden house, nearly seventy years old. This work has prospered on our hands beyond my most sanguine expectation. Within two years, 200*l.* have been laid out upon it, a new stable having been built a few years ago at a cost of 100*l.*

"My chief want at present is an active assistant, it being utterly beyond the power of one who has nearly reached the age of three-score and ten, to cultivate successfully so large a field of labour.

"I am now in correspondence with our Bishop on this important subject, and I trust that the same God who has so far prospered our work of a material kind, will vouchsafe us His Blessing in this direction also.

"I have three full services on every Sunday, with fifteen miles travelling, besides baptisms, funerals, and celebration of the Holy Communion. But I cannot expect to hold out long at this pace, having already had the 'three knocks' at my door."

The younger clergy of the diocese will not complain if on this occasion the space that can be devoted to Nova Scotia is occupied by the narratives of those who have grown old in the ministry, and we shall therefore close our present account of this section of the great Mission field, with the forty-ninth annual report of the Rev. T. H. WHITE, of Shelburne:—

"In forwarding this my *forty-ninth* annual report to the Venerable S.P.G. surely it cannot be improper to express my humble and heartfelt thanks to Almighty God for the health and strength vouchsafed the year past, which has enabled me to meet all my appointments, with the exception of one Sunday, when a severe cold confined me to the house. My regular duty is three services on each Lord's Day, with from seven to eighteen miles travel, and a week-day service every alternate week in out-stations, and a week-day service every week in the parish church, except in mid-winter. Of course all the great festivals and fasts are observed. In addition I held a Bible-class one evening each week, from December, 1876, to May, 1877, at Sandy Point, four miles distant, for the sake of the young men who are away in summer following their avocation of fishing. Having, however, met with an accident, and frequently not getting home till near 10 P.M., and being *now* 72 years of age, I have thought it prudent this winter to discontinue, though with reluctance, what afforded pleasure to myself, and was of some profit to the young people.

Our services, I am thankful to say, have been attended by large and attentive congregations ; especially has this been the case since our parish church has been improved, I may say all but rebuilt, and a new chancel added. The work, a great undertaking for a parish in which there is not one rich man, cost about \$5,000, and is paid for ; and to my eyes, which have never looked upon the noble and magnificent churches of the mother country, appears beautiful ; at all events, it is church-like, and causes my heart to well up with gratitude to Him who hath enabled us to complete this work to the glory of His great Name.

“ We were, however, all through Lent, and Easter, and Whitsuntide, shut out of the church, and obliged to hold our services in a hall. This was a sad deprivation, and accounts for the comparative fewness of our celebrations. Our rule is a monthly celebration of the Lord’s Supper in each of the three consecrated churches in this Mission, exclusive of Christmas, Ascension Day, and other occasions. These churches are all in good repair, and out of debt. The congregations are regular in their attendance, and serious in their deportment, and, I humbly trust, progressing, by the help of the Lord, in the things which make to their eternal peace.

“ We are also building a new and very pretty church, in a part of the Mission called Locke-Port, an important place. Here the number of Church-people is small, though continually increasing ; yet the hall in which service is now held is usually well filled, and responses well made by the people.

“ At my country services I generally catechise the children, an exercise pleasing to them, and one in which they take great interest, and in many cases, I feel quite sure, more instructive and profitable to their elders than a sermon. I also hold a service for the children occasionally at the parish church on a Sunday afternoon, and catechise them.

“ I have also attended two meetings of this Rural Deanery. These meetings are always interesting and comforting to the clergy themselves, and I believe profitable and edifying to the people, who always attend the services on these occasions in considerable numbers. Hitherto I have been able to attend every meeting since their first beginning, although the extremes of the Deanery are 120 miles apart, and the roads not as good as they might be, and therefore somewhat trying to an old man.

“ During the past twelve months it has pleased Almighty God in

His mercy 'to deliver out of this sinful world' a number of my communicants, some three-score and ten, and others just entering upon the busy scenes of life. I shall ever esteem it a matter of thankfulness to our merciful Father that I was permitted to attend their sick-beds, and to witness their lively faith in God's mercy through Christ, and their humble confidence of being accepted through the all-atoning merits of the Redeemer.

"The Day of 'Intercession,' I should have mentioned, was duly regarded, and the offertory for foreign Missions amounted to \$29'31.

"My curate and myself (our work is about equal) have our hands full in this extensive and scattered Mission. My work, being now an old man, must in the course of nature soon come to a close, and as two clergymen at the least are required in this laborious field, and the support of both, when I am gone, will rest upon the people, who now find it difficult to support one, my heart almost sinks within me when I think thereupon; and were it not for faith in the Great Head of the Church, whose Eye is ever over it for good, I should be afraid for my people. But He doeth all things well, and the future we may safely leave in His hands."

NEWFOUNDLAND.

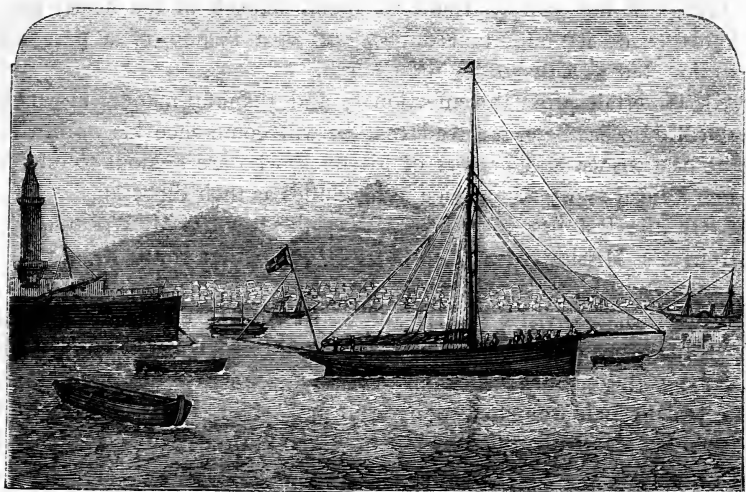
ARRIVAL OF THE BISHOP.—LABOURS OF HARDWORKING MISSIONARIES.

THE Churchmen of this diocese received with thankfulness the intelligence of the appointment and consecration of Dr. Llewellyn Jones to the vacant see of Newfoundland. On the first news of the appointment the Rev. J. M. Wood, who has been the Administrator of the diocese, wrote on behalf of the Executive Committee of the Diocesan Synod to thank the Archbishop of Canterbury, the Bishop of London, and the Rev. W. T. Bullock, for having, on their behalf, selected their new Bishop. Strenuous efforts have been made in the City of St. John to increase the Bishopric Endowment, and a sum amounting to 700*l.* was promised, chiefly by tradesmen and artizans. The country districts will doubtless make some contributions, though they will be very small, for the people,

always poor, are now many of them suffering from actual want, caused by failure in the fisheries.

The Bishop left England immediately after his consecration, and arrived by the *Caspian* at St. John's about four o'clock in the afternoon of Tuesday, June 4th. The passage from England was the second shortest that has been made by any ship on the route between St. John's and Liverpool, and, according to the *Royal Gazette* (St. John's, June 11th) :—

“The very early and unexpected arrival of the steamer disappointed very many who would have been eager to show respect to the Bishop by being present at his landing ; but the crowd that hurried to the wharf on the first intimation of the steamer's entrance into the harbour, and the



NEWFOUNDLAND CHURCH SHIP "LAVROCK" IN THE HARBOUR OF ST. JOHN'S.

extensive display of bunting (including that of the little *Lavrock*, the Mission yacht), was amply sufficient, at any rate, to show his lordship the anxiety and interest with which Churchmen watched for the arrival of their Bishop. This interest, we were pleased to notice, was not confined to the Bishop's own flock, for very many of other denominations evinced by their presence a desire to show respect to his lordship."

As soon as the steamer was moored to the wharf the Executive Committee of the Synod, and all the clergy present in the town that could attend, proceeded on board to welcome the Bishop, and to congratulate him on his safe arrival.

On landing, the Bishop went to the Cathedral to return thanks to Almighty God, when there was a full choral service, at the conclusion of which the *Te Deum* was chanted as a public act of thanksgiving. The congregation was large, but the crowd outside was still larger, and when the Bishop left the Cathedral he was received with cheers by the people waiting to see him.

On Sunday (Whitsun-Day) the Bishop was enthroned in his Cathedral in the presence of an immense congregation. At the ordinary morning service which followed, the Bishop preached from the Gospel for the day, and in concluding his sermon, it is said, he alluded, in a manner that must have won the sympathy of all who heard him, to the responsibility of the position which he had undertaken, and his earnest desire to spend himself in the hearty performance of its important duties, not as a Bishop of a party or section, but as a Bishop of the Church.

It is certain from the affectionate and thankful manner in which the Bishop has been received, that he will commence his work with the best wishes and prayers of his flock, who are anxious to render him a loyal and ready service in his duties as their diocesan.

On the last day of the year 1877 the Rev. T. M. WOOD wrote from his Mission of S. THOMAS (S. John's) that, through the warm autumn and hitherto mild winter church attendance had been good, and his pastoral visits regular and welcomed: that it was rarely that a Church-person was found in the Penitentiary; that working people came well to Bible-classes on week-day evenings; that the Sunday-schools, which are managed by kind and devoted teachers, are well attended; and that the members of the Temperance and Total Abstinence Societies are increasing. On the 25th of March Mr. Wood wrote:—

“The number of new subscribers to the Bishopric Endowment Fund in the whole town—in the three congregations—must now exceed two hundred, engaging, it is said, about a thousand pounds.”

The Rev. W. PILOT is both Honorary Missionary at S. John's and Superintendent of the Church of England Schools in the colony. In this capacity he visited, during seven months of the past year, all the Missions in Newfoundland, with about five exceptions. In his report, dated December 31st, he bears strong testimony to the self-denying labours of the clergy in circumstances often very trying both to mind and body. Much Missionary and other Church work has

been done by Mr. Pilot while making these journeys. For three Missions served by deacons he did what only priests can do. Other lonely clergy were helped and cheered; and remote settlers were ministered to, as well in other ways as, often, by having Holy Communion brought within their reach:—

“If you take the map of Newfoundland, and look at Trinity Bay, you will observe a large arm of the sea running in some distance between the south of Random Island and the mainland, called Random Sound. Nearly at the head of this inlet, about twenty miles from the sea-board, is a place called Northern Bight, whither some few years ago a few Church families from the opposite side of the Bay, unable to procure even a scanty maintenance from a declining fishery, migrated for the purposes of wood for boat-building, and for cultivating the here more productive soil.

“Notwithstanding some inconvenience, I determined to reach this spot, from its out-of-the-way situation only once before visited by any clergyman of our Church. Accordingly, after evensong and sermon at Heart's Ease, on Saturday four sturdy fishermen rowed me fifteen miles or so, to the house of the Patriarch of the place, which we reached at dark. Soon the news went round that a ‘parson’ had come, and in a very short time the whole settlement interviewed me. Having arranged to return to Heart's Ease for evensong on Sunday, I determined upon an early service here on the following morning. By six o'clock I was sallying forth with mine host to inspect what he called our new church. A few minutes' walk along a rough road soon brought us to a little clearing in the wood, in the centre of which arose a neat, comfortable, and withal tasteful little church, with chancel and vestry-tower complete, and only wanting in seats. After I had admired it, and suggested plans for its completion, the old man informed me that he and his sons had entirely at their own expense built the church, clearing the forest, sawing and preparing the wood, and being their architects into the bargain. An old schoolhouse close by, where for years the old man and his sons had said the prayers, and read Bishop Wilson's and other good wholesome sermons, was now to give place to the more decent and becoming House of God. With a small company of devout worshippers, I said matins and preached, and afterwards celebrated the Holy Communion here for the first time. After a hasty meal the same men took me the fifteen miles back to Heart's Ease, where, with a congregation of over 200, all of our Church, I had evensong and preached; baptized four children, and a girl sixteen years of age. At another little cove which I touched at in the Sound, when it was heard that a Church parson was in the boat, a man rushed down to request me to baptize his child, then a day or two old. That I gladly did.”

Are such people, who, with many others in the same part of the diocese, keep, in a fickle age, true to the Church of God, to be exposed to the temptation to utter irreligion on the one hand, on the other side to schism, which are the inevitable results of the continued absence of a resident Missionary? There are 800 of these Church-people scattered thinly over the country:—

“Our Synod funds are all absorbed in maintaining existing Missions,

a bad fishery has paralyzed all means of hope of securing the amounts promised to help a Missionary to live among them, and we are thrown perforce upon the Christian bounty and liberality of friends in the mother country. The Rev. George Gardner, of Heart's Content has for this year personally rendered himself responsible for 100*l.* for a Lay Reader. We must most sincerely hope that our future Bishop will be sustained in any endeavours to extend our borders, and retain within the fold the many scattered sheep of this extensive diocese."

Meetings on behalf of Home and Foreign Missions have been held in almost every settlement in the deanery of Conception Bay. The churches, on these occasions, were crowded, much interest was shown, and 60*l.* currency was subscribed for Mission work.

From BURIN the Rev. JOHN LOCKWOOD wrote, at Christmas, that his people are in extreme want—almost in a state of famine.

The Rev. W. K. WHITE is now the last of the passengers whom the *Hawk* schooner left on that shore in 1847—indeed he and Mr. Colley are the only survivors in Newfoundland of the Missionary passengers who came by her. Four reports, written one in each quarter of the past year, tell of steady work done by Mr. White, both as Rural Dean, and, especially, as Missionary at HARBOUR BRITON.

The Rev. C. MEEK reports, on the last day of 1877, steady work amongst his poor and destitute flock.

A young Missionary, the Rev. FREDERICK SKINNER, writes from LA POILE on last Lady Day of steady work in tilt, and school, and church:—

"In Advent, while I was at home, I held evensong, with meditation, in the church at La Poile four evenings in the week, at Harbour Le Cou, about a mile and a half away, on Tuesdays; and at the Western Arm on Thursdays. It was a great satisfaction to see how those Advent services were appreciated, although the attendance is not yet what I should like it to be. Still, considering that this is the third Advent I have been here (the first of which having charge of two Missions, I could be very little at Rose Blanche), and that the people had never heard of extra Advent services, they attended very regularly. When I gave notice the Sunday before Christmas in 1875 (having been here but a month) of a service at seven o'clock on Christmas Eve, some looked upon it as an innovation, others took no notice of it, and only twelve people attended. In 1876 the number increased to thirty-five. But last Christmas Eve (1877) the congregation filled the church; even those who had condemned such a service before were present. We had a full choir of twenty-four, sung the Psalms, Canticles, and five hymns. The Psalms were also sung on Christmas Day at both services for the first time."

The church at La Poile greatly needs a chancel—the need of such a help to order and reverence is one reason for it, and the want of more room another. The present obstacle is want of funds.

A new church, dedicated under the name of St. George, was opened at BRIGUS on the 3rd of December. It is believed to be the most beautiful wooden church in Newfoundland. A parsonage is still needed there. The Missionary, the Rev. R. H. TAYLOR, wrote, in December, that a young man who is studying for Holy Orders gives valuable help as a Lay Reader.

Of another young man the Rev. C. E. ELLINGHAM wrote from PORTUGAL COVE in December :—

“I have just succeeded in procuring a pupilship for an intelligent lad here, who would, I firmly believe, make an intelligent and useful Missionary, could he have the necessary training. Did I but see my way clear I would cheerfully bear the burden of the work, but dare not at present entertain it. Would any of the friends of S.P.G. take upon them the expense of qualifying such a youth for such an important and holy work?”

The poor inhabitants, far from being able to undertake this good work, could not, without the Society's help, maintain a Gospel ministry amongst themselves :—

“The fishery this year has been a total failure all round the Island. Several families already in the Mission have nothing but hard bread (ship biscuit), and molasses and water instead of tea. They simply have not got it to give. Were it not for your valuable Society's grant of 100*l.* I should have to resign the Mission, as the Mission is so poor, not having a merchant or even a ‘planter’ within its limits. The people are of the poorest class of fishermen.”

Of the peculiar difficulties in his work at HARBOUR GRACE and BRYANTS COVE the Rev. JOHN GODDEN wrote, on the last day of 1877 :—

“Supposing that by the 1st of March our young men especially have been brought under some good influence, then away thousands of them go to the ‘Ice,’ where there is everything to demoralize and brutalize them. Then again, they have barely returned from the seal fishery, before men, women, and children (about half of our congregations) are off for the whole summer at Labrador; and you must judge what influences are at work, when a portion of them—men and women—are confined together on board their schooners, cruising for fish, and the remainder thrown on shore—scattered over the coast, without, as I have said, any of the means of grace within their reach.”

In the face of such obstacles it is encouraging to see that Mr. Godden notes signs of progress—material and spiritual.

After a series of painful farewells to the people of Hermitage, amongst whom he has ministered for so many years, the Rev. ED. COLLEY went, at the end of October, to the less exhausting Mission

of FOXTRAP with TOPSAIL, which extends about fifteen miles along the south shore of Conception Bay. Here the work is less rough than at Hermitage. It does not involve long trips and frequent exposure in open skiffs.

Service with the "sealers," and a sermon addressed specially to them before they start on their long voyages, are a distinctive feature in the work of the Rev. WILLIAM NETTEN at CATALINA, whose letter, written on the last day of March, tells of steady labour.

On the same day the Rev. ROBERT TEMPLE wrote from TWILLINGATE that his new church had been roofed in, and that the elder fabric, S. Peter's, had been provided with a stone front. Services and Sunday-school are well attended. On the first Sunday of the month there are over sixty communicants; on other Sundays from twenty to thirty. Mr. Temple had just heard of one man who had not been to a place of worship for twenty years having become an attendant at church. As Acting Rural Dean Mr. Temple had made a journey. In his account of it we read, under date March 21st:—

"After so many hours' walking we were becoming somewhat tired; the feet of the old man (my servant) were getting tender, and the student's hopes of spending a night under the trees were rising. The weather looked threatening for snow, and I myself by no means relished the prospect before us. Our directions as to the tilt we were to look for were rather vague, or appeared so to us, for the islands and channels (Tickles) were so numerous and similar, that we could not feel sure of our position, and the windings of the coast made one mile seem as long as three. However, at a quarter to six, at which hour we had determined to encamp, we rounded a point, and found the desired habitation. Our night's lodging was not of the best. Using our own tea and sugar and provisions (the people having little or none), after conversation and prayers, we lay down by the fire, Foster on one side, under the settle, I on the opposite, and the old man in front on a stool. We got but little sleep; for first the sparks kept hopping about, and we were in danger of being burnt; next the snow came down and fell on our faces through the open hole which did duty as a chimney; and when the fire got low the wind came through the chinks and made us shiver. The result was a sleepless night, followed in the morning by tender hip-bones, blackened hands and faces, and for myself a splitting headache. But being kindly piloted a few miles on our way, we reached better accommodation at Comfort Head, where we were comforted for our first taste of travelling in Dildo."

The journal for March 24th runs as follows:—

"This was a change indeed from the usual customs of Twillingate Sundays. Instead of several services and Sunday-schools, we found ourselves in a winter tilt in Burnt Bay, and with a small congregation at 9 A.M. Immediately after service we started to walk ten miles across country, and reached Norris' Arm in time for evening service, being still our own pilots, trusting to an Indian footprint which had been left the

day before. This, though often obscured or lost altogether, enabled us to go nearly straight over ponds and barrens and through woods, till we reached the sawyer's cut path. On this and the following day I reaped some of the results of my many years' sowing : true friendship. Here in these desolate wilds, only inhabited occasionally in winter by families who have come for the wood-cutting, sawing and shipbuilding, I met with old faces and friends whom I had known in days long past, and in places both north and south, White Bay and Ferryland. And so I often find children whom I have baptized, now grown-up boys and girls ; young married people whom as children I have taught in Sunday-school, and so on. And the evident pleasure with which we meet each other, and as in this case the eagerness to come to see me once more, the preparations for welcoming me with the best they have—all this is the purest and sweetest reward, making it well worth while to stay and endure hardship for the possibility of making friends such as these, poor yet faithful, whom the roving or unsettled teacher could never find by moving from one diocese or country to another."

The account of March 29th and 30th is given by Mr. Temple in these words :—

"These two days formed but one journey, since we were compelled to camp out in the woods, without accomplishing our chief object (to reach leading Tickle), and then to return. We walked from 9 A.M. to 6 P.M. down New Bay, without passing any 'livers' or houses, and found the ice getting very bad. Not being certain of our position and night coming on, we selected a place in the woods, made a fire of dry timber, boiled some cocoa every few hours, kept ourselves as dry as we could (barring the rain, which came down all night), dozed a little, and wished the night away. At 6 A.M. we decided to return, as the ice was so bad, and our provisions were *nil*; and thus by the same route in a great measure as the day before, we retraced our steps up New Bay, over the neck of land, and arrived at Exploits Burnt Island about 4 P.M.—ten hours' walking. We were very tired and some of us excessively hungry ; and I—well, I had again a bad headache. But we were soon all right again, and had a pleasant Sunday on the following day."

Four or five years ago only one or two families lived at BETTS COVE. Now, owing to the discovery of a copper-mine, there are over eighteen hundred inhabitants. Of these about one thousand are Romanists : the remainder being Churchmen (estimated at from 200 to 300), Presbyterians, Wesleyans, and a few Lutherans. The inhabitants come from all parts of Great Britain, from France, from Germany, from the United States, from Nova Scotia and Cape Breton. There are also Newfoundlanders amongst them. A church was completed here in February. The Rev. J. HEWITT, besides ministering at Betts Cove, takes long journeys to visit outlying tilts, where he often holds service. He writes, March 25th :—

"It is very encouraging to find the people wherever I go so ready to hear the Word of GOD read and preached. I have on all occasions

experienced the greatest kindness even from the very poorest. A great deal more good might be done in this Bay if we had two or three more clergy. It is quite impossible for those who are at present at work in it to supply the spiritual wants of the people. Five, or at least four, are required to do the work which two are now trying to do.

"It is feared that great distress will prevail in many parts of the island in consequence of the almost total failure of the seal fishery. Several vessels belonging to Conception Bay were wrecked in Notre Dame and White Bay. Most of the men were saved; but I hear that six or seven were drowned in White Bay. Owing to the successive failures of the cod and seal fisheries during the last two years many of the people are in very reduced circumstances: some have scarcely the bare necessities of life. It is hoped the fishing this summer will be successful, otherwise many will, I fear, be starved to death."

From CARBONEAR the Rev. W. J. HOYLES wrote on the 15th of January that several of his people had been lost at sea.

From PORT DE GRAVE the Rev. J. C. HARVEY reported, on the last day of 1877, the completion of his church.

In the year 1876 the Rev. CHARLES JEFFERY was appointed to the FLOWER'S COVE Mission—"the most northernmost point of Newfoundland." The two ways of travelling in the Newfoundland side of the Mission were by means of Dog Commetics, and of snow-shoes. In this Mr. Jeffery soon became proficient, so as really to enjoy a good snow-shoe tramp. Of the commetics he writes:—

"Driving the dogs I have never attempted, as they are naturally of a very savage nature, and being obedient only to their masters, it would be a dangerous thing to attempt. In truth sometimes the masters themselves fall victims to their viciousness. There are no reins to guide the dogs, but they are so trained as readily to obey the voice of their masters. 'Hooley' and 'Keep off' are commands which they obey wonderfully well. However, the drivers carry a long whip, of about fifteen to twenty fathoms; and some are so skilled in the use of it, that they can strike any one dog of the twelve or fifteen (which go to a team) they please, a feat which, if the uninitiated were to attempt, would result in a hopeless failure, and possibly only cause him to fall in amongst the dogs, and that would probably be at the expense of the life of the unfortunate one.

"I remember once being on a journey meeting a commetic coming in an opposite direction, I saw the man get off and draw his dogs aside to let me pass; and knowing the man, I asked him why he stopped and turned his dogs aside. He replied, 'If I had not done so, the dogs would have eaten you, sir.' I need hardly say that I thanked the man most sincerely for his thoughtfulness."

The Labrador portion of the Mission was visited in summer. This involved crossing twelve miles of rough sea—coasting in open boat, and being devoured by mosquitos. The Mission of St. GEORGE'S BAY—a very deep bay running some sixty miles inland—where Mr. Jeffery now labours, is on what is known as the French

shore of Newfoundland. The increasing population in this large district is subject to no Government—there is no magistrate: neither do they pay custom. But Mr. Jeffery writes (September and December 1877) that these evils are in the way to be remedied. With the increase of population it is probable that attention will be turned to the mineral wealth of coal, lead, and iron stored there, and to the cultivation of the land, which is at present comparatively neglected. In several villages of this district churches and schools have been commenced: but they are in many cases not fit for use; and in other cases, though used, are not completed. The reason of this state of things is the great poverty owing to the failure of one fishing season after another.

BRITISH COLUMBIA.

ENGLISH AND INDIAN WANTS AND WORK. INDIAN PRAYER-BOOK.

THE chief wants of this diocese were brought before the Society by Bishop HILLS in a letter dated February 16th. The first district mentioned as needing help from without is CARIBOO, which is described as:—

“The chief mining district, about 600 miles from Victoria. Here we have a church and residence, but no clergyman. For years our ministrations were maintained, but want of funds and the great expense of living compelled the withdrawal of the Missionary. For 150 to 200 miles, farmers and miners are scattered without any ministrations of our Church. At least 200*l.* (per annum) is necessary, besides local contributions, to support a clergyman.”

Nonconformist teachers, a Roman clergyman, and a Roman Sisterhood are working at KAMLOOPS. The Church population is neglected. This district is:—

“The centre of a farming district (about 100 miles in diameter), in the heart of the mainland of British Columbia, with a scattered population numerous enough to have regular services from a Presbyterian and a Methodist minister. Two hundred pounds (per annum) would be necessary from external sources for an itinerant Missionary. There are many Church of England people.”

At NICOLA a helper to the Society's energetic Missionary, the Rev. J. B. Good, is much needed:—

“I called attention in my letter of March 8th last year [see *Mission Field* for August 1877, page 337] to the urgent need of a helper to Mr.

Good for the Nicola Indians, who are of the same tribe and language as those of Lytton, from which they are distant fifty miles."

Nor is the want less at LOWER FRASER VALLEY :—

"This district is steadily filling up with population. The Rev. C. R. BASKETT, for the sake of greater completeness in the work undertaken, is confined to Burrard Inlet, Sapperton, and the north arm of the Lower Fraser; with even this, there are only fortnightly services on Sundays. The settlements of Trenant, on the south arm, the Serpentine, Mud Bay, Langley, Chilliwak (a district seventy miles by fifteen, in which we have two churches, with a farming and fish-curing population), are entirely unprovided for. A settlement of German Lutherans have sent me word they will cast in their lot with the Church of England, if we will supply them with ministrations—150*l.* (per annum) is the least that should be supplied from external sources, as the people can do but little. One day this must be a populous and flourishing settlement, and it is important the Church should occupy it now in its early stage."

Of all those uncared-for districts there is none whose circumstances call more loudly for help than does CASSIAR, which is described as—

"A mining district, with about 1,500 miners, a thousand miles to the north of Victoria, in a mountainous region whose waters flow, some into the Pacific, some into the Arctic Ocean. There are no religious ministrations of any sort. 200*l.* (per annum) should at least be provided, the miners making up what more would be needed for the stipend. The living in these mining places is very expensive, owing to the great distance, over a rough country, goods must be conveyed."

An additional sum of 950*l.* per annum was asked for, to meet which not less than 500*l.* per annum would have to be raised locally :—

"The difficulty of raising money in the diocese is very great; the country districts can do little; the town parishes are absorbed in endeavours to make up the incomes of their own pastors. The places above-mentioned will do nothing for the Mission Fund, because they have no regular ministrations. We must for some time yet be a Missionary Church, dependent upon the aid of our Christian brethren in England, more particularly upon the steady and liberal grant of the Venerable Society. Our special funds from England, though temporarily augmented by the personal exertions of Archdeacon Wright in the past year, have fallen off greatly, and I do not think can be much depended upon in the future."

The above is an instance of the many urgent claims which have to be left unanswered through want of funds. The Bishop, in the letter quoted above, said that the population of the province had continued slightly to increase; and that a considerable development of the salmon fisheries and the discovery of extensive gold-bearing quartz ledges were expected to cause marked increase of population.

In October the Bishop consecrated a new church and cemetery at COMOX, where the work of the Rev. J. X. WILLEMAR had been somewhat checked amongst the Indians by their migratory habits.

Of COWICHEN Mission we are told :—

“ Here, in June, I consecrated a very pretty and substantial church, erected under difficult circumstances, much to the credit of the Rev. DAVID HOLMES, whose untiring energy and manual labour had been devoted to the work for many months. There was a joyful gathering of the inhabitants of the district. This is the second church Mr. Holmes has built in his present sphere. A third will be completed this year, and sites for two others have been obtained. Mr. Holmes ministers also to the Indian population, and I was present and took part in several interesting native services.”

Of ST. PAUL'S, ESQUIMALT, we learn :—

“ This district, which contains the Naval Dockyard and Harbour has been for many years provided, through the Society, with the ministrations of the Church. It is now placed under the charge of the Archdeacon of Vancouver, who will not draw stipend from the Society. The church has been lately renovated at a considerable expense, the services are bright and hearty, and the Archdeacon reports the Sunday-school in good condition.”

Of FRASER RIVER VALLEY, and BURRARD INLET, the Bishop writes :—

“ The Rev. J. S. Newton conducted ministrations here till last August, and was succeeded by the Rev. C. R. BASKETT. Interesting work has been carried on amongst the lumbermen and settlers. A good deal of travelling in canoe and on foot has to be done. Mr. Baskett's work is limited now to Sapperton, a suburb of New Westminster, Burrard Inlet, where the lumber mills and logging camps are situated, and the North Arm Settlement on the Fraser.”

The name of the Mission of ST. PAUL'S, LYTTON, is familiar to readers of the *Mission Field*. Bishop Hill writes concerning it :—

“ I visited this Mission in September, accompanied by Archdeacon Wright. The services were very encouraging, and abundant proof was afforded of satisfactory progress.”

Notes made by the Bishop during his visit to Lytton give a striking picture of the character and reality of the work done there. Of Saturday, September 8th, we are told :—

“ The church was well filled at ten with three hundred worshippers. As we entered, Splint-lum, the principal chief, was addressing the people on slander and hypocrisy : they were too ready to pick holes in others, and to be blind to their own faults. They had found fault with him for card-playing : he certainly had been fond of pleasure, but he had put away many things he once did. He counselled all to try to be determined to put away whatever conscience reproved. He spoke of the way to

heaven and hell, and urged all to make use of these special services to arise and go to our Father, trusting in Jesus Christ."

As marking the evident sincerity of these people—so lately heathen savages—the Bishop states that—

"There were stirring services to-day—Morning and Evening Prayer. Between them the whole day was taken up with examinations for baptism and confirmation. There was an unmistakable devotion pervading the whole congregation. One object, one purpose, seemed to occupy their minds, 'What must we do to be saved?' Of course there was a difference, but even those least affected were grave and anxious."

Of the discipline maintained amongst these Indians we read :—

"One man came to entreat that he might be restored to his place in the Church. He was a Catechumen; but in sickness had sent for the sorcerer for incantations, and was in consequence degraded. 'Do restore me,' he said; 'I have been excluded for twenty-two Sundays'—and he told them on his fingers—'I am sure this is punishment enough.' On testifying to his deep regret, and promising not to offend again, he was reinstated, and next day baptized. There was joy manifest in his countenance."

The answers given to questions in the course of these examinations were noteworthy. Here are some of those mentioned by the Bishop :—

"Mark Het-chil-see gave as reason for confirmation, 'I have entered the Church, and must abide with JESUS till I die.'

"George Soge—a chief who was examined for confirmation, said, 'All Indians are weak: the desire of myself and my friends is to go on advancing, and this is another step. Through JESUS CHRIST I may reach the FATHER. My desire is to abide with GOD. I hope for the HOLY GHOST to help me. The SPIRIT of GOD corrects and guides me.'

"Thomas Sash-in-chil said, 'I want to be strengthened by the HOLY SPIRIT and the Blood of CHRIST' (Confirmation and the Lord's Supper); 'I do not know all GOD's commandments: but I believe in JESUS CHRIST, and He is all the Commandments of GOD.'"

The interest was kept up throughout the day. The church was full from ten to half-past six, with only half an hour's recess. On Sunday, September 9th, amidst a storm of wind and rain, 110 Indians received, with great devotion, the Holy Communion. During the celebration several hymns were sung.

After a European service at 10 in Lytton, the Indian morning service was held at 11. Of it the Bishop writes :—

"The church was crammed in a much closer sense than our ideas would suggest. There could not have been less than 400; others had to remain outside. The response was universal and hearty. There was much singing as usual. Addresses were delivered. The offertory was 3/. The service lasted till 2.30. After the afternoon Litany at 3, fifty-seven can-

didates were confirmed—twenty-seven men, and twenty-eight women [the other two candidates were, doubtless, children]; after this I baptized fifteen adults, and the Archdeacon ten infants.

“There was evening service for the natives, and another for the Europeans. Our day’s work began at 7.30, and did not end till 9, including seven services. I was very thankful for the encouragement of the native work.”

Further experience gave increased encouragement. On Monday (September 10th), the Bishop wrote :—

“Native morning service at 10; 250 present—seven adults and three infants baptized. The chiefs and watchmen were then addressed, and the former gave an account of their work and difficulties. Twenty-two chiefs spoke. One of them, Tum-quest, a young man, spoke with tears in his eyes, and in a most earnest way, of his difficulties with the medicine men of his village, who opposed his efforts in behalf of CHRIST.

“The books of the Lytton Mission now show—baptized, 470; confirmed, 250; communicants, 145. These important numbers show a steady progress. There is also, we have every reason to believe, progress in devotion and spirituality.”

Of St. Paul’s, NANAIMO, the Bishop remarks that the communicants are more numerous, and the church is being enlarged, though the depression in the coal trade has reduced the resources of the Church.

In the July before he wrote the Bishop consecrated a church and cemetery at SAANICH. On this Mission, which was for a long time faithfully tended by the Rev. F. B. GRIBBELL, efforts are being made to build yet another church; and service is held at four stations.

The Rev. J. B. GOOD, whose most successful work at Lytton has been described by the Bishop, has completed the printing, at Victoria, of part of the Indian Prayer-book. The Bishop and Archdeacon Wright had many conferences with Mr. Good and his catechist, Silas Nalee, concerning this important work. Mr. Good has sent a copy of this Neklakapamuk Prayer-book to the Society.

There are other Reports which ought to be noticed; but for which no space can be found on the present occasion.

SASKATCHEWAN.

MOUNTED POLICE: ENGLISH IMMIGRANTS: SIOUX: BLACKFEET:
AND CREES.

THE Diocese of Saskatchewan has an area of nearly seven hundred thousand square miles. There is opening there for a great work, as well amongst English settlers as amidst the heathen

Indians. Bishop McLEAN, writing to the Society on the 3rd of May, set forth some of the most pressing needs of the diocese :—

“FORT MACLEOD is at the south-western end of my diocese. It is a point of very great importance, being the head-quarters of the mounted police. There are over a hundred men permanently stationed there, the majority being members of the Church of England. There is also a thriving settlement of traders and others, numbering over a hundred, with a large population, amounting probably to near ten thousand, of heathen Indians in the district of country guarded by the police.

“The Commandant of the force is Lieut.-Col. McLeod, C.B., who is a churchman of good family, and who conducts Divine Service according to the Prayer-book every Sunday. A Missionary at Fort Macleod would be in a sphere of usefulness not to be surpassed in any part of the North-West Territories, and I have Col. McLeod's authority for saying that he would be most gladly welcomed. With the aid of a native helper, he might do a good work among the heathen Indians, as well as among the white population, and thus one step at least would be taken towards removing the reproach that clings to the Church of England for so long neglecting the heathens of the Western Saskatchewan. At this moment our Church has no Mission to the heathen Indians further west than Battleford, leaving the whole section of country between that place and the Rocky Mountains, a distance of about five hundred miles, entirely destitute as far as her ministrations are concerned. When it is remembered that this country contains all the Blackfeet, and a large proportion, if not a majority, of the Crees, the statement becomes a very significant one. The area of the section is 250,000 square miles, for it runs 500 miles north and south, as well as that distance east and west. In all this whole area, then, the Church of England has but one Missionary, the Rev. Dr. Newton. He is supported by the S.P.G. as a Missionary to the English-speaking people at Edmonton. As the result of my interview with the Standing Committee yesterday, I have written to Dr. Newton to-day requesting him without delay to engage the services of an Indian-speaking native of the country as his helper, so that he may begin Mission work among the heathen Indians of his district.”

The Bishop also needs help towards the endowment of a Professorship of Theology in a Training College, which he proposes establishing at the head-quarters of his diocese :—

“The chief object of the College for the present would be to train natives of the country to act as interpreters, schoolmasters, catechists, and native pastors. One of the most serious difficulties I have to contend with in the effort to carry on Missionary and educational work among the Indians is the utter impossibility of getting agents who can speak Indian, and are at the same time educated men. The College would, by and by, when the settlement of the country is more advanced, be of great benefit in enabling me to train, for work among the white population, young men who had proved by previous residence in the country, their physical fitness for its requirements. But in the meantime, and for some time to come, its work would be almost exclusively the training of Indian-speaking natives in theology and English, with a course of systematic training in their own language, including its grammatical construction, with exercises in translation from English into

Indian and *vice versa*, and in writing both languages from dictation, as well as in original composition.

"The Church Missionary Society has promised the aid of one of their most experienced Missionaries as Tutor in the Cree language. I hope also to have the Blackfeet and Sioux languages taught. The College will be at my own head-quarters, and under my own immediate supervision.

"This diocese presents a most interesting field for effort amongst the Indians. The tribes within its bounds are the Plain Crees, the Blackfeet, and for some time past the Sioux refugees from the United States. The great majority of all these tribes are still heathen. The whole Indian population of the diocese is probably not under thirty thousand. The treaties recently formed by the Government with the Crees and Blackfeet, and the admirable order established in the country by the mounted police, open the way for bringing the Gospel and general education to bear upon them under far more favourable conditions than any formerly presented."

It seems not impossible that, if the Church allows the next two or three years to pass unimproved, Rome will gather the greater part of the Indians into her fold :—

"They seem to want neither men nor money for their work ; and their present activity shows that they are fully alive to the importance of their getting a firm hold on the population while the Church of England is still comparatively weak in the Mission field of the Saskatchewan."

On the 2nd of April, the Rev. C. E. WOOD reported regular work in his settlement of PRINCE ALBERT, and amongst outlying settlers. The next day the Rev. GEORGE FORNERET reported his work in St. Catherine's parish—another part of the same settlement of Prince Albert. Mr. Forneret is also Rural Dean of Carlton, a district extending 600 miles from north to south, and 200 from east to west. He is moreover training two candidates for the work of native helpers. On the 6th of April Mr. BERNARD BREWSTER, lay Missionary at SOUTH BRANCH, wrote that two services were held in his house every Sunday, with an average attendance of thirty-five persons :—

"As most of the settlers are Indians, or half-breeds, part of the service is read in Cree by Mr. John Badger, a native interpreter, and the second lesson by the chief of the land in the same language ; but all are more or less familiar with English."

At the Meeting of the Society held in May, the grant to the diocese of Saskatchewan was raised from 810*l.* to 960*l.*



ATHABASCA.

HITHERTO no account of this important Mission field has appeared in the Report or other publications of the Society. This was not owing to any want of interest in the good work that is there being carried on, but simply to the fact that having no official connection with any of the Missionaries labouring in this portion of our Lord's vineyard, we were without any information concerning it. With much satisfaction therefore we place before the readers of *Mission Field* the following interesting letter, written to the Secretary of the Society by Mrs. BOMPAS, the wife of the Bishop of this diocese:—

"I have been surprised on looking over the last reports of your Society to see that no mention is made of the diocese of Athabasca. I fear that the Bishop may have omitted to send you any report of his work, or possibly you may have sent him some papers to fill up which are now awaiting his return to Athabasca, he himself being now on one of his long Missionary journeys to the furthestmost western limit of his diocese, a diocese which equals in extent twenty times the size of England and Wales. Under the impression that some accident only can be the cause of your omission, and that you are ever ready to further an awakened interest in any Mission work, I venture to send you a few notes concerning the Athabasca diocese, my husband having empowered me to act as his secretary during the time of his journey to the Rocky Mountains.

"The Clergy in Athabasca Diocese.—The Bishop, consecrated 1874; Archdeacon McDonald, whose ministrations extend up the Yonem and Peel Rivers, and the shores of the Great Bear Lake, etc.; Rev. W. Reeve, Fort Simpson and Mackenzie River, etc.; Rev. Alfred Garrick, Fort Vermilion, Peace River, etc.

"Catechists and Schoolmasters.—T. Bunn, Athabasca; W. Norn, Fort Rae, Liard River; J. Hodgson, Fort Normand; A. Hardesty, (native catechist), Fort Simpson.

"The most cheering points in our northern Missions are among the Lancheux and Bear Lake Indians. The former are a remarkably intelligent and finely-made race, ever eager for religious instruction, and seeming to appreciate fully the beautiful services of our Church. Among these tribes the Bishop held five different confirmations in the summer of 1876, administering afterwards the Holy Communion to a large proportion of the candidates. This was the first time that

a Bishop of the English Church had visited the far northern tribes, and they showed their appreciation of his visit by the hearty welcome they gave him. During that year the Bishop travelled upwards of 2,000 miles; his acquaintance with at least six of the native languages enabling him to hold services and to give religious instruction where such was accepted. Yet with all his ceaseless labours the work must needs be somewhat disheartening. It must take him nearly three years to visit each portion of his vast diocese. The labourers in this part are indeed sadly few. We have no help from any society but the C.M.S., and the frequent prayer which meets the Bishop from the Indians, 'Send us teachers,' has too often to be disregarded. The Rev. W. Reeve has laboured most energetically for the last ten years among the Slavé Indians in Mackenzie River and the Dogrib Indians round Fort Rae. The Indian Services at the cathedral at Fort Simpson are well attended. Some few Indians and several Half-breeds were confirmed by the Bishop at the first confirmation held in the cathedral in 1875. They seldom fail to bring their children to the Mission for Holy Baptism. But the great difficulty with regard to these Indians is owing to their wandering habits. The Slavé seems to sicken and die under the restraints of civilization. The three or four hours' restriction at the Mission School seems to the Slavé children almost intolerable. Mr. Reeve, however, is doing his utmost to keep up the school at Fort Simpson. He was also much interested in the Indians round Fort Rae, where he was stationed for nearly two years. The Indians flocked in large numbers to the Mission and testified the greatest eagerness for religious instruction, besides the most touching affection for both Mr. and Mrs. Reeve. It was with great reluctance that Mr. Reeve quitted Fort Rae, leaving the Indians with only a catechist to minister to them, but the still larger population round Fort Simpson demanded his presence there. We hope that in course of time God's mercy may open a way by which the poor Dogrib Indians may be provided with a church and clergyman.

"The Rev. A. Garrick has but recently started the Mission in Peace River. He seems making good way with the Beaver Indians, and is commencing farming operations, which form an important element in the success of our northern Missions."



BARBADOS AND THE WINDWARDS.**CODRINGTON COLLEGE AND ESTATES.**

CODRINGTON College and Estates, as is well known, constitute the chief feature of the Society's care in this diocese, or more properly speaking, in these dioceses.

From the Report of the Executive Board of the College for the year 1877, it appears that the number of students resident was, in Epiphany term, twenty-one; in Easter term, nineteen; and in Michaelmas term, eighteen; and three probationers, of whom one matriculated at the end of the year.

The number of theological scholars was, in Epiphany term, five; in Easter and Michaelmas terms, four. At the examination for theological scholarships one of the probationers and a gentleman from the Codrington Grammar School were elected.

Four students of the College were admitted during the year to the degree of B.A. of the University of Durham, and had their degree conferred by the visitor in the College-hall at the end of Michaelmas term.

The Rev. J. Parry, who, besides being tutor at the College, acts as chaplain on the Estates, in his report for 1877, speaking of the attendance at the services in the chapel, says the average Sunday congregations were, morning 207, afternoon sixty, communicants eighty-six. Sometimes the congregations are much larger, there being on one occasion nearly 350 people at the evening service, and on another no less than 106 communicants.

The most prominent event of the year was a Confirmation held in June, at which twenty-five persons were presented, after a somewhat lengthened preparation, first in the Sunday school and afterwards in special classes.

The Sunday schools, at which the students of the College give zealous assistance, are well attended, and the average attendance at the day schools has been satisfactory.

The conduct and behaviour of the Estates people has been, Mr. Parry says, "on the whole satisfactory, and it is gratifying to report that the Society's attorney has already been able to do something towards their general improvement, as well as the relief of the more indigent." This favourable statement must, however, be qualified by another, from which it seems that out of 102 infants baptized by

Mr. Parry during the year, sixty-three were illegitimate. Not all of them belonged to the Estates, but of the fifty-five which did, no less than thirty-two were born out of wedlock. "It is thus seen," says Mr. Parry, "that the same high percentage of illegitimate births still continues, nor is it to be expected that any great improvement will take place so long as the circumstances of the island continue what they are, under which marriage to a large number of our people is almost an economic impossibility."

Nevertheless when compared with the surrounding population, the condition of the Estates people seems to be encouraging, for amongst them are signs of improvement not to be discovered elsewhere.



ANTIGUA.

GREAT VALUE OF THE SOCIETY'S AID.

"THE timely aid rendered by the Society," says the Bishop, on returning, in April 1878, from a two months' visit to ten of the islands included in this diocese, "has saved many of the parishes from collapsing;" the withdrawal of any portion of such aid would be regarded by him as a great calamity. "Happily I am not compelled to ask for more," he continues, "every appointment being now filled, and the stipends raised, though not without strenuous effort."

But though the Bishop refrains from asking for more, some of his clergy, whose work is growing and increasing in response to their own zeal, feel sorely the need of some additional aid; for this once flourishing colony has lost a great deal of its prosperity, the black population is sunk in deep poverty, and the place generally is suffering from the depressed condition of trade.



BRITISH GUIANA.

THE BISHOP'S STATEMENT FOR THE YEAR 1877, AND REPORTS OF MISSIONARIES.

THE venerated Bishop of this diocese—who according to the date of his consecration is the senior Bishop of the Colonial Church, having been consecrated in 1842—writing at the beginning of the year with reference to the Society's grant for 1879, says:—

"I have to ask for a continuance of your grant for 1879. I wish indeed that we could relieve you altogether, but as long as we are taking up new work, and pressing our people, I can only plead for a continuance of your assistance.

"Besides our Cathedral, which will tax our energies for some years, I am urging, with such power of persuasion as I possess, that two be added to the staff of our Cathedral or Mother-Church, and I am about to press upon our two other town churches the necessity of procuring additional help—we are miserably weak in town with only four parochial clergy, and to the cathedral three chapelries are attached. The consequence is that much must be left undone, and what is done is only at the expense of overstraining, willing men. I do my best to assist my over-worked fellow-labourers, but this pressure cannot last for ever, and unless we can double the working staff in our chief town, raising the number to eight instead of four, we shall never make good headway or overlook our people, visiting them as they should be visited.

"Let me remind you that all this can only be carried out through a voluntary effort—we can never expect any additional State aid, unless it be for a purely Missionary object, and all expenses attending the building and repairing of churches, parsonages, &c., have long been borne by the respective congregations.

"As regards Missionary work, I think I may say that it progresses favourably—the letter from Mr. Veness will, I hope, satisfy you on this point. He mentions amongst other things that 100*l.* per annum has lately been placed at my disposal, or at the disposal of the Coolie Mission Committee, by a mercantile firm in the colony, and a proprietor of an estate has requested me to name the sum for the payment of a Coolie catechist—this I have already done, and I have asked that 25*l.* per annum be also added to the salary of the visiting Missionary.

"I have every reason to believe that my very urgent appeal to non-resident proprietors will meet with further response.

"Your grant of 50*l.* per annum for the Essequibo and Masaruni Rivers, in both of which there is an increasing body of Indians from the interior, I hope to be able to raise through local efforts to at least 300*l.* per annum, which is little enough in consequence of the heavy boat expenses which the Missionary must be prepared to meet. This will, I trust, henceforth be an independent Mission, and will not in any way be connected with the Chaplaincy of the Penal Settlement on the Masaruni River.

"Your money is not, as I believe, spent in vain in this diocese—it encourages many to give, and in this way is most productive. There seems to be a kind of talismanic power in the grants from your Society, and I really believe that I am assisted, as I sometimes happily feel myself to be, because I am credited with more influence than I venture to believe I possess with your Society.

"Let me express a hope that the prosperity of the Society may continue and increase, for it has proved itself to be in many a land the faithful and loving handmaid of our dear old Church of England."

The Rev. W. H. BRETT, whose labours in British Guiana are contemporaneous with those of his Bishop, sends the following interesting report of his Mission for the year 1877 :—

"The great majority of my parishioners being Creoles and baptized, I am unable to send such a statistical account as those I used to forward of the purely Mission district in Pomeroon and Morma.

"Work, however, of a purely Missionary character is not wanting here, among our Asiatic immigrants, both Hindoo and Chinese: of whom there are great numbers scattered in Trinity parish among our 11,000 souls.

"The Chinese, though but a handful compared with the immigrants from India, far excel the latter in Christian progress. There has been for some years a Chinese catechist labouring here with good success. One hundred have been baptized, nearly all adults. Twenty-four have been added to the Church during 1877. They form little knots or communities on the sugar estates where they are located. On one of these, out of forty Chinese labourers who came there heathens, twenty-seven are Christians now.

"Our progress is, under God, mainly to be attributed to the fact that most of these Chinese, though very poor, can read and write in their own language. The translations of the Holy Scriptures and Book of Common Prayer are used among them, and none are baptized who are unable to repeat the Apostles' Creed, Lord's Prayer, &c., in their own tongue. In the administration of Holy Baptism and solemnization of matrimony, the greater portion of the services is, of course, in Chinese.

"Among our Hindoos, the promise of an ingathering, which I noticed in my last year's report, has been strengthened by additions to the number of inquirers who attend our English services. (We have, alas! as yet, no regular and established service in their *own* tongue: having been unable hitherto to get a trained catechist to conduct one.) A young man, Hindoo by birth, now in full communion with the Church, keeps them together and instructs them from the Scriptures in the Deva-Nagri character, but being young, not well acquainted with English, and very modest and diffident of his own powers, he cannot be more at present than a voluntary assistant in the work: though his piety, and charity to every race, render him a most valuable one.

"I have now a good hope of getting, from Bel-Air Mission, or some other part of the Colony, a duly qualified teacher, and trust that when our dear Bishop visits England to attend the great Synod, he may be able to report the accomplishment of this, which alone seems wanting to our organization. Our Missions (recognised as such to Hindoos and Chinese) will then extend along our great coast line of cultivation, from Berbice, to this, its western extremity.

"May God prosper our Society, and be with all engaged in propagating the gospel throughout the world."



TRINIDAD.

HINDOO AND CHINESE COOLIES.

SPEAKING of the work amongst the Coolies in Trinidad, Bishop RAWLE says (February 1878): "I have an honest but not very clever Hindoo catechist, and there are many of his countrymen under instruction at the different points which he visits. Since I returned in May (1877) I have baptized twenty-two adults, besides children

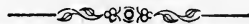
Hindoos, and eleven adult Chinese, and the baptisms are now becoming frequent.

"I very much wish for a clergyman acquainted with the Hindostanee language. There is a parish vacant where such a man might work to great advantage, being in the neighbourhood of estates cultivated chiefly by Coolies. Good house and church, and I would say 300*l.* a year.

"We shall not be able to make much impression on this large heathen immigration unless we have a Missionary at least devoted to it.

"Can you help us to the right man?

"The converts, Hindoo and Chinese, are pleasant to deal with, and there is a brightness in some of their faces by which I can distinguish them from the heathen. For the Chinese I have least power of instruction, as they never know more than pigeon-English, and I have not yet met with a Christian Chinaman sufficiently instructed in Christianity and in his own language to be employed as catechist."



H A I T I.

LETTER FROM THE BISHOP.—APPEAL.

THE Bishop of Haiti, whose visit to this country to attend the Lambeth Conference was the means of making him known to many friends, has returned to his diocese. He landed at Port-au-Prince early on Sunday morning, August 18th, and going straight to church, joined his family and flock at the 6 A.M. Communion Service. The Bishop has had a safe voyage, and is much improved in health since he left England. He sends the following appeal to the readers of the *Mission Field* and others. Should any of our friends be moved to help him, their contributions may be sent to the Society's office, 19, Delahay Street, S.W. :—

"In my annual statement made last year to the American Board of Missions of the work in this jurisdiction, I signalled the three Missionary Provinces, North, South, and West, into which, for convenience' sake, the territory had been divided; and further stated that we had met greater difficulties in extending our work in the northern province than in the two others.

"I am now happy to say that on my return home from the Lambeth Conference, I found documents awaiting me in the hands of our Metropolitan Chapter, from Anabaptist congregations at L'Anse à Foleur, at Bergne, at Port Margot, and at Limbé, asking to be received into union with the Church in Haiti. All of these congregations are situated in the

north. We desire at once to take the necessary steps to organize these congregations in conformity with our canons, after duly receiving their members into the Church. The Presbyterian who is set apart for Ruridecanal functions in the northern province has only a stipend of 90*l.* per annum to live on, and needs the means to travel from place to place to do the preparatory work to an episcopal visitation. Our Protestant converts in Haiti are still from the poorest class of the population, and so far from being able to meet these expenses, need aid in keeping up worship and to build their places of worship. I have two other natives, ordained Missionaries, who work without any stipend whatever in the north in local congregations.

"Will not some friend or friends of Christ and His Church place 150*l.* at once at my disposal, that I may be enabled to take all the necessary steps to organize these four religious societies into Church congregations?"



OUR DUTY TO OUR EMIGRANTS.

BY THE REV. T. BEDFORD JONES, LL.D., CANON OF OTTAWA.

YOU request me to write something about the duty of the Church towards her emigrating children—and I comply. After sixteen years' experience in such a colony as Canada, and having constant dealings with emigrants in my present post at the capital city, I venture to think I may offer a few suggestions that will prove of practical utility.

These suggestions I may class under two heads—

I. Our duty to emigrants before leaving home.

II. Our duty to emigrants after they have left.

I. Now, in the first place, it is surely the duty of a clergyman who knows that any members of his flock are about to emigrate, and who cannot be ignorant of the state of things in the colonies, to impress on these persons' minds that henceforth they will have to take their share in supporting their Church. It should be clearly explained to them that Canada is not like England, with its old churches, its rich endowments, its alliance of Church and State. I presume that they have already been taught to believe in and to love their Church. But it is unfortunately too true that in most instances this very essential matter has been neglected. We find the great majority of the immigrants utterly careless and indifferent as to their *Church* privileges. They have little or no perception of the divine origin of the Church and its hallowed ministrations. Were the poorer classes taught the nature of their Church and her ordinances, we should find them, when they emigrate, far more ready to contribute to the maintenance of services and sacraments, all dependent as these are on the free-will offerings of our people. It is hopeless to expect men to pay for things the benefit of which they do not appreciate. However, supposing

that an intending emigrant is a loyal and loving Churchman, it should be earnestly impressed on him by his clergyman that it is part of his religious duty in the colony, where he will be freed from so much taxation, and probably soon hold valuable property in fee-simple as a landed proprietor does in England, to devote a due portion of his earnings to the support of that Church of which it is his privilege to be a member, and of which he should consider himself in a very real sense a *Missionary*. Were the emigrants to Canada taught this we should be spared the difficulty that now usually has to be overcome by the clergy of the Dominion, viz. the instruction of the English whom we welcome to their new home in the very elements of Churchmanship. As it is, coming from that dear Mother-land which is usually regarded with reverential love by the mass of our native population, these ignorant and indifferent members of the *Church of England* create at once an unfavourable impression both as regards themselves and the religious education they have received. Account for it as we may, and I suppose some account or excuse can be given, the fact remains that the great majority of the emigrants from England have not been taught to love and believe in the Church, and that they are required as a solemn part of their duty to God and to their own souls to contribute to the Church's support.

There are two classes of emigrants to be dealt with—*married couples with families*, and *individuals*. In reference to *families*, care should be taken to see them supplied with one good Bible of large type and with references. This "Family Bible" will be preserved as an heirloom, and will be used by the head of the household, not only as a register, but for Sunday reading with his wife and children. A grave mistake is too often made in giving the emigrant a miserably small Bible without references, which in a few years is of no use whatever. Then besides a good-sized, well-bound *Family Bible*, now that our S.P.C.K. works are so cheap, a couple of Reference Bibles for the children should be given, and a *Prayer Book*, with fair type bestowed on each one. In this latter should be written, as a certificate of enduring value, the full name of the child, and the date of its baptism and confirmation, if this has been received. Besides these essential books, a few *Catechisms* might be given, so that supposing the family found themselves at a distance from church or Sunday-school, the parents or elder members might be encouraged to act as teachers. It would be a very excellent thing if the S.P.C.K. would make up an *Emigrant's Kit* in a small case, to hold one big Bible, two small ditto (but of good type and having references), four Prayer Books, six Church Catechisms, one or two handy volumes on Church history and Church doctrine, and six Hymn-books, of which two at least should be of type to suit older eyes. In regard to *individuals*, a Reference Bible and Prayer Book should be given to each person. But besides these the young man or young woman should receive some handy work on Church of England History and Church of England Doctrine. I cannot say how many times,

while a Missionary in the country, I have been asked for some such book by a young man to take with him when going off from home. And on one occasion a fine young fellow, after some two months' travelling from the Dominion to one of the far Western States, wrote back to thank me and let me know what a great benefit such a little book (an American publication) was to him while travelling, and forced in steam-boats and by camp-fires to argue and do battle for the Church of England.

II. But even here the duty of the Church does not end. Supposing that we have the emigrant instructed in his duty to the daughter Church in the colony, and fitted out with a small supply of religious literature, is his spiritual Mother to let him go forth among strangers, armies of aliens, without a thought of his future welfare, the security of his offsprings' faith? Here it is that we may learn a lesson from the care and love which are bestowed on her children by the Protestant Episcopal Church of the United States. Owing to the frequent moving about of persons from State to State, where the Church members are comparatively few and the Church's enemies manifold, the clergy have been almost forced to reduce to a system the supervision of their people. With them membership and communion are very real and solemn privileges. The Church never loses sight of her children. It is a happiness to the children to feel that the eye of a loving Mother is always over them, as well as the great Fatherly Hand guiding them wherever they go. Now here is what is done in the States when a Church member leaves for Canada, and emigrates, say, to my parish in Ottawa. [I select what I consider the best out of a variety of Forms which are kept in stock by publishing houses.] The clergyman has a book like a cheque-book, each page having two parts separated by perforated lines besides the block—

<i>A</i>	<i>B</i>	<i>C</i>
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In the block *A* are the *Name* of the emigrant, the *Name* of the *Parish or Clergyman to which he is going*, and the *Date* of the Certificate.

In *B* is a form to this effect :—

PRIVATE.

To the Rev. _____ at _____

Rev. and Dear Brother,

M. _____ *N.* _____ leaves this place for
your neighbourhood. Has been Confirmed, and is a Communicant: is

also a Member of the Choir and Sunday-school Teacher, and _____

(Blank lines for general observations) _____

Allow me to commend _____ to your pastoral care.

Yours faithfully in Christ,

Date _____

Parish of _____

This is supposed to be a private communication which the clergyman himself sends by post to me, and which contains any particulars regarding *M. N.* which he thinks it will be useful for me to know, so that I may deal wisely with the new parishioner. In *C* is a Form of Certificate or commendatory letter which is given to *M. N.* to hand to me in Ottawa to this effect:—

Place _____ Date _____

To the Clergyman of the Church of England
of _____

Rev. and Dear Sir,

The Bearer, *M.* _____ *N.* _____ has
been for _____ years a member of my congregation; is a Commu-
nicant in good standing, and I commend _____ to your pastoral
care.

Your faithful Brother in Chris

You will at once perceive how thus simply the clergyman of the emigrant can keep a record of the time of his leaving, can communicate with a brother-clergyman to whom his parishioner goes, and facilitate the introduction and the information which that clergyman ought to have. We have all, I suppose, experienced the somewhat painful proceeding of questioning a new-comer, who may (very properly) find out the clergyman and wish to make the latter know something about his previous life and character. The clergyman is of necessity forced to cross-examine a person—a young man or young woman—very inquisitorially; and though this may be done with the utmost delicacy and kindliness, yet there must be a more or less unpleasant awkwardness about it. And this is much more felt in the colonies, to which are continually coming young persons desirous of making—and honestly making—a new start in life; and some others of a very different character, against whom the clergy have to be carefully on their guard. We are all, I hope, most willing to sympathise with and aid the deserving and industrious, and yet how

are we to know these from imposters, who daily apply to us, unless we have some information from the Church at home? I would therefore earnestly recommend the preparing of these books of blank Forms, which the clergy could purchase at trifling cost, and keep on hand ready for use. Thus it would be a matter only of a few minutes and a few pence when a parishioner was about to leave home; and it may easily be conceived what a comfort to the latter, say a father, with wife and one or two little children, to know that he was sure, at all events, of one disinterested friend at the other side of the world; and it would be the means of keeping him attached to his Mother Church, which, alas! he is now so ready to desert as soon as he lands on our Canadian and American shores. It would be a link of love between the old land and the new. Of course it should be well impressed on the emigrant, that as soon as ever he lands, or reaches the place of his destination, he should at once make for the clergyman there; and hence the importance of the *English* clergyman knowing the name of his brother in the colony, and giving his parishioners the address. With very little trouble this may be found in our clergy lists. It is a very strange but true fact that as it is, at least *three-fourths of the emigrants from England, when they land in Canada or America, are seduced by Methodists or Congregationalists, and leave the Church*, whose services all their lives they have been attending! Since the above was written I have read this to two experienced clergymen from Canada (one a Bishop), and they both concur in approving of these suggestions, and confirm this last statement. We all feel amazed at the *little real hold the Church seems to have on the hearts of the English emigrants*, and these not only of the careless and godless, but the religious and Bible-reading and prayer-loving. These seem at once to fall an easy prey to the inducements of Sectarians. And I revert, therefore, again to the point with which I started, that to keep the emigrants within the fold of the Church in the colonies, to keep them as friends, and not as enemies, of the "Faith once delivered to the Saints," more pains must be taken by their clergy in England to teach them *Church principles*—to teach them to answer the questions, which, when they come to us, few seem ever to have been asked at home—"Why am I, why ought I to be, a member of the Church of England, and not a Dissenter?" We at the other side of the Atlantic are only too ready to welcome English immigrants, and add them to our congregations. But usually before we can get hold of them, probably for want of the way, form, and instructions I have mentioned, they have been waylaid by the scouts of the sectarian denominations, and are lost, and not only lost to the Church, but converted into very bitter foes; looking back on us as an institution that has cold-shouldered them out, and turned them adrift as strays and waifs, unworthy of a place in our fine fashionable ecclesiastical households. It is the truth, however unpalatable to my reverend brethren in England, that most of our immigrants come out prejudiced against the Church of

England! The people who bring their children willingly to Holy Baptism, who wish to be married in church, not in the house; whom nothing will tempt away from services in church; who love and use their Prayer Books, are either *Irish "Protestants,"* or *English "High-Churchmen."*



THE LAMBETH CONFERENCE, AND ITS INFLUENCE ON MISSIONS.

A RETROSPECTIVE VIEW.

THE Anglican Episcopate is specifically a Missionary one. Of the hundred bishops who met two months ago in the time-honoured home at Lambeth, the large majority ruled over dioceses in which the Church was essentially in a Missionary stage. If we were to say that the Conference itself was a purely Missionary gathering, though technically inexact, we should be saying what is substantially true. And unquestionably the "Church questions" of the day are one and all emphatically "Missionary" ones. We do not mean the Church *disputes*, which is a very different matter; but the matters of practical business which engage the attention and engross the efforts of the Church in this generation, and these one and all are of a Missionary character. Church Extension, additional Bishops, and subdivided Sees, the establishment of new Missions, and the conduct of the old, are the objects for which Churchmen have been long learning to labour and to pray.

The Lambeth Conference, then, as it owed its existence to needs arising out of these great objects, so it faithfully reflects them in the course which its proceedings took.

By its steps have for the first time been taken towards regarding the Missionary Sees of our Communion in their external relations.

The most important of the recommendations made upon this point is undoubtedly that declaring it "most undesirable that either Church should for the future send a Bishop or Missionaries to a town or district already occupied by a Bishop of another branch of the Anglican Communion." Where such Missions already exist side by side, each of the Bishops, while respecting the work of the other, is to have control of his own clergy and of their converts and congregations. Considering the vastness of the field and the paucity of labourers, this was all that it was wise to say. While the ground is not yet nearly covered, it is better to bear for a while with an eccle-

siastical anomaly, than to propose to withdraw even one labourer from the field in order to amalgamate Missions. Probably the time may come when this may be done, and dioceses put on a permanent footing. The spheres of action of the respective Churches seem to be marked out by circumstances with sufficient distinctness, and it would probably be better that they should concentrate their efforts upon these, and refrain from ventures in more distant countries.

A very important influence upon Missionary operations may be expected to be exercised by the resolutions of the Conference upon *Discipline*.

It is recommended (1) that on the one hand, the great Missionary societies should request the Bishop's licence for every clergyman whom they might henceforth send to work in his diocese, and it is further apparently implied that his continuance in the diocese ought to be dependent upon the continuance of such licence. To require less than this would certainly be to abandon the principle of Episcopal government in the Anglican Churches abroad, and to adopt a newly invented polity of government by a Society; a serious departure from the principles of the Anglican Church.

On the other hand, they lay down (a) that this licence should never be refused without sufficient reasons, openly stated, of which the Metropolitan, or if there be no Metropolitan, the Archbishop of Canterbury, should, if desired, be the final judge; (b) that the licence when granted, should not be revoked "except for grave ecclesiastical offence," the ground of revocation to be, as before, openly stated, and subject to a similar appeal. Furthermore the Report makes the following suggestion:—

"The Bishop would probably find it desirable where the clergyman is connected with one of the great Missionary Societies, to communicate with the Society, or its local representatives, before taking steps for the revocation of a licence."

This is obviously proper, both in courtesy and as a matter of strict justice to important organizations which are rendering such vast services to the Mission cause; and on the other hand, the Committee might have said plainly in this connection what they have said in the following paragraph, referring to *lay* agents, that it is expected that the Societies should accept the Bishop's action or the result of the appeal, as the case may be, as definitive and final; and act upon it accordingly.

It is as clear as possible that these recommendations are made

with the desire to hold the balance fairly between the authority of the Bishop and the rightful claims of the Societies to consideration and deference ; and we think that this honest endeavour to be fair and impartial will be recognised and appreciated by the Church at large.

It is somewhat premature to express an opinion upon another part of the legislation of the Conference, viz., the appointment of a Board to take cognisance of Books of Common Prayer and devotion hereafter to be issued in languages other than English. The intention of this provision is sufficiently clear, and it is one in which we entirely sympathise, viz., to prevent the various dioceses from drifting apart from each other in their formal doctrinal position, by the adoption of Liturgies and Forms of Prayer peculiar to themselves. As an expression of opinion on the part of the heads of the Anglican Communion, it may do much ; as a formal security for ensuring identity of doctrine, it will in all probability do little. A diocese *purposely* adopting any modification of the Anglican Prayer Book will not be withheld from doing so by the proposed Board of Examiners, for it will not bring its new book before them. If, again, the supposed errors be due to faults in the translation of the Prayer Book into some native language, how will the proposed Examiners, themselves ignorant of that language, be able to correct these errors ?

A third subject of great delicacy and importance is that of *appeals*. Hitherto the case has been thus : that each of the Missionary and Colonial dioceses, we believe without exception, have had Courts of some kind, held by the Bishop sitting in *foro domestico* ; a few groups of associate dioceses have had Provincial Courts ; and there has been nothing beyond, no further and final step of appeal which might set disputed questions at rest. The Conference has met this want with great wisdom and judgment. The Report first recognises and sanctions the ancient rule, that disputes should ordinarily be settled in the Court of the Province where they originated. And this principle is distinctly and rightly retained. Any further proceeding is to be in the nature of an arbitration ; and even this is proposed in only two cases, (*a*) that of the trial of a Bishop for some crime ; and (*b*) that of a mutual consent to a rehearing of the matter in question.

There is one *casus omissus* unprovided for here ; that of a disputed election to a Bishopric, to which all the provisions made under (*a*)

would apply. We are somewhat surprised that this should have been overlooked, since history shows it to have been the most fruitful cause of dissension and litigation in the Church.

We have thus gone through, as we believe, all the recommendations of the Conference which directly affect Foreign Missions. It seemed well that an examination of them from the Missionary point of view, but still by an independent hand, should be made and expressed in the pages of the *Mission Field*. We can only hope that we have made perfectly clear how fully we agree and sympathise with the spirit that has animated them throughout; and how real and sincere is the approval—we may say the *admiration*, with which we note the Churchlike temper, combined with a wise impartiality and breadth of view, which these first beginnings of a “Code of Anglican Canons” almost invariably evince. We cannot doubt that the edifice of Church Law to which they have as it were put the first stone, will be completed and perfected in meetings yet to come.

It should not be forgotten that the presence of the Bishops among us will be sure to have good results other than those which followed the formal business for which they came, by awakening kindly sympathy and diffusing much information respecting themselves and their dioceses. So many of them preaching in London and its suburbs during the weeks that the Conference lasted, and in the provinces afterwards, will certainly have no inconsiderable effect upon the public opinion of England; and with what heartiness and eagerness of brotherly feeling the Bishops were welcomed the S.P.G. Conversazione at Westminster, and the Missionary Conference in S. James’s Hall, gave abundant proof. It is not the least good consequence of the summons which brought the majority of the Anglican Episcopate to Lambeth, that we in England have seen and learned to know them, and they, many of whom were before strangers, have learned to know us.

S. J. E.

REPORTS RECEIVED.

Reports have been received from the Rev. B. C. Choudhury, W. Drew, F. H. T. Hoppner, and F. Kruger of the Diocese of *Calcutta*; T. Christian, F. De Mel, J. De Silva, T. Mortimer, A. Vethacan and H. Wikkramanayake of *Colombo*; E. H. Shears of *Maritzburg*; J. Jackson and S. M. Samuelson of *Zululand*; G. Mitchell, E. W. Stenson, and G. Widdie inbe of *Bloemfontein*; J. Gordon of *Grahamstown*; H. T. Waters of *St. John’s*; H. Whitehead of *St. Helena*; F. A. Gregory of *Madagascar*; J. C. Betts of *Goulburn*; C. G. Allanby of *Ballarat*; H. H. Brown of *Auckland*; W. Jones of *Montreal*; R. S. Cooper, W. Hinde, T. Sanderson, and E. Sftla of *Huron*; S. Matheson of *Rupert’sland*; T. Richey of *Nova Scotia*; H. S. Crispin of *Nassau*; C. G. Curtis, Missionary at *Constantinople*, and H. J. Foss in *Japan*.

Society's Income.

A.—Monthly Abstract of RECEIPTS and PAYMENTS.—July.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—July, 1878.	I. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	17,199	4,230	3,270	24,699	45,457
I.—APPROPRIATED . .	10,315	—	2,868	13,183	6,727
II.—SPECIAL	10,365	19	11,41	11,525	15,683
TOTALS	37,879	4,249	7,279	49,407	67,867

B.—Comparative Amount of Receipts at the end of July in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c. . . .	£14,772	£16,109	£15,864	£16,311	£17,199
2. Legacies	11,012	3,932	9,326	7,344	4,230
3. Dividends	3,060	3,000	2,896	3,156	3,270
	28,844	23,041	28,086	26,811	24,699
II.—APPROPRIATED	6,836	5,368	4,899	5,229	13,183
III.—SPECIAL	13,359	10,315	21,457	14,955	11,525
TOTALS	£49,039	£38,724	£54,442	£46,995	£49,407

A.—Monthly Abstract of RECEIPTS and PAYMENTS.—August.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—August, 1878.	I. Subscriptions, Donations, and Collections	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
	£	£	£	£	£
I.—GENERAL	17,129	8,745	3,331	31,205	57,504
II.—APPROPRIATED . .	11,702	—	2,832	14,594	7,801
III.—SPECIAL	11,724	19	1,174	12,917	16,890
TOTALS	42,555	8,764	7,397	58,716	82,195

B.—Comparative Amount of Receipts at the end of August in five consecutive years.


	1874.	1875.	1876.	1877.	1878.
I.—GENERAL					
1. Subscriptions, &c. . . .	£16,331	£17,518	£17,540	£17,764	£19,129
2. Legacies	11,312	5,983	9,772	7,903	8,745
3. Dividends	3,025	3,257	3,074	3,201	3,331
	30,738	26,758	30,386	28,868	31,205
II.—APPROPRIATED	7,278	5,709	5,075	7,934	14,594
III.—SPECIAL	16,962	11,524	22,008	16,608	12,917
TOTALS	£54,978	£43,991	£57,469	£53,410	£58,716

THE MISSION FIELD.

The field is the world. The seed is the Word of God.

NOVEMBER 1, 1878.

THOUGHTS ON THE DAY OF INTERCESSION FOR MISSIONS, 1878.

“T is generally known that the Bishops from all parts assembled in Conference at Lambeth agreed to recommend Tuesday before Ascension Day as on the whole most suitable day to be observed by all branches of our Church as a Day of Intercession for Foreign Missions *after the present year*. A desire has been expressed, in which we concur, that *the present year* should not be allowed to pass without a Day of Intercession; and we recommend that for this year only, Saturday, 30th November, or any of the following seven days, be observed for that purpose.”

Such are the words of the two English Primates to the Bishops of their respective Provinces. It will be well, therefore, not to anticipate the crowd of stirring thoughts which will burst upon us on May 20th, 1879, if we live to see it, but rather, once more, to let our meditations and reflections spring naturally out of the present festival and season.

The time must not by any of us be allowed to slip by unimproved; how shall we use it to the best advantage? Much depends on the preparation we make for it, so as to engage in the great duties of the

day, which are prayer, intercession, praise, and thanksgiving, with hearts well charged with Missionary aspirations.

The general preparation may fall under the following heads:—

1. A meditation on the character—a peculiarly attractive one—of the Apostle St. Andrew, especially in its bearing on Christian Missions: *e.g.* his providential preparation for Missionary work in the school of the Baptist; his quick reception of the teaching about CHRIST which his master gave him; his eager desire to know more of CHRIST; the speedy appearance in him of the true Missionary spirit, in bringing his brother, a still more eminent Missionary in the future than himself, to CHRIST; his ready acceptance for himself of the call of CHRIST to forsake all and follow Him; his hopefulness of mind and fertility of resources (St. John vi. 8, 9); his zeal in telling JESUS of the Greeks who wished to see Him.

During this meditation it may be hoped that something of the Apostle's spirit may be transfused into ourselves.

2. A meditation on the season and teaching of Advent, *e.g.* the blessings that came to the world on, and by, the first coming of JESUS CHRIST; His continual coming to the world by His Word, by His Ministers, by the Power of His Spirit, and to the Church in His Sacraments and Ordinances; the development, year by year, of His Divine purposes; the certainty of the complete fulfilment of His promises to His Church; the second Advent of CHRIST; the final ingathering of all the elect into the heavenly garner.

These topics will stir up our faith, hope, desire, watchfulness, and assurance of the glorious end.

3. A selection of Missionary reading: whether of some stirring Missionary biography, *e.g.* portions of the life of Bishop Patteson, or Bishop Feild; or some narrative of Missionary toil, adventure, and success, *e.g.* the story of recent events in Tinnevely, or Ahmed-nuggur, or Guiana; or the connected history of a particular portion of the Mission field, *e.g.* the successive Occasional Papers of the Bloemfontein Mission; or some powerful sermon, or stirring speech, from the mouth of one set on fire himself with Missionary ardour, like the late Bishop Wilberforce; or a calm treatise of fact and argument, *e.g.* the well-known papers by Professor Lightfoot, or Dr. Maclear. A careful study of a good Missionary map of the world may also be recommended, to see which parts have been in any way evangelized, and what large portions remain still dark.

If we go fresh from any of these to our closets, to the Church, to

the Lord's Table, our hearts, it may be hoped, will be filled with the very essence of the Missionary spirit, and the words we use, whether of prayer, of intercession, of praise, or of thanksgiving, will all imbibe the atmosphere of Missionary aspirations, and be such as the Lord delights in, and as He will honour with His gracious acceptance. "He that searcheth the hearts, knoweth what is the mind of the spirit" in such a case; so that, though the words are few, the thoughts may be deep and wide reaching, "the Spirit itself making intercession for us with groanings which cannot be uttered."

HENRY BAILEY.



CALCUTTA.

WORK AT HOWRAH, BARRIPORE, ROORKEE, BANDA, CAWNPORE, CHOTA NAGPORE, AND CHAIRASA.

THE Rev. B. C. CHOUDHURY, writing from HOWRAH, describes the difficulties of preparing for confirmation native candidates, who "can neither read nor learn very easily." He also points out at some length the grave anomalies produced by the custom of civil marriages, which have become a fruitful source of irregularity and laxity of morals. Mr. Choudhury's school work, despite obstacles of various kinds, appears to be in a very flourishing condition.

A Conference of Readers and Church Workers was held at the beginning of January, at BARRIPORE, and the Rev. W. DREW, who was unable to send a report earlier, writes, under date June 1878, an interesting account of what took place on the occasion. The two principal topics of discussion were, (1) Causes of the low standard of religion among the people of the Missions; (2) How to render the Mission self-supporting.

Shortly after the Conference Mr. Drew undertook his annual tour among the outlying stations in the Sunderbunds district. He found the congregations somewhat less zealous than might be desired. On arriving at a station called BOSOR, Mr. Drew thus describes his reception:—

"While moving up to the anchoring spot, the following conversation took place between people on board our boat, and a native of the place:— 'Whose boat is that?' 'A Padre-Sahib's.' 'Where does he hail from?' 'Barripore.' 'What has he come for?' 'Oh! to see his people: to teach, preach, and baptize.' 'What's the use of his coming here?'"

Doesn't he know that the Catholic [he means the Romanist] Padre has brought over the whole country side?"

It is only fair to say that this discouraging introduction proved to be worse than the reality; and Mr. Drew found that the Mission had at least held its own, and perhaps increased, during the last twelve months. Mr. Drew's concluding remarks are noteworthy:—

"Nothing but constant, close intercourse with a pastor of unselfish, devoted, energetic character, can, I am persuaded, ever succeed in arousing the people from the indifferent, paralyzed state of mind into which they have fallen. Our prayer should be that the Great Head of the Church be pleased to raise up and provide fit persons to serve in the sacred ministry of His Church here—men who will by their life and doctrine set forward the salvation of His erring and ignorant people."

Mention was made in the *Mission Field* for June (p. 255) of the step gained towards the evangelization of the ROORKEE district by stationing a catechist at the town of Hardwàr. The anticipations thus suggested have, it appears from the latest reports of the Rev. F. H. T. HÖPPNER, been happily realized. Eight adult converts, and two infants, were baptized at Hardwàr early in the year,—the first fruits of Christianity in what Mr. Höppner describes as a "most idolatrous and bigoted place of Hindû superstition."

At Hardwàr and several neighbouring stations Mr. Höppner preached in the bazaars and on the Temple steps to very large congregations, who listened with respect and attention.

Mr. Höppner was greatly struck with the singular phenomenon presented by the prodigious number of fish in the bathing-places at Hardwàr. These are perfectly tame, and can be readily caught with the hand. No man, however, is allowed to molest them in any way. "I am confident, however," remarks Mr. Höppner, with quaint humour, "that the time will come when not only the fish which live and swim in the Ganges, but also those who bathe in the Ganges and worship it, will be caught in the net of the Gospel, and be presented to CHRIST."

In a later report Mr. Höppner speaks of his experiences while preaching at Hardwàr Fair and in the Bazaar at Roorkee. At the latter place, a sceptical controversialist from Delhi held discussions with Mr. Höppner on Biblical questions during the whole month of June. The debates were carried on in the presence of very crowded audiences, who listened with the most intense interest. The sceptic was fairly well versed in the ordinary objections as to the

chronology, &c. of certain detached portions of Scripture ; but happily Mr. Höppner was equally ready with the answers to his objections.

Of his Orphan Boys Mr. Höppner gives a very satisfactory account. Their health has been good throughout the year, and they have made good progress in their studies.

The "Third Report of the BANDA and BUNDELKHAND Mission of the S.P.G., from Michaelmas 1875 to Michaelmas 1877," has recently reached the Society ; and, beneath a very unpretending appearance, contains very important and interesting information.

Banda is the capital town of the district of East Bundelkhand,—lying as a border-land between North and South India,—between Hindustan and the Dakhan. And from Banda as a centre this little Mission, consisting of an English Missionary with four native assistants, has been working since 1873.

After recounting a number of interesting circumstances connected with the conversion of individual inquirers, the Missionary, the Rev. JOHN R. HILL, describes one of the towns he visited on a preaching tour, in the following words :—

"AJIGARH is more like a den of robbers and wild beasts than a habitation of human beings ; it has no sort of school or hospital, and a miserable post-office. Swaggering, painted, half-drunken Thakurs roll about the bazaar among the wretched half-starved townspeople. We stood to preach in the thickest part of the bazaar in the gloom of the evening ; drawing in under the shadow of a house to avoid a capering cream-coloured horse, some strange-looking animal was unpleasantly near one's elbow—a leopard tied to a stake fixed in the ground by ropes round its neck and loins ; at a short distance two more such appeared. They were there as watch-dogs, it seemed, being guarded only by a Thakur or two with their bludgeons and the unfailing talwar under the arm or in the hand. The Raja was in the town at the time, but the *dastur* apparently is to tell every stranger, every European at least, that he has gone to Prayag to bathe, or to shikar ; there was this slight discrepancy in the accounts even of his myrmidons in front of his palace, some sending him to Allahabad, some to the jangals. None of the *élite* would come near us, the middle and lower classes seemed afraid to be seen talking to us ; the little postmaster, being in some sort a representative of the English Government, alone had the free use of his tongue. The evening before leaving I had occasion to send for the

Kotwal; he came with the Thanadar—two most ferocious-looking men; it was amusing how they interjected into every sentence that the Raja was a most excellent man—this with the Prayag assertion being no doubt main points in their instructions. It was like a dream of the old world before mankind had asserted their empire over the beasts. The Raja is a shikari, no more; this perhaps in these wild regions is so far a virtue. The guns of his huge fort (another great hill) fire a royal salute when King Tiger is brought in; this has happened three times in the last three years. There was said to be some wretched acrobat woman in the place (a Christian probably) to whom he gives 300 rupees a month for her feats on the backs of horses."

The school at Banda contains between 100 and 120 pupils, and is apparently in a very flourishing condition.

The daily services of the Mission are conducted in the school-room, and Sunday and Saints' Day services in the station church, a mile out of the town.

The concluding words of the report are worthy of attention:—

"It only remains to point out how utterly inadequate our staff is to the work of endeavouring the evangelizing of Bundelkhand, and how unworthy of the Church of England it is that a province of two and a half millions, in the very heart of "her great Mission-field," should have only one Mission Station. Hamirpur, Karwi (with Chitrkoth), Mao-Ranipur, Jhansi (the Bishop of Madras wrote to the Society from this station when on visitation of this diocese, on this subject), and Nowgong, all five capitals of districts or centres of our Government, should each have, besides the native States, their separate Missionary—if the work is to be done with the least attempt at earnestness. Why have we made such long and fatiguing journeys? not of our own will, for we would prefer to keep to Banda and its district, but we have gone wherever there has been a decided call and a promise of success,—and there are many throughout the province. We will not say either less or more on this matter; we may not venture to be sanguine, we cannot cease to hope. May our little work at Banda be the mustard-seed of Bundelkhand."

A leaflet of the Calcutta *Mission Field*, published in March, contains an interesting account of the career of the Rev. SAMUEL SITA RAM, Native Pastor at CAWNPORE, reference to whose precarious health was made in our June number (p. 253), and who expired on

20th of February last. We cannot reprint more than the following words, which will sufficiently indicate the loss to the Mission at Cawnpore sustained by his death: "We have but few such men amongst us—a living power in himself and in his history upon his own countrymen, and as a Christian pastor, simple, firm, faithful."

From CHOTA NAGPORE there still comes intelligence of the urgent need throughout the district of a large increase in the staff of Missionaries, both native and English. From RANCHI the Rev. J. C. WHITLEY writes that the new Theological Class for the training of native pastors was to commence in March, and great benefit was anticipated therefrom. The students receive stipends of Rs. 7 or Rs. 8 per mensem: the Bishop had kindly guaranteed the stipends of six, and the Rev. A. D. Hardy of two, so all were provided for.

In a subsequent letter, written from Ranchi on the 30th of June, Mr. Whitley gives a valuable notice of the many-sided work which he superintends:—

"I was out visiting the southern part of our district at the beginning of this quarter. The native priest at Tapkaia was very ill, and was obliged to come into Ranchi for treatment. I am thankful to say that after staying a few weeks he was able to return to his work. It was exceedingly hot at this time, and also for a month or two afterwards, hotter, I think, than I have known it in Ranchi before.

"During Holy week, in addition to our daily matins and evensong, we had an early celebration, at which the number of communicants varied from thirty to forty, and also a midday service, consisting of a small part of the Litany, hymns and collects, with a meditation on the seven last words. A short sermon was also given at evensong. I took the midday and Mr. Dutt the evening services.

"On Easter Day there was a celebration of Holy Communion at several of the native pastors' stations, so that we had not a very large number from the outlying district. There were 213 communicants.

"I think that I mentioned in my last letter that we were anxious to have a periodical in simple Hindi, which might interest and inform our people. When any of our boys, girls, and young men have learnt to read, there is very little except the New Testament, Prayer-book, and Hymn-book which they can read. Some kind of newspaper, written in language which they can understand, would probably give some impetus to the study of reading and writing. Accordingly on May 1st we printed at our lithographic press the first number of

the *Chota Nagpur Dut Patrika* (Messenger). I have been acting as editor, and a good deal of the writing depends on me. It appears once a month, and contains current news, local and foreign, as well as religious articles, church notices, &c. It is sold at 1 pice a copy, *i.e.* a little less than a halfpenny. It really costs a little more than that, and its price will be raised so as fully to cover the expense at the beginning of next year. The Calcutta Committee of S.P.C.K. have very kindly given me a grant to enable me to try the experiment without drawing on Mission funds. The circulation has increased a good deal; at first we only printed 120 copies, and now have reached 220, and I think the readers are interested.

"On May 11th I visited Itki, the nearest of our out-stations.

"During the last week of June I visited Murhu, a village in the neighbourhood, which is about thirty-five miles from Ranchi. There had been a great deal of sickness in the place for a long time; two women had died, a young man was very seriously ill, and two little children were also suffering. The people were sorely tempted to believe that some evil Spirit had caused the sickness, and to offer a propitiatory sacrifice. The temptation is naturally very great under such circumstances. They were firm for a time, but I have since heard that though they did not sacrifice, yet they connived at its being done by some heathen relations.

"On June 17th we had a one day's Retreat for all the clergy. There were twelve of us, ten being natives. A short notice of the proposed day of devotion was circulated recommending—

"Retirement from all work.

"Silence.

"Meditation.

"Private prayer.

"After our usual Matins an introductory address was given. Then at 8, 11, and 5, three meditations occupying about three-quarters of an hour each, on (1) The Work of the Ministry entrusted to us by Christ Himself for the salvation of men; (2) This work solemnly and deliberately undertaken by us; (3) Difficulties and dangers, and some remedies. The 2nd was taken by Mr. Batsch, the rest fell to me. After each meditation all remained for some time in the church. I think that all believed the day to have been profitable. And now that we have begun I trust that Retreats will be periodical with us.

"The routine work of the Mission calls for no special mention.

"The Theological Class is being taught by Mr. Flex and Mr. Dutt.

I have not taken any part at present, owing to my frequent journeys into the district. An hour a day, given to arithmetic and very elementary astronomy, is all that I have taken. The three deacons have been reading with me for an hour daily Isaiah and the Epistle to the Ephesians.

“Our rains set in a little late, but not sufficiently late to cause anxiety. Food is very expensive, about four times as dear as in ordinary years.”

Under date 1st September, 1878, Mr. Whitley writes that the agricultural prospects in Chota Nagpore were very good. The rains were plentiful, and the crops looked well.

Writing from CHAIBASA, the Rev. F. KRUGER gives a summary of his work during the months of April, May, and June last; and the general results appear very encouraging. On Easter Day the number of communicants at Chaibasa was sixty-eight; and eight persons were baptized.



LAHORE.

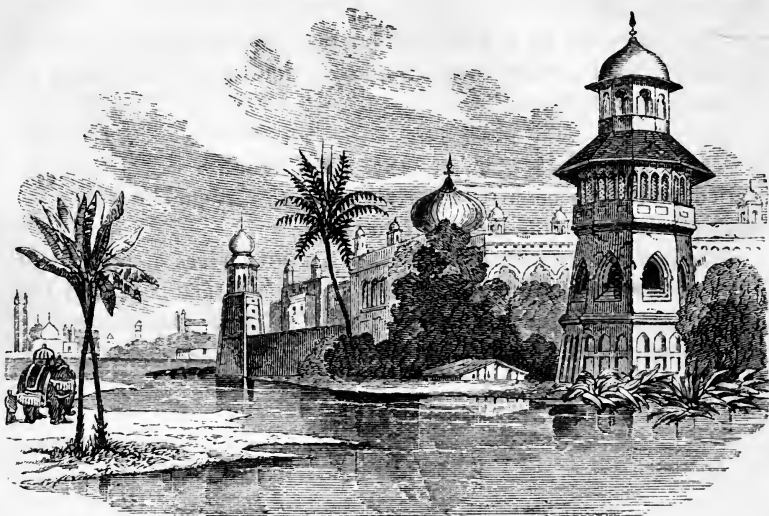
WORK AT DELHI.

THE Bishop of Lahore is prosecuting the work of his diocese with unabated zeal. He was to visit Simla in August, and to hold a Confirmation there.

Writing on the 15th of April, the Rev. TARA CHAND reports that, despite a great deal of illness in his family, and his own infirm health, he has continued to help as much as possible in the work of the DELHI Mission. Interviews have been sought for with him by many natives desirous of hearing more of Christian truth; and these have always been encouraged by Mr. Tara Chand. Mr. Tara Chand has finished the translation into Hindi of his Urdu “Manual of the Christian Religion,” from Bishop Wilson’s work.

Mr. Bickersteth is at Delhi (see *Mission Field* for June, page 258), and Mr. Murray is at present at Simla for the benefit of his health. Two other members of the University are about to commence work at Delhi in connection with the Cambridge University Mission (see

page 551). The growth of the work in the Society's Delhi and South Punjab Mission causes financial pressure. To relieve it 1,000*l.* in subscriptions and 1,500*l.* in donations are most urgently



DELHI PALACE.

needed. It will be remembered that the Bishop of Calcutta confirmed 224 candidates at Delhi last Christmas Eve, 51 being baptized at the same time.



RANGOON.

LETTERS FROM BISHOP TITCOMB, FROM MISSIONARIES, AND FROM
THE CALCUTTA DIOCESAN SECRETARY.

WRITING from Rangoon on the 28th August, the Bishop gives a singularly interesting narrative of his work during the summer of the present year.

Referring at the commencement of his letter to the Mission at

MOULMEIN, the Bishop makes an earnest appeal for a Church of England Missionary to undertake the charge of the Mission for two years.

The Bishop then proceeds to describe his visit to the ANDAMAN ISLANDS, which took place in April. The natives are—out of compliment, it may be presumed—described as “partially civilized,” this meaning, however, that “they were almost entirely naked, and round their necks they all had the finger-bones of their deceased relatives threaded and strung as necklaces.” Bishop Titcomb was very anxious to initiate an “Andamanese Medical Mission,” for which he was of opinion there is a very opportune opening.

On the 9th June the Bishop baptized one Burman and two Chinese converts at St. John’s College, RANGOON. He speaks with unqualified praise of the thorough sincerity of their profession of Christianity, as shown in their life.

On June 10th Bishop TITCOMB held his first Confirmation in Rangoon at the Town Church. There were thirty-one candidates, all of them English or Eurasians.

After a thankful reference to the ordination on Trinity Sunday of the Tamil Sub-deacon Samuel Abhishekanathan [see below], the Bishop describes his visit to the IRRAWADDY stations, undertaken in company with the Rev. J. E. Marks. “The result of this visitation tour was,” says the Bishop, “to impress me with the vastness of the work to be done. The Delta of the Irrawaddy alone measures 11,000 square miles. It is most fruitful in ‘paddy’ fields, and is covered with large towns, of from 3,000 to 10,000 souls, in which Buddhism reigns triumphant. . . . The fields unoccupied by any Christian effort are appallingly large.

“I confess I returned home much disheartened,—yet fired with a longing desire to enter upon some new work in these parts as soon as possible.”

In the month of July, on the appointment of the Rev. C. H. Chard, of Mandalay, to a Government Chaplaincy, Mr. Colbeck was instructed to take his place, it being intended to hand over the Kemmendine work to Mr. Fairclough.

Bringing the account of his work down to the date of his letter, Bishop Titcomb concludes, “This very day, I begin the formation of a Theological Training Class for the preparation for the Ministry with three very hopeful students. . . . Thus, you see, I am not idle. The climate, though very depressing at times, has not enervated me.”

The first Ordination held in Rangoon took place at the Pro-Cathedral on Sunday the 30th of June, on which occasion the Rev. ABHISHEKANATHAN was admitted into Holy Orders for work in St. Gabriel's Tamil Mission. The following extract from the Calcutta *Mission Field* Leaflet will be interesting as a summary of the Tamil Mission work :—

“Now that there is a native clergyman at work, we hope the Tamil Mission will become more active and efficient. Besides numbers of Christian Tamils, who from time to time come over from Madras, there should be plenty of opportunity for Christian effort among the thousands of heathens here. The present arrangement of services, viz., Sunday morning, Cantonment Church, 9.30; Sunday evening, Town Church, 4.0 P.M., and week-day services in the Mission-room in Barr Street, is not very satisfactory. The great want is a Church as a permanent and visible centre of the Mission. When the Bishop of Calcutta was here last year, a scheme was started and Government promised a site. It was afterwards found that the site could not be granted, and this is now the chief difficulty. There is at present a balance in hand of about Rs. 1,200 for the new church, Rs. 600 of which were given by the congregation. The Society for Promoting Christian Knowledge has voted 50%, and liberal grants may be expected from S.P.G. and the Calcutta Church Building Society. The plan proposed was a church to hold 200 people, and to cost, exclusive of site and fittings, Rs. 6,000.

“The Ordination is interesting as being the first held by our Bishop, and because the Rev. Abhishekanathan is the first person admitted to Holy Orders to minister to his countrymen in Burma. He was educated first at the S.P.G. School, Sawyerpuram, and afterwards at the S.P.G. Theological Seminary, Madras. His examination papers show that he has made good use of the opportunities afforded him. He has been working as Sub-Deacon for the past year under the charge of the Rev. J. A. Colbeck.”

Writing on the 23rd of May, the Rev. J. A. COLBECK states that “after all, the Government gave no land for the Burmese Mission at Kemmendine nor for the Tamil Mission at Rangoon.” The work however was not retarded by this discouragement, and by the help of sympathizing friends, Mr. Colbeck had been enabled to commence building a new Mission House and Chapel.

“Our work,” says Mr. Colbeck, “is most hopeful in the village of Alatchyoung. There are fifty Christians in the place now, and the heathen are much better disposed than formerly. They say quite openly, though with half a sigh of regret, “All the village will be on your side soon.”

The Government had given a small piece of land for a school chapel; and Mr. Colbeck was negotiating for the purchase of ten acres of land for Church glebe and endowment. The Mission is for-

tunate in having procured the services of an excellent native catechist, baptized and appointed to be such by Mr. Trew some years ago.

The increasing work in the Kemmendine Burmese Mission left Mr. Colbeck in much difficulty as to attending to the Tamil Mission of St. Gabriel at Rangoon. The Sub-deacon there was however ordained to the diaconate shortly after Mr. Colbeck wrote.

The remainder of Mr. Colbeck's very interesting letter is full of the urgent need for more labourers in the great Mission-harvest field in which he is engaged.

At the end of July Mr. Colbeck went, in accordance with the directions of the Bishop to MANDALAY. He found there about fifty Church-people—including English, Eurasian, Chinese, and Tamil Christians. On the 14th of August Mr. Colbeck wrote hopefully of the prospects of his work at the capital. The school has at present twenty-five boys as pupils. Prince THEE-BAU has, we learn from the daily papers, succeeded his father as King of Burma. The London *Guardian* of October 9th states that :—

“The death of the King of Burma is now officially announced, and Prince Thee-Bau has been proclaimed his successor. Everything is reported quiet at Mandalay, though it is said that many candidates for the throne exist. The new King is described as an intelligent, thoughtful, able man, gifted with a considerable amount of moral robustness. He was one of the pupils in the Royal School, and took high honours in the annual examinations.”

In a report printed in the Calcutta *Mission Field* for May, the Rev. T. W. WINDLEY gives an interesting account of work at the very important Mission of TOUNGHOO. During the month of December, Mr. Windley, accompanied by Mr. Grime, made tours throughout the various Mission centres of the Hill districts, and many baptisms took place during his visitation.

The following extracts from Mr. Windley's report will be interesting to our readers :—

“Busily occupied in preparing and signing contracts for the proposed Karen Church of St. Paul. The new clergy-house attached to it was already habitable. I moved in, and on December 19th had the great pleasure of welcoming a new arrival, Mr. Jones, from St. Augustine's.

“*Saturday, December 22nd.*—A very memorable day, and a very pleasant one. The foundation-stone of the new church was laid by Mrs. Holmes, wife of the Commandant of the Station.

“The day was chosen, although an Ember day, because Christmas Eve would have been inconvenient to many of the English people, and, if it had been earlier, the Karens from the hills would not have stayed over the Christmas feast, which we much desired they should do. The day began

with Holy Communion in Karen at 6.30 A.M. The foundation-stone was laid at 8 A.M.: service was partly in English and partly in Karen. Almost all the officers and ladies in the Station were present, many soldiers, Burmans and Karens. *Chota hazree* was provided in the clergy-house: cake for the boys and girls in school. At 10 o'clock there was a large breakfast in the town Mission-house. We ought here to acknowledge the help given by Mr. De Crettis, the executive engineer, who has given us the plans for the church, and with his assistants is taking entire oversight of the work as it progresses. At the beginning of the new year the Chaplain, the Rev. A. G. A. Robarts, arrived and relieved me of my necessarily meagre services at the cantonment church."

"*January 27th to February 4th.*—Visited the Koone district with Shway Gno. On Tuesday night we slept at a heathen Karen village, where we hope to be able to place a teacher shortly. We held a long conversation with the head-man and others. The chief professed to be very friendly and desirous of becoming a Christian, but he wished to know what some other heathen villages near him were going to do before committing himself. The question of drinking *koung*, the native spirit, came up. It is now understood that its use is forbidden to all Christians; and now and then resolutions on the subject are passed with remarkable unanimity by native congresses. Still I have strong suspicions that its use is not unknown among Christians, though I never yet had to take notice of any drunkenness. Among these people of little civilization, who in the old days of heathenism have been accustomed to drink to excess, is it wiser to prohibit absolutely the use of intoxicating liquors, making their renunciation a distinct condition of Baptism, or to strive to teach its moderate and lawful use? I should be very glad to know what course has been pursued in other Missions and with what results. Next day we got to the Government Police Station, visited a village which has been apostate since the quarrels and famine, but which now wishes to receive a teacher; then visited the Roman Mission and garden here. Their Missionaries, ably assisted by *European catechists*, are doing a good work in introducing a better system of agriculture among their people, and new industries. They have made successful experiments with cinchona and with coffee, and are now trying to grow apples, pears, and other European fruits. If these experiments continue to be successful, they will be productive of great good to the district and be no inconsiderable source of income to the Mission."

On the 28th of February, the Rev. W. H. BRAY, Calcutta Diocesan Secretary, S.P.G., arrived at Tounghoo, and his visit gave the liveliest pleasure to Mr. Windley: "Those," he writes, "who live in the world of men will hardly understand how great a help it is to men working in very distant places, to receive such visits of inspection,—how they rouse us to do our work more fully, and how they help us to see the mistakes we were making, and to rectify them."

Writing on the 25th of April, Mr. Windley announces the return to Tounghoo of three native teachers who went to preach among some of the northern Karen villages. They brought back tidings of a large Mission field open there. The chief man of one district

promised to build a house and chapel for the preacher,—and the offer was taken advantage of by a young Native Missionary who went back to live in the chief's village.

Mr. Windley was looking forward to the ordination of the five head teachers of his staff, which he hoped would take place either in July last, or in January of next year.

The Church Building at Tounghoo was making fair progress, but, despite the liberal contributions of the English residents, it was crippled for want of funds.

The Calcutta Diocesan Secretary, S.P.G., the Rev. W. H. BRAY, sends to the Society a very full and interesting report of a visit to the Missions in Burma, undertaken in the early part of the year at the request of the Diocesan Committee. His report is longer than our limits permit us to re-produce. Our readers will therefore content themselves with the following brief extracts :—

“The principal feature in the Burman work [at Tounghoo] is the school. We bought an old telegraph-office in 1873, which Mr. Warren converted into a school, and a very good one it makes. The head-master, Mr. Kristna, was in Rangoon, and his brother, Mr. Rama, was officiating for him. The school is within an easy walk of the Mission Compound. Only last year a house for the master was built in the Compound, and very recently the bottom part of the school-house has been utilised for the accommodation of the overflowing numbers from the room above. It has a wooden floor, is latticed round the sides, and has effectually doubled the accommodation of the school. I examined the boys, and was pleased, so far as secular education is concerned, with the result. Not so, however, with the religious. The first class seems to have almost monopolised that, and they have only half an hour a day. The great mistake, too, had been made of confining the instruction to the Old Testament. Some one had begun it, and so it had gone on. The Christian boys did not do well. There is necessity for more time to be given to religious teaching, a more even distribution among the higher classes of the time allowed, and more thorough instruction of the Christian boys in the elements of their religion. The school succeeded in passing two boys at the examination for Scholarships to the High School, Rangoon, and has thus made good its claim to be one of the schools passed for the higher education in Burma.

“There is a small school for Burman girls, but it is as yet in its infancy. I found five Eurasian girls present, and nineteen Burmans. There were thirty on the roll. No fees are charged, and the mistress is paid Rs. 20 a month from the local funds. I hope it will grow into an important institution. Mr. Grime had a service for Eurasians in English, which the Chaplain kindly promised to continue when he left.

“Mr. Windley has exercised, I think, a sound discretion in deciding to build his church, and to live himself on that side of the river which is most convenient for the Karens. He has followed in this, as in much else, the example of Dr. and Mrs. Mason. It has its drawbacks, decidedly. The Mission to the Burmans must always be on the Tounghoo

side, and the crossing of a broad and rapid river, under a tropical sun, whenever the Missionary is required by that Mission, is a thing to be avoided, if possible. But it has to be done. Mr. Windley, in addition to his heavy Karen work on Sunday, must cross for the celebration, and either he or Mr. Jones must go to the school daily to give religious instruction. All this, however, will be obviated when there is a fully ordained Missionary in charge of the Burman Mission, which must be only a question of time.

"A very short walk from the river side brought us to the site of the church. The foundation-stone was already laid, large iron-wood trees were there prepared to become the pillars, the outline was plainly marked by the parts dug out for the reception of the bricks which were being prepared elsewhere, and the windows, doors, &c. were being pushed vigorously forward in the Chinaman-builder's shop in Tounghoo. All ought to be ready by June or July.

"Nearly opposite the Clergy-house, at the back, is the bamboo-house for the school, or rather at present for the boarding-house for the Karen boys who attend the Mission school at Tounghoo.

"These boys learn English for the most part, and of course Burmese, in fact they get the best education that can be got for them; the others only learn in Karen and Burmese, which latter language they are obliged to know if they are ever to do anything apart from their native hills. The number of boarders was twenty-eight.

"If one thinks about it, it seems a strange thing that in so short a time as the Church of England has been connected with the Mission, it should be possible for our services to be conducted in Karen from a Karen Prayer-book, the translation being the work of our own Missionary. The fact is that Mr. Windley, seeing that the difficulty of having no Karen Prayer-book was very great, and that it must be got over at once, set to work to grapple with it. He had not to deal with a Mission where he could at his leisure provide books as one part of his work, while he made converts and gradually gathered to himself a congregation to use them; but the people were there, he had to put books into their hands at once. So he set to work. He knows Burmese well enough for all practical purposes, some of his Karen teachers also know Burmese; this, then, was the medium of communication, and by dint of hard work, as he learnt Karen, he went on with his translation, never content with any sentence until it was tried on one Karen after another, and was found to be understood. I am told by one who knows Karen well, that the translations are wonderfully accurate, and one who has seen the congregations use them does not need to be told that they are 'understood of the people.'

"The Karens are very primitive in their habits. They are still in a sense, though strictly within limits, nomadic. Within a certain range, a village moves every three years. It has got all it can out of the soil there with their means of agriculture, and it leaves it to become jungle again, and recover itself for the next ten or eleven years. Meanwhile it moves to some new clearing, taken from the forest, or to an old one newly re-cleared. The clearing is a very simple operation; they set fire to the jungle grass, or anything else that will burn. Great stumps and small about where it is supposed to be cleared, but they are allowed to remain, the soil is tickled, the seed sown, and in due time there is the harvest. Improving the agriculture, introducing new things to cultivate, as well as in other ways improving the habits of the people, should

never be lost sight of by the Missionary. The Romanists have, I believe, done very much for their people in that way, having sent Europeans for this purpose. Mr. Windley has a keen sense of its importance, and as the only thing that he can do at present, he has brought over a Tamil from Madras, who was once a voluntary catechist at Tounghoo, mainly with the hope that his knowledge of cultivation may be utilised.

"By and by there should be a house on the hills where the Missionary could live in the hot weather, and so be able to get at the people even then, which he cannot do from the plains.

"The Burmese Mission should, when a properly qualified man is sent there, be cut off from the Karen, and made an independent charge. There is nothing in common between the Missions, and each affords a sufficient sphere for its own Missionary. A good foundation was laid by the late Rev. C. Warren; he was ably supported by Mr. Kristna. The building was commenced, but there cannot be any great progress until a priest is appointed to it, able to give it his full time."

Before visiting Tounghoo, Mr. Bray had inspected the work of the several Missions at PROME, THAYETMYO, and MANDALAY.

The report is replete with interesting details of these Missions, but our space forbids any further extracts.



MADRAS.

SPREAD OF THE FAITH IN SOUTHERN INDIA.

A FULL and interesting letter¹ from Bishop CALDWELL, dated Edeyengoody, 29th June, 1878, gives a further account of the progress and prospects of the evangelizing movement in TINNEVELLY. The letter cannot for obvious reasons be reproduced *in extenso*, but our readers will be enabled to gather the substance of it from the following extracts:—

"I am thankful to be able to say that the movement towards Christianity still continues, and that accessions are daily taking place in most districts. The actual total increase up to date, deducting losses by death, which were more numerous than usual, amounts to 19,300. I have no doubt, therefore, that the new accessions may safely be set down as amounting to nearly, if not quite, 20,000. The number of villages in which no Christians whatever lived before, but in which there are now larger or smaller Christian communities, is 231; the number of adult persons up to this time baptized, after careful instruction and preparation, is 2,653; and of agents 145, including 25 women. In each of these particulars I include Ramnad with Tinnevely. . . .

(¹) Copies may be had at the Society's House.

"The principal cause of the movement was undoubtedly, as I have already stated, the conviction that generally prevailed, that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in, like an angel from heaven, to render them in their distress the sincerest sympathy and the most effectual succour. The Indian agricultural classes are certainly on the whole very ignorant; but they were not too ignorant to be able to comprehend one of the first lessons taught them by famine relief, viz., *the superiority of a religion of love to a religion of selfish indulgence.*

"It is worthy of notice that in very few cases have the extremely poor placed themselves under Christian instruction. The people who were fed in famine relief camps, or who received daily doles of rice from Missionaries, rarely showed any inclination to become Christians. I suspect the chief reason for this was the dependent position to which they had been accustomed in their villages. They scarcely felt themselves their own masters. Beggars, properly so called, seem in all cases to have remained heathens as before. This disposes of the calumny that the people who joined us had no alternative but either to die by starvation or to become Christians, and that they were converted not by arguments, but by the pangs of hunger.

"The second most important factor in this movement is admitted by every person to whom I have spoken to be *the voluntary evangelistic work which has been carried on for some time past* in each of the S.P.G. districts in Tinnevely and Ramnad. All the Missionaries and Native clergymen assert that this has been the second most efficient cause of the movement, and I can bear personal testimony to the truth of this view myself. In one district, that of Sawyerpuram, at least 250 persons joined the congregations, through the voluntary efforts of the evangelistic associations, before famine relief commenced, and before there was the slightest prospect of it. In the district of Edeyengoody the accessions were almost entirely due to this cause, and were hardly increased in number by famine relief. In some districts about one-third of the accessions are attributed entirely to this cause. In the districts of Pudukottai, Pudiamputtūr and Nagalapuram, I was struck with the numbers that had already joined the congregations, when I visited those districts last year before famine relief commenced, and anticipated increased accessions.

"There could not be a better illustration of the course things have

been taking than what happened the week before last. The Day of Thanksgiving had been preceded by three days of special prayer, and the people had been exhorted to go out immediately after that day and make special efforts amongst the heathen in their neighbourhood. The results in one district have just been communicated to me. In the district of Sawyerpuram twenty-seven men—all unpaid members of the congregations—and twenty-two women devoted several days to this peaceful crusade, and the result was that they succeeded in bringing in at once and adding to the Christian fold twenty families, including 103 souls.

“It is thus evident that each of the causes I have now mentioned co-operated with the other. The new life and zeal and the new evangelistic work, which were spreading and bearing fruit before famine relief commenced, prepared large numbers of the Christian people to take advantage of any local movement or any Providential impulse that might arise; whilst the impression produced on the minds of the heathen by the lessons of famine relief, as interpreted by Christians, prepared and stimulated them to yield themselves to evangelistic teaching. If the people had not been stirred up beforehand by the evangelistic efforts carried on amongst them, famine relief might have been given on the largest possible scale without any result, or with only a very small amount of fruit; whilst evangelistic work might have been carried on for years with comparatively small success, if the hearts of the people had not been touched and softened by the extraordinary kindness shown them by the Christians of England in their distress.

“I find the Missionaries and Native clergy persuaded that the great majority of the new people will remain steadfast after all excitement from without is over. This is also my own conviction. They learn their appointed lessons with unusual rapidity; they show themselves willing to submit to some elementary discipline; *they are beginning to build their own churches, and to help to support their own teachers; and some of them have even commenced to go about endeavouring to Christianize their neighbours.* In one district (Nagalapuram) twenty-four new churches have already been erected, with very little help from without. One important reason for expecting that the great majority of these people will remain steadfast, is that in becoming Christians they have joined a community already in existence, a numerous, thriving, progressive community; so that they will not be so likely after a time to waver in their

purposes as if they had to bring their own foundation with them, as well as their own superstructure. We leave the future, however, in God's hands. He who has already brought so much good out of so much evil will, I trust, bring to completion the good work He has begun."

Under the form of a pamphlet published "for the information of those interested in Missions," the Rev. J. M. STRACHAN, Secretary of the Madras Diocesan Committee of the S.P.G., has printed an account of a Recent Visit to the S.P.G. Missions in Tinnevely.

Dr. Strachan left Madras on the 13th of June and reached SAWYERPURAM on the 16th. Sawyerpuram—about fourteen miles S.W. from Tuticorin—is a large training institution for Mission agents, with the Rev. T. Adamson as Principal and Mr. Arumayagam as Headmaster.

At a service held at the Institution on Trinity Sunday, twenty-six adults were baptized :—

"The usual plan followed in our Tinnevely Missions with regard to Baptism is as follows—Catechumens, that is, those who have placed themselves under Christian instruction, are regularly taught certain parts of the Church Catechism, and the elementary truths of the Gospel ; they are required to give up all heathen practices, and to abstain from everything that is opposed to the Gospel. It is after the Missionary has fully satisfied himself that the Catechumen really intends to try by God's grace to lead a new life that he is admitted to Baptism. No guarantee is sought or required from the candidate that he has been 'converted.' It is thought inexpedient to require from people whose minds have been from their very infancy steeped in ignorance and superstition statements as to spiritual experience, which after all is purely subjective, and the best expression of which is in the life rather than with the lips. This proof of 'conversion' however is not wanting in the native Church. For though there is much to discourage and deplore—much that requires firm and uncompromising discipline—much worldliness of mind and self-seeking, still there are many instances of an earnest, glowing piety showing itself in a practical religious life. The parish priest at home whilst he has much to gladden has also much to sadden his heart ; and I question whether the native Church will compare unfavourably with that of many parishes at home. The Gospel of CHRIST is shown here as elsewhere to be not merely a religious system, but a Power, a

Life ; it not only tells a man what he ought to do, but enables him to fulfil its teachings."

Dr. Strachan then proceeded to NAZARETH, and gives the following account of "the variety in unity of the Mission work going on there":—

"Going up a long, wide, straight and clean street lined on either side with margosa-trees, we come to the large and strongly built Church. I cannot say much for its architecture. In front is the village green, inclosed on one side by the hospital, and on the other by the village schools and Post Office. To the south are the Boarding Schools, the Parsonage, the Orphanages, and the village market : to the east, the cottage hospitals, in which people from a distance attending the hospital may reside. Daily prayers are said morning and evening. On Sunday there are three services in the Church ; besides which there is Sunday School for adult men and women after morning and noon services. Some of the people are too old to learn to read, and so they are made to learn a passage of Scripture off by heart. Turning to the Schools, these are carried on with great vigour and success. The Boarding Schools are a most important element in the Tinnevely system. The children are for some years separated from their homes, whose surroundings are not always the healthiest ; and are for the most part brought daily under the benign control of an English lady. Habits of cleanliness, order, and steady application are formed which elevate the character. A person brought up in a Boarding School is at once distinguishable in the out-villages in after life. Then there are the Day Schools, in which sound elementary education is given. I doubt whether there is a single boy or girl of eight years of age in Nazareth who does not know how to read and write. Of how many parishes in England could this have been said a few years ago? Suitable and commodious buildings have recently been erected for the accommodation of 100 girls and 100 boys who have been left orphans by the late famine. These will be Christianly and carefully brought up. Their education will be such as to enable the boys to work for their living, whilst the girls will be taught sewing, spinning, household work. Then there is the hospital, which is an incalculable boon to the suffering in the neighbourhood. Add to all this the presence of an European clergyman living in the midst of these people far away from the fascinations of European Society—his whole life devoted to their spiritual, mental, and social advancement—sympa-

thising with them in their sorrows, rejoicing with them in their prosperity, helping them in their difficulties, utterly identifying himself with all their interests; and I ask, whether such a display, year after year, of concentrated Christian teaching and philanthropy can fail to raise these people to a higher standard both socially and religiously? What has been here said of Nazareth may be said of each of the stations in Tinnevely in which a Missionary resides. Each is a centre of Christian activity and light. Its rays radiate amidst the surrounding darkness of heathenism. People may withstand for a time its influence, but they cannot deny its existence. Its power will make itself felt. It is a law in nature that no force is wasted. It may lie latent, but when awakened to activity it is sure to do something. And so in the moral world, every effort after goodness for ourselves, or to implant it in others, has its effect."

On Tuesday, June 18th, Dr. Strachan was present at the meeting of the Provincial Church Council of the S.P.G. Missions in Tinnevely, under the presidency of Bishop Caldwell.

A remarkable incident occurred during the meeting after Bishop Caldwell had read out the numbers of accessions and baptisms during the past year:—

"The numbers having been announced, the whole congregation rose to their feet and sang a thanksgiving lyric. The whole scene was both exciting and impressive. Never have I heard such an outburst of song in a native Church. Every one seemed to be singing from his heart, as he poured forth his thanks to Almighty God for the wondrous works He had done in His Church."

On the 20th of June, Dr. Strachan went on to Edeyengoody, whence he proceeded on the 23rd to PUTHIAMPUTTUR:—

"We attended Morning Service and found the Church crowded, and as many more outside. There must have been between 400 and 500 present. I preached from the text, 'Silver and gold have I none; but such as I have give I thee: ' Acts iii. 6. I endeavoured to point out the nature of the blessings which the new-comers must look for in the Gospel. The last time I was in the Church there were not more than six persons besides the school-children. For how many years did Mr. Kearns labour faithfully and zealously here; and how would his heart have been gladdened at the sight of this harvest of souls!"

The remainder of Dr. Strachan's most interesting narrative is occupied with accounts of visits to neighbouring villages, details of which cannot be quoted here. Among his concluding words, Dr. Strachan remarks :—

“What I have here recorded may be regarded as a fair sample of what is going on in our other Missions in Tinnevely and Ramnad. Sufficient has been said to show that a wave of revival is sweeping over our southern Missions. The question will naturally arise, How is this to be accounted for? Not one, but many reasons must be assigned. The people have had for very many years Mission stations, not in the towns, but in their very midst; and the constant persistent teaching of the Missionaries and the Mission agents has had an enlightening effect. Devil-worship has, for many years, been on the decline. The instances from Alvar-Tinnevely and Tentharipathi show that the Christian teaching in our schools has sunk into the minds of some. I know for a fact that the medical work carried on at Nazareth greatly tended to disarm opposition, to remove prejudice, and to place the heart in a receptive position. These may be regarded as the forerunners—as the instruments in the hands of God of preparing for this great demonstration of His power. The chief immediate cause of this awakening in the Native Church seems to me to be the evangelistic tours of Bishop Caldwell and those associated with him. Those tours were undertaken with the view of influencing the upper classes; but so far this special object does not seem to have met with much success. However the tours were not in vain; for the Bishop impressed his own earnestness on the hearts of the different agents with whom he was brought in contact. Their hearts caught fire and they burned with an unwonted zeal to be the means under God of bringing souls to Christ. For some time, in many villages, there had been voluntary evangelistic preachers who had done good work. But a special impetus was given to this particular kind of work; and I think that by the blessing of God a very large amount of the success must be ascribed to these unpaid labourers. The devotion of Mr. Billing, Mr. Adamson, Mr. Margöschis, and Mr. Wyatt in organizing, controlling, directing the various agencies, and in themselves making special efforts to bring over the heathen, seems to me to have been specially blessed of God. The Native Clergy too rose to the occasion, working both indefatigably and judiciously. Then came the famine. The Mission Agents

pointed out that the charity as shown by the Government, by the Mansion House Fund, and by our own Fund, sprang entirely from the spirit of the Christian religion ; and many of the famished learnt to admire and to love what before they had feared. I made many close inquiries, but I am glad to be able to place on record the fact that I did not meet any one who had been influenced by unfair means on the part of the Mission Agents. No doubt some joined in the hope of getting help in some form or other. But if, on our part, no unfair, dishonourable, unchristian inducement is held out, and people desire to place themselves under Christian instruction, I do not see that we ought or can refuse such instruction. The position is this, a person says virtually,—I place myself and my family in your hands,—I ask you to teach us of CHRIST,—I ask you to help us to rise from a lower into a higher and more spiritual life. I would become better and purer and holier—show me the way ; shall we, can we, dare we refuse their cry to help and to instruct them? They put themselves and their children under our guidance ; granting the motive, in some cases, may not be of the highest ; will these people be any worse for having to attend regularly at Church, for being taught the truths of the Gospel, and for having their children brought up in the Christian faith ?”

A Report has been sent to the Society of his work at NAZARETH by the Rev. A. MARGÖSCHIS ; but the lengthy extracts we have without apology placed before our readers from the not less important narratives of Bishop Caldwell and Dr. Strachan, compel us to reserve a more detailed notice of Mr. Margöschis’ report to a future date.

Our latest letters from Madras express a conviction that the awakening in Tinnevely is no mere transient matter. Dr. STRACHAN writes from Madras, on the 4th of September :—

“Accessions are still taking place in Tinnevely and Ramnad. In July last 688 joined. I have received a petition from Artoor, near Sawyerpuram, requesting arrangements to be made for 1,500 heathen to put themselves under Christian instruction. God be praised !”

Bishop CALDWELL wrote from NAGALAPURAM on the 13th September, “I have been out on a tour for the last seven weeks, amongst the new congregations, and expect to continue this work till the rains of November drive me under cover. You would probably like to know my impressions. Up to this time the new congregations appear to

me to be superior to the old, and where congregations existed before, the new people that have been added to it appear to me to be superior to the old. So far, we have every reason to be thankful . . . Since the end of June, when I reported the number of accessions as 19,300, they have been continuing at the rate of over 600 a month."



BOMBAY.

WORK : GREAT NUMBER OF CONVERTS : MANY ANXIOUS TO BE
TAUGHT : APPEAL.

WE can hardly present our readers with a summary of Mission work in the diocese of Bombay more satisfactory than that which is contained in the "Report for 1877 of the Bombay Diocesan Committee of the S.P.G.," which has only lately been published. The substance of the Report will be gathered from the following extracts :—

"The hopes entertained last year with regard to the prospects of the KOLHAPUR Mission have been fully realised. The Bishop reports the work there as thoroughly real and solid,—catechists earnest. More persons have been baptized in the last year than in all the previous history of the Mission. The work has reached a point at which it spreads among the natives themselves—one bringing another to Holy Baptism. During the Bishop's visit about forty natives were confirmed, though Mr. Taylor was particular about bringing forward none who were not thoroughly prepared. The head catechist, Narayan Vishnu, is a candidate for the diaconate, but deprecates any increase to his salary. He was to have been ordained just at the time when the Bishop fell ill."

The progress of the work at AHMEDNAGAR was not at that time satisfactory, as there was then no Missionary residing on the spot. The Rev. J. H. Blunt, however, chaplain of the station, kindly undertook to assume direction of the Mission.

"The Committee rejoice to announce that at POONA the long-cherished scheme of the late Bishop Douglas for a Theological Training College for natives intending to offer themselves as candidates for the ministry, seems to be near its fulfilment. At the earnest solici-

tation of Bishop Mylne, the Standing Committee of the S.P.C.K. have sanctioned a grant of 1,000*l.*, to be paid in two years, on condition that 360*l.* be raised in each year to meet their 360*l.*; and Mr. E. Douglas (the late Bishop's brother) has promised 50*l.* per annum towards the same object. The difficulty in procuring good and efficient native agents for Missionary work, makes the realisation of the above scheme a special subject for congratulation and thankfulness. A suitable head for this work has been found in Mr. Dulley, who came out as chaplain to the Bishop, but who is now devoting himself entirely to Missionary work.

"Mr. Dulley has also assumed charge of the Mission at this station, which for some time past has been supervised by the Rev. S. Stead, Chaplain of St. Paul's. The best thanks of the Committee are due to Mr. Stead for the care and devotion with which he has so long superintended this important work. Mr. Dulley has for colleagues the Rev. Cecil Rivington, B.A., and Mr. Ellis, from St. Augustine's College, Canterbury. Dr. Mackellar, who has placed his medical skill at the service of the Bishop for Missionary work in Poona, lately joined the Mission, and has opened dispensaries both in the city and camp.

"The Mission at this station has been further strengthened by the arrival of five Sisters from the community of St. Mary's, Wantage; but the Committee learn with deep regret that almost before they had time to settle down to any definite work, one of their number was removed by death. [Two more Sisters have now gone out.] Humanly speaking, the early removal of one so capable and devoted as Sister Sophia Ruth cannot but be regarded as otherwise than a great loss to the cause of CHRIST at this station; but the shadow of the Cross is never without its blessing.

"The Rev. CHARLES GILDER, of the Indo-British Mission in the city of BOMBAY, states that the English services in Trinity Church have been continued as usual. The number of communicants has increased, the offertories are better, and there is a full church on Sunday evenings. Except in the matter of funds the Indo-British Institution has made satisfactory progress during the year. The number of boarders has increased from seventy-eight to eighty-six, while the actual school attendance (inclusive of day-scholars) is 113. The Institution has also taken a fair position among the aided schools in this Presidency. The acting Archdeacon having brought the straitened financial circumstances of the Institution before the

clergy of the diocese, contributions have come in liberally from the different churches, and for the present the difficulty has been relieved. Mr. Gilder has baptized a Hindu female, and also three children of heathen mothers; the total number of baptisms by Mr. Gilder was twenty. There are now two Marathi services held in the church on Sundays. The Vernacular day-school has an average daily attendance of thirty boys. Fourteen inquirers are under instruction for baptism.

"The Rev. G. LEDGARD's work has been divided between English and Vernacular duty. Of the Hindustani congregation of Kamatipura Church he reports that it is small, as many belonging to it have gone to other parts of the country, and some have died. The English services have been better attended this year, and the offertories have increased slightly in amount. A Sunday-school, held in the church, is conducted by Miss Dobson, of the Ladies' Association. Since February last Mr. Ledgard has been in charge of a school in the Kamatipura district for poor Mahomedans, for whom little is being done either by Government or by the more wealthy portion of their own community. He thinks that under the circumstances the school ought to be useful.

"The Rev. A. GADNEY has forwarded an account of the Marathi work in connection with St. Paul's, Kamatipura. He has baptized three adults and eleven children of heathen parents during the year. Two adults are being prepared for baptism. Mrs. Gadney's class, held once a week, for the instruction of native females, is doing well, in spite of the very serious disadvantage of being held in such an undesirable locality as Kamatipura, which Mr. Gadney describes as "a den of iniquity." Two Marathi services are held on Sundays in St. Paul's Church, Kamatipura. The attendance has been very fair. Besides these public services, prayers are said daily at the Mission house with the children of the Orphanages under Mr. and Mrs. Gadney.

"The Rev. J. DIAGO, of the Tamil Mission in Bombay, has been engaged in the same duties as in previous years. The services in Kamatipura Church, both on Sundays and week-days, have been well attended. The spiritual condition of his charge is satisfactory. Thirteen adults have been admitted by baptism into the Christian fold. The Deacon's Fund, administered by Mr. Diago, has relieved several widows, infirm persons, and destitute children.

"The Committee have much satisfaction in knowing that the important Mission of Poona has at length been placed under the superintendence of the Rev. B. Dulley, late chaplain to the Bishop. The Rev. S. Stead, who was in charge of the Mission during the greater part of the year, reports the baptism of two adults, who had previously given proof of their sincerity by enduring much persecution at the hands of their heathen relatives and associates. One, a Brahmin, is a fouzdar in the city police, and another, a Maratha, is a compounder in a native dispensary. Eleven inquirers are under instruction for baptism. Mr. Stead draws attention to the Missionary aspect of the educational labours of Mrs. Sorabjee, superintendent of the Victoria School, and wife of the Rev. Sorabjee Cursetjee. He thinks very hopefully of this school as a nucleus of Missionary work.

"At KOLHAPUR the Mission staff has been increased by the arrival there of the Rev. H. LATEWARD and the Rev. J. J. PRIESTLEY, in April, and the transfer to it, later in the year, of the Rev. W. S. Barker, from Ahmednagar. The English services have in consequence been increased, and have been more largely attended by the European residents, some of whom have given valuable assistance in different departments of the work. The Marathi services are well attended; a Sunday-school for the converts has been organised, and an orphanage started. Mr. Taylor has spent much time in itinerating in the adjacent villages. In this way many have heard the Gospel message, and Mr. Taylor expresses his belief that a conviction of its truth is spreading among the people. Messrs. Lateward and Priestley have already taken an active share in the work of the Mission, while Mr. Barker has given special help in the delivery of a course of weekly lectures, in Marathi and English, to the more educated classes at Kolhapur. The past year has been marked by a large increase in the native Church,—no fewer than 160 adults having been admitted within the Christian fold by baptism. One of their number was a Brahmin, who had formerly been a teacher in a Government School."

The Report of the Bombay Committee proceeds to state that accounts of their work have been received from the Catechists attached to the Mission at Ahmednagar:—

"The services and catechising have been carried on by Mr. Shantwun Anunt, who states that there are several candidates for

baptism within his charge. The Catechist stationed at Rahuri reports the baptism of six adults by Mr. Barker, since whose departure twenty-five others have been prepared for, and are now awaiting, the holy rite. At Wamburi Mr. Barker baptized thirty-six adults. The catechists mention with gratitude the Bishop's visit to their stations during the year.

"The lady superintendent writes very hopefully of the work of the LADIES' ASSOCIATION. The pupils in the Zenanas have increased from eleven to thirty during the year; and there is scarcely any visit paid without some of the truths of Christianity being taught them. The Hindu girls' school is attended by eighty pupils. Recently a Sunday class has been opened."

The wonderful awakening which has attracted so much attention to our Missions in Tinnevely, appears to be finding a parallel in the diocese of Bombay.

The following statement, written by the Rev. S. STEAD, acting Archdeacon and Commissary to the Bishop of Bombay, will illustrate the extent of the movement now referred to. It is dated Poona, 10th of June of the present year:—

"Owing to the illness and detention in England of the Rev. J. Williams, its former superintendent, the Rev. J. Taylor, an able and experienced Missionary of the S.P.G., was placed in charge of the Admednagar Mission at the beginning of the year.

"Mr. Taylor has since travelled many times through the districts of Ahmednagar, Rahuri, Wamburi, and Tukai, over an area of 1,600 square miles. He has visited and evangelized in about 100 villages scattered over those districts, which contain a population of more than 42,000 persons, and he has met with success most unusual, even unprecedented, in the history of Western India Missions.

"Whole villages of Mahars, and many Mahrattas, have welcomed him gladly, and not as heretofore by units, but in fifties and hundreds have come over to him, and sought instruction and admission into the Church of CHRIST.

"Including the considerable number of Christian natives already connected with the S.P.G. in those districts, the register of the Society now shows 1,851 Christian natives, men, women, and children; and as many as 800 others have lately placed themselves under instruction, preliminary to baptism.

"In the thirty-nine schools which have been opened by the S.P.G., 697 children (boys and girls) are now being taught by forty-one Christian teachers.

"This awakening is due, under God's blessing, to many causes. First and chief of all, it is the result of the patient and laborious efforts made by American Missionaries during many years, by Missionaries of the C.M.S., and more recently of the S.P.G. It may be also attributed to the gratitude of the people, in that during the late famine, which was severely felt by them, their lives were saved through the humanity of a Christian government. The same causes which Bishop Caldwell reports to be so powerfully at work in Tinnevely are here also at work; though with smaller results, and on a less wide field. But the fact is as stated, that a movement, which can only be described as gregarious—that of whole districts, has set in towards Christianity.

"I am assured that large portions of these districts have been either abandoned or are all but unoccupied by other religious societies, to whom the great praise of first evangelising them is due: and with whose work Mr. Taylor and his colleagues have carefully avoided interference. Indeed, were it otherwise, this appeal would not be made.

"It is obvious that the ordinary local resources of the Society, and the past allotment made to this diocese, are inadequate to meet the wants of Ahmednagar. For the organisation of the work begun; for training village schoolmasters; for founding schools, which the natives are most desirous of having established; for a supply of competent agents to build up the new converts in the faith of CHRIST, and to enlarge His kingdom, I venture to make this appeal, forced by the urgency of the need, to the friends of Church of England Missions in the diocese of Bombay and at home."

The Bishop himself, writing on the 9th of July, speaks thus of this great Revival in and around Ahmednagar:—

"9th July, 1878.

"Three years before his death, Bishop Douglas established a Mission of the Church of England in and around AHMEDNAGAR, one of the centres of the old Mussulman government in the Deccan. Its efforts have been mainly directed to the conversion of the Mahars, an outcast class, of whom there are large numbers in the

District. The results came slowly for long; and when I was unhappily obliged last year to remove the Missionary in charge, and to leave our 500 poor converts for many months *without an ordained clergyman*, it seemed as if much ground was lost.

"The Roman Vicar-Apostolic made a raid upon the Mission last February, and tried to sweep our people *en masse* into the Roman fold. This led to our sending into the district the Rev. J. TAYLOR, of Kolhapur, an admirable priest, supported by the Society for the Propagation of the Gospel. He not only succeeded in steadying the wavering allegiance of our people, but also found that numbers of the surrounding heathen were prepared to accept the Gospel. Since he went into the Nagar district in March, he has baptized over 1,300 persons, and he believes that with sufficient help he could add largely to this number. [The register of the Mission now shows 1,851 baptized persons, besides 800 under instruction preliminary to baptism.]

"Mr. Taylor is a man of mature experience, and I can entirely trust him not to baptize any one of whose fitness he is not well assured. Many of these people have been acquainted with the main outlines of Christianity for years, through the preaching of the American Presbyterians. On the whole, therefore, I am well satisfied that these baptisms represent really solid results of Christian teaching, and I am most anxious to follow up this work on a large scale.

"I think I can engage to put three or four new workers into the field if funds are forthcoming to support them; but the resources of the S.P.G. are already strained to meet the enormous increase of work in Tinnevely; and though the Society is doing what it can for Ahmednagar, our needs cannot be fully supplied without a special fund for the purpose.

"No opening on such a scale as this has ever before been presented to Christianity in Western India; and I trust that Bishop Douglas' dying prayers are really being answered now."

"Will Churchmen allow the opportunity to be lost for want of a few hundreds a year? The salary of an unmarried European missionary at Nagar would be about 185*l.* per annum, allowing for gain by exchange. I want to put several European clergy and many native Catechists into the field as soon as they can be ready; and I can find the men if the laity will find the money."

The Rev. J. Taylor wrote from Ahmednagar on the 7th of August,

expressing an earnest hope that the appeal issued by the Society on behalf of the Missionaries unable to provide religious teaching and ministrations for the converts now flocking into the fold of CHRIST, might meet with liberal and loving hearts :—

“So that we may be fully enabled to take advantage of the great opening that has been vouchsafed to us,—how great it is difficult to estimate, but certainly leading the way to the ingathering of hundreds who are only waiting for some one to come and gather them. They are literally ripe fruit waiting to be plucked. Upwards of fifteen hundred have now been baptized—thus making up the strength of the Mission to more than two thousand. As soon as the rains, which make the ordinary tracks impassable just now, cease, I hope to visit many places, and to receive numbers who have invited me to go to them.”

Mr. Taylor has also been much cheered by the return to the Church of several former teachers who had been induced to join the Romanists.



COLOMBO.

MISSIONARY WORK AND WANTS.

A VERY plaintive appeal comes from the pen of the Rev. A. VETHACAN, Missionary at KAIMAN'S GATE, Colombo. It appears that the little chapel hitherto used for Christian worship has become denuded and dilapidated from the yielding of some of the foundations on which it was built ; and as the congregation consists mainly of immigrant coolies and others whose residence is not permanent, and whose means are generally extremely limited, Mr. Véthacan has found the utmost difficulty in even raising funds sufficient to place the building in a state of decency. It is needless to say that he is anxiously looking forward to the time when a permanent and dignified structure can be erected. This is the more to be desired as the situation of the district is such as to make the need of a chapel peculiarly urgent ; and it is to be hoped that the want may ere long be supplied.

The Rev. J. DE SILVA, writing from MUTWAL, sends a report of his work in that Mission, from which it appears that the ordinary

services of the Church have been regularly performed ; but the number of baptisms had not increased, and Mr. De Silva was somewhat discouraged by the lack of outward success which attended his utmost efforts.

The Report of the Rev. T. CHRISTIAN contains an account of serious inundations with which KURENA was threatened in the spring of the year. Archdeacon Matthews visited the Mission shortly after the subsidence of the inundations, and expressed a lively interest in Mr. Christian's work.

On the 12th of May the Bishop of Colombo visited KOLLUPITYA, and was greatly pleased with all he saw of the work being carried on in that Mission by the Rev. H. WIKKRAMANAYAKE.

A grant of Singhalese prayer-books had recently been made by the S.P.C.K. to the Kollupitya congregation, and the Missionary was naturally very thankful for the timely gift.

The reverend gentleman was extremely anxious to raise subscriptions for building a schoolroom, and his persevering efforts are thus graphically described :—

“When I am not engaged with any other duties I walk about from house to house for subscriptions. Sometimes I set out early in the morning soon after my coffee and collect subscriptions till I get fatigued and hungry and then go to a hotel, and after taking a little refreshment and rest set out again for collecting the subscriptions, and return home for dinner. Some of the English people drive me away as they would drive away a troublesome beggar, some make some excuse or other for not giving anything ; some sign in the list promising to give a few rupees, and sometimes pay it after making me walk four or five times for it ; but many sign their names and pay the money all at once then and there very willingly too without putting me into any trouble. During the last six months with the greatest trouble and perseverance I have collected about 35*l.* or Rs. 350, besides which I have got some church money in the bank, about Rs. 150, which also I intend to add to the school fund. So in all I have now about Rs. 500. I have to build two schoolrooms and a school-chapel, but I do not know how to get on with all the necessary funds. I hope the Lord Bishop will represent our case to the favourable consideration of both the S.P.G. and S.P.C.K., and succeed in getting a suitable grant for these buildings.”

From PANTURA the Rev. F. DE MEL reports that the usual services have been conducted at regular intervals throughout the half-year ending in June last.

Mr. De Mel gives the following account of the death of a pupil in one of the three Sunday-schools under his charge :—

“Soon after he was taken ill it was found out that there was very little chance of his recovery. On the morning of the day of his death when I

went to see him accompanied by the schoolmaster, he was quite as much sensible as he had been during the mildest stages of his illness. I then took advantage of the opportunity to remind him of our duties to GOD during illness. He listened with great attention to everything he heard. A short time after this, when his end was approaching, he was seen by his attendants, the majority of whom were rigid Buddhists, to place his two hands on his brow in the attitude of prayer, for he was too weak to remain on his knees. On being asked what he was doing he told them that he was engaged in committing his soul to the charge of his Maker. A few minutes later he departed this life quietly. Up to the very last moment he retained full possession of his faculties, and though the most vigorous efforts were made by his relations to induce him to consent to the performance of heathen ceremonies, he remained steadfast in his faith."

Writing from PUTTALAM, under date 30th June, the Rev. T. MORTIMER refers with gratitude to the assistance he has received in his work among the natives from Mr. Foster of Colombo.

On the 9th of March a confirmation was held at which four adults were confirmed; and on the following day, when the Bishop preached, the Holy Communion was administered to forty-eight persons. Mr. Mortimer then proceeded with the Bishop to Kollupitya, where a cordial welcome awaited them. The following incident will serve to illustrate the simple faith of the native converts:—

"In the middle of the second quarter of the year, Abraham, one of my Tamil Christians, who was employed as a daily labourer in excavating the lake between Ampalavaley and Katte Kado, died of fever, but his wife, a devout Christian and communicant, finding that the minister of the district (referring to me) was not within her reach to perform the burial service over the remains of her husband, took a favourite tract of her husband's, called 'Friendly Invitation,' with the following inscription: 'Come unto Me all ye that labour and are heavy laden and I will give you rest,' and had it buried in the jungle with the remains of her husband, saying, 'Let my husband find rest in the Lord JESUS, who calls us all for eternal rest in Heaven.' By this uncommon and strange act of her faith through the medium of this inanimate object buried in the ground, she is ever to be remembered by us all as a believer in the Saviour of the world in the farthest southern end of my district."



LABUAN AND SARAWAK.

SYNOD WORK OF MISSIONARIES.

THE Sixth Session of the Diocesan Synod in SARAWAK took place on the 1st of March and the two following days in the church of St. Thomas. On the morning of the first day, Holy Communion was celebrated, the Rev. J. PERHAM, of Banting preached,

and the Bishop delivered his address, in which he pointed out the general objects of the Synod, and invited free discussion.

The Synod was addressed on the condition and prospects of Missionary enterprise, by the Rev. J. Perham, the Rev. J. Holland, Mr. Webster, the Rev. E. B. Shepherd, the Rev. C-ah-Luk, the Rev. W. R. Mesney, and the Rev. J. L. Zehnder. The Bishop read a paper on Education; and the following resolution was unanimously passed on the subject of the maintenance of union among the various Churches of the Anglican Communion:—

“This Synod considers that the maintenance of union among the various Churches of the Anglican Communion would be best secured by the subordination of all the said Churches to a General Synod of the whole Anglican Communion to be held at certain stated periods, and at other times if requested by a sufficient number of Bishops; the said Synod to be convened and presided over by the Archbishop of Canterbury, to whom should be given the title of Patriarch.”

A Report from the Rev. W. H. GOMES for the quarter ending June 30th, gives the gratifying intelligence that the Mission-chapel at SINGAPORE has at length been erected. The native Christians appear to take great pride in it, and the congregations have been increasingly sustained in point of numbers. A bell has been presented to the chapel by Lady Jervois, who takes a deep interest in the welfare of the Mission; and her liberality in making this most useful and acceptable gift is reflected in the generosity of the other English residents. Mr. Gomes states that he has not yet been able to secure a font, and earnestly appeals to friends in England for aid in procuring this most essential piece of church furniture.

A visit by the Bishop in May greatly cheered and refreshed the members of the Church of Singapore; and thirty persons were confirmed by him.

In his report for the quarter ending 31st March, 1878, the Rev. J. PERHAM states that early in January he visited the Saribus and Krian Missions, in company with the Catechist Unting. Mr. Perham found that a distinct improvement in educational matters had taken place at the various centres he visited, and, better still, that several converts were ready and waiting for Holy Baptism.

After attending the Synod on the 1st March, Mr. Perham thankfully availed himself of an offer by the Bishop to hold a Mission at Banting. This took place on the eight days beginning on Sunday, March 24th, and the services were throughout well attended. “Our labours,” writes Mr. Perham, “were not unfruitful; for by the

Sunday I had twenty names down of Dyaks who desired further instruction with a view to baptism ; and I would fain hope that these names do not represent all the good that was done in the time."

Our readers will be sorry to learn that the state of Mr. Perham's health has long been very precarious ; and at the advice of his medical attendant he contemplated returning to England immediately after the date of his letter. Of this, the Bishop writes, under date April 15th, "The work at Banting is too important to be left to new hands. This, and the general insufficiency of our staff, will prevent my being present at the ensuing Conference at Lambeth. . . . Had I been able," adds the Bishop, "I had hoped to have set before my brethren the need of an increase of labourers for these regions."

In the same letter, the Bishop announces his intention of going to Singapore for visitation of the Straits Settlements ; and, after that, was hoping to make a long visit to the Banting Districts.

The "Mission week" at Banting forms the subject of a long and most interesting report by the Rev. J. HOLLAND, and we regret that want of space forbids more than the following extracts from his narrative :—

"On the Monday evening, after dinner, we all went down the hill to visit a long-house at 'Chabic.' This house is quite a village of itself, there being about two hundred and fifty people living in it. As a body they have hitherto held aloof from the teaching of the Missionaries, and only a very few of them have received baptism. The night being very dark, and the road leading to the house not being one of the best to walk upon even in the day-time, the Bishop and Mr. Perham went by boat, whilst Mr. Zehnder and myself took torches, and walked. We got along very well, until my torch going out, I got two or three good plunges into the bog. Once I stepped into a track of black ants, which made me dance and shout with pain, much to the amusement of my companions. On our arrival at the house, we found the people waiting for us, they having spread mats on the verandah ; and one man, an old Christian, had hung a piece of red cloth the length of his part of the verandah, where he expected us to sit down. The whole place was dimly lighted for the occasion with torches made of bamboo filled with resin, and small fires made of resin, and one or two antiquated lamps, which required continual attention, and gave out a most sickly smell.

"It was a strange yet a picturesque sight, to gaze upon the dark figures of these people, as they squatted on the verandah, their features scarcely discernible in the dim light of the place. Over one hundred men and boys were sitting around us, and as we cast our eyes along the verandah, around the various fires were to be seen women spinning their cotton or plying the needle. There was little or no time lost in submitting to the usual catechism respecting England, and our respective families, &c. The Bishop commenced at once, telling them what our object was in coming to visit them, and set before them the plain and simple truths of Christianity. They listened very attentively to his address, and even the

women, who, as a rule, are more indifferent than the men, stopped their spinning-wheels, that they might hear what the Bishop had to say. With the exception of the Bishop's voice, almost perfect silence reigned, which is a thing very unusual in a large Dyak house; for as a rule, if the people are not making a noise, the dogs are growling at each other, or fighting. But on this occasion even the dogs seem to have betaken themselves to their slumbers, and nothing was to be heard except occasional sharp sounds, which told of a hand coming down with a vengeance upon some unfortunate mosquito. The Bishop was followed by Mr. Zehnder and Mr. Perham, both of whom were listened to very attentively. The Bishop then asked two of our native catechists to speak, and one or two native Christians. One old man, who was asked to speak did so, but in a very few words. He said, 'Well, friends, you all say "I believe," which is very easy to say; but show the Tuan that you do believe by going up the hill to be taught, and prepared for baptism; and let us have deeds, and not words only.' Between the various addresses they were taught to repeat a hymn, the Lord's Prayer, and a portion of the Creed. It was nearly 11 P.M. when we relit our torches, and commenced our homeward journey."

We regret to learn that the Bishop has been obliged, through illness, to return to England.



NORTH CHINA.

ADMIRAL RYDER, DEAN BUTCHER, AND BISHOP BURDON ON CHURCH
EXTENSION—MISSIONARY TOURS.

THE accompanying letter from Admiral Ryder, together with its important inclosure, will prove highly interesting to those of our readers who are acquainted with the general condition and prospects of Mission work in North China:—

To the Editor of the "Mission Field."

SIR,

I obtained the permission of the S.P.G. at their last Monthly Meeting to bring forward the following motion [this motion has now been carried unanimously, see page 552]:—

"That it is expedient that a Missionary Bishop be appointed, with a considerable staff of clergy, for the shores of the Gulf of Pe-chi-li, extending backwards to Pekin; and that special contributions be invited for the purpose of supporting them."

I send to you the following very interesting letter which I have lately received from Dean Butcher of Shanghai, North China:—

Shanghai, China, May 29, 1878.

MY DEAR ADMIRAL RYDER,

We had so many interesting conversations on the subject of the best ecclesiastical arrangements for the North of China when you were here, that I cannot help writing to give you my views on the situation at present, which seems to me a crisis of great importance. My starting point is—the *Famine* in the Northern Provinces of the Empire, viz., Shansi, Shensi, Honau, Chihli, and Shantung. There can be no doubt that the liberality shown by the British residents in the Treaty Ports, and by the public in England, and the interest which has been shown in the Chinese, has had a very striking effect on the native mind.

The most powerful man in the Empire, Li Hung Chang, Viceroy of the Province of Chihli, expressed his opinion that there must be something in a religion which can induce men to risk their lives, in order to relieve their suffering fellow-creatures, in a country so remote from themselves, and the inutility of idol worship has struck the people, when after all their sacrifices and offerings to false gods, no relief comes. Further, the Chinese now recognize the necessity of adopting the means and appliances of European civilization, as they now see that if they had good roads and railways, the famine-stricken districts could be reached, and help, similar to that afforded in the recent Indian Famine supplied. Thus the people of China are more favourably disposed towards foreigners than they have hitherto been. This is the moving spring of religious actions, and the occasion for our not losing this great opportunity.

I wish next to show that comparatively little is being done by the English Church, in the North of China. This I would do without undervaluing the exertions of the Church Missionary Society. This being allowed, however, there remains that in the provinces most susceptible of impression the Church is inadequately represented. There are in Chihli, the province where Peking, the capital, is situated, two Missionaries of the C.M.S. In Shantung three Missionaries of the S.P.G. This is the whole force sent by the Church to occupy an area containing nearly a quarter of a million of square miles, and a population of over seventy millions—for, though there are Jesuits, Independents, Baptists, Wesleyans, and all the sects, in Shansi, Shensi, Honau, and Chihli, there is not a single priest or deacon of the Church of England.

Surely the time has come to remedy this defect, and make an

effort to cover the ground somehow, however inadequately and sparsely with Missionary stations. I should like to see the S.P.G. make a great effort at this favourable moment.

The reason of the comparative failure of Missionary efforts in China hitherto, is that sufficient care has not been bestowed on the study of the national character. The Chinese are a nation of (1) Ritualists, (2) Scholars. They value above everything else, comely, and even splendid outward ceremonial, and a solid and profound scholarship.

It is absurd to deal with this ancient, learned, and formal nation as you would with emotional African negroes. They require a Mission which shall conduct its services with dignity, careful in the vesture of its priests, and the reverence with which it celebrates the Holy Mysteries. And, further, the Chinese are most ready to observe, and to distrust any indications of ignorance or underbreeding in foreigners.

I think that the province of Shantung should be made the nucleus of a North China Mission, under direction of the S.P.G. There should be a Bishop and at least ten clergy. Cheefoo should be the centre, but every effort should be made to secure a footing at Peking.

Believe me, yours ever truly,

CHARLES H. BUTCHER.

I BEG to commend this suggestion to the thoughts and prayers of your readers. Dean Butcher has been long resident at Shanghai, knows the Chinese well, and can be thoroughly trusted. The S.P.G. Missionaries at Chefoo, under the guidance of Canon Scott, have commenced a good work, which only requires the encouragement to be derived from a resident Bishop, and a largely increased staff of clergy to make its mark.

Your obedient Servant,

ALFRED P. RYDER,

Late Naval Commander-in-Chief in Chinese and Japanese Waters.

BISHOP BURDON in a letter written from Hong Kong in August, suggests that SOUTH CHINA offers a most fertile field for a Mission of the Church. Canton is named by him, as a suitable centre and as a base of operations for regions beyond. It is to be earnestly hoped that this suggestion may be sooner or later realized.

In the June number of the *Mission Field*, some account was given (pp. 278—281) of the first or "pioneer" tour into the Interior undertaken by the Rev. Canon SCOTT and the Rev. MILES GREENWOOD.

In the spring of this year, these two Missionaries made another and longer tour, with the view of gaining information which might be useful in forming plans for future Missionary efforts; and the following extracts from Mr. Greenwood's Report of the journey will be read with interest:—

"CHEFOO, *April 17th*, 1878.—We left Chefoo on Tuesday, the 12th of February, provided with a mule-litter and two donkeys to carry ourselves and our luggage. We stayed the first night at Foo-San (ten miles from Chefoo), and the second at Lin-Hang (thirty miles distant), in order to strengthen impressions, which, we hope, had been made by former visits, after which we made no further stay than was necessary until we arrived, on Saturday, at a place called Chū-Kyiao, where, having been very cordially received on our former visit, and some interest in our work having been manifested, we were glad to be enabled to stay a Sunday. We were sorry to find, however, that the interest had abated; the book we had left with the innkeeper having been disposed of, unread. On Tuesday, the 19th, we arrived at San-poo, and the following day at Ch'ang-yi. These two places, and the encouragement we received at each, having been mentioned in my last letter, I have nothing to add except that the people who came to see us appeared, for the most part, not to be the same as those who came at our previous visit.

"On Friday, the 22nd, we arrived at Shin-kwang. This is a city of moderate extent, about twenty or thirty miles distant from Ch'ing-cho-foo, where an English Baptist Missionary, named Mr. Richard, had been distributing relief contributed during the famine by the foreigners at the ports. This distribution, one would imagine, could scarcely fail to promote a friendly feeling towards us, and we were asked if we had come to distribute relief. Although the famine here had not been so severe as in places further west, yet the results were evident. The people seemed comparatively wild and uncivilized, and beggars (including women, who do not often appear in public in China), were very importunate. We were told that the crops had been bad for three years, that the grain which had been sown had not sprung up, and that there was no wheat. These facts were fully borne out by our subsequent observation, the traces of a severe famine being, as we passed along the road, but too evident. Although it was spring, when grain ought to have been out of the ground, I only saw, during several days' travelling, one place where it was so, and then it appeared to be a failure. The country was altogether bare, and we were told that, on account of a succession of bad years, people had scarcely any food to eat, and therefore no strength to cultivate the ground, and no money to buy seed; that many had died, and many had left the country.

"On Wednesday, the 27th, we arrived at a place called T'ien-chin. Here we were not on the high road to Peking, hence the excitement created by our arrival was greater than I had ever before witnessed. The inn-yard very quickly filled, and the crowd kept increasing, so that at last we went out and stood on a small eminence, that the people might look at us to their hearts' content. Canon Scott addressed a few words to the

people, and after he had finished I also spoke to them, but I fear we were little understood. The truth is, I think, that at a distance of 200 or 300 miles from Chefoo, variations in the dialect, though not very many, are sufficient to make it difficult at first (though a short residence in the locality would probably make a great difference) for a three or four years' resident in China to make himself understood, partly, I think, because the people have never before heard a foreigner speak, and therefore the whole affair is very strange to them. On Thursday, February 28th, we arrived at Ch'ing-ch'ing. On inquiring whether foreigners had ever been here before, we were informed that six or seven years ago two foreigners had stayed one night on their way to T'ien-tsin, and that no others had ever been, but answers cannot always be relied on for several reasons. In the present case, however, after leaving the city, I had an illustration of the truth of the above statement, for I met a girl (not a very young child) who on seeing me shrieked 'kwei ts,' and screamed as if a tiger was about to pounce upon her. I fear this term 'kwei ts' in the interior is the one we are usually known by. No doubt, if used at the ports, or by educated men, or, for the most part, by rough boys, it is meant as a term of ridicule or contempt, but I have frequently heard the term used under circumstances which made it improbable that any offence was intended.

"We left Che-nan-foo on Friday, the 9th, and arrived at the city of T'ai-ngan-foo on the following evening. This city, and the department in which it is situated deserve more than a passing mention on account of the advantages they appear to offer at the present time, for the establishment of a Church of England Missionary Station, of which advantages I may mention one or two. First, out of the ten departments into which the Province of Shantung is divided, there are only three, viz., Ts'ascho-foo (which appears to be constantly in a state of rebellion on account of the dissatisfaction caused by a salt monopoly which the government exercises), Tung-ch'ang-foo and T'ai-ngan-foo, which have no Missionaries working in them, with the exception of the Roman Catholics, of whom I have no definite information. Of these three departments, T'ai-ngan-foo is the nearest to Chefoo, and would therefore be the most convenient to work in at present, as its dialect varies the least from the Chefoo dialect. The city of T'ai-ngan-foo is also important for another reason. It is situated at the base of a mountain called T'ai Shan, which the Chinese regard as sacred, and to which, therefore, pilgrims come from all parts of Shantung, during the first three months of the year to perform acts of devotion. Hence it is easy to see what facilities are afforded for spreading Christianity in the adjacent districts, and especially in the department of Tung-ch'ang-foo from which many of the pilgrims come."

A letter from Canon Scott, in a postscript dated 5th of June, states that Mr. Greenwood and Mr. Capel had started for a short itineration before the weather became too hot.

In a letter addressed to the Missionary Guilds at St. Peter's, Eaton Square, and St. Mary's, Hull, and dated Chefoo, 12th of July, Canon Scott gives an interesting account of the itineration he undertook in the spring with Mr. Greenwood. Our space will not admit of more than the two following extracts:—

"At T'ai-an-foo, a large city about sixty miles to the south of the capital, there are no Missionaries resident, but it has been very frequently

visited, and a foreigner was no curiosity to the regular inhabitants. The place is rendered important by its situation at the base of the T'ai-San, a celebrated sacred mountain, to which, during the first three months of the year, great numbers of people from all parts (especially of this province) flock as pilgrims. We were there in the second month, but owing to the distress which has prevailed of late in these parts of China, there were very few visitors comparatively speaking. About 150 to 200 persons would go up the mountain daily, and we, with some sheet tracts and a few pamphlets, would go to meet them as they returned, and, if possible, engage them in conversation. Many would pass by us without taking any notice, others would take our pamphlets and walk on, others would be interested in the appearance of the foreigner, and listen to the message as far as they could understand it. Many of them learnt to know at least that we had not come in order to acquire merit by climbing the 4,000 or 5,000 steps which led to the top of the mountain, but that our mission was to claim a free remission of sins, 'without money and without price.' None, however, went so far as to express a definite desire to learn more, and such work, as indeed is the case with almost all *public* preaching, must be regarded rather as advertising the existence of Christianity in the world, and its advent to their very doors, than as a direct means to the conversion of souls.

"It has been a sad spring for the Missions north of us in T'ien-tsin and Peking, some eight or nine Missionaries in all have succumbed to the terrible famine fever, some whilst actually distributing relief, some from fever contracted in the interior, but not proving fatal until they reached their homes. It has been a most awful scourge, and unless a great abundance of rain falls in the next fortnight, it seems that it must go on with far greater intensity than ever. Such a marked infliction at the hand of GOD seems as though it was surely intended to open out this long closed land to receive His truth. May we and all be ready to communicate it, as opportunity is given. For ourselves, we have indeed cause to thank GOD that our lives have been spared, and health granted to us to continue, whilst so many have been called away, and I am sure you will join your thanksgivings with ours for these mercies. We ask your continued prayers (1) For Divine guidance as to our plans generally. (2) That one or two really reliable Christians may be granted to us. (3) That we may have more men from home. (4) That we may be prospered in our autumn travels, and may be guided aright in the establishment of an interior station when the time shall arrive. (5) For our household, that all its members, whether teachers or servants, may receive the truth. (6) For ourselves, that we may grow in grace, and that our ignorances, infirmities, and sins, may not hinder the work which GOD would have us do."



JAPAN.

BISHOP BURDON ON THE NEED OF A BISHOP FOR JAPAN. MISSIONARY CONFERENCE.

IN a letter, dated Hong-Kong, August, 1878, Bishop BURDON refers to the importance of having a resident English Bishop for Japan, —a point "on which," writes the Bishop, "I found all the English

Episcopalian Missionaries perfectly unanimous. . . . I am therefore most anxious to forward their views so far as I possibly can. . . . Japan as a Mission field will increase in importance from year to year, and Church Missions should be there in their completeness. I can only be an occasional visitor, as my main work must be in China, in which the greater part of my life has been spent.

“A Bishop, to give effective help to a Mission should know the language, and this, of course, no one expects from me. The Missions, in Japan, it is true, are no worse off than many other parts of the Mission field, but Japan is a great country by itself and is very far from South China. It certainly seems worthy of an English Bishop all to itself.

“There are many difficulties in connection with such a scheme which will readily occur to you. There is already an American Bishop in Japan, who is called Bishop of Yedo. Is it possible to make such an arrangement as to put *all* the Episcopal Missionaries—English and Americans—under him? If this is impossible, could the English societies guarantee the salary between them and agree to recommend a man to the Archbishop? There is no question that if a really good man were appointed, suitable for the work, who would give himself to the study of the language, a man of earnest piety, scholarship, and Missionary zeal, he would be most warmly welcomed by the clergy, and would be the means of great impetus to the work in Japan.

“The work is just at that stage now, in point of numbers of Missionaries and converts, that a head appointed now, and taking up his permanent residence at once, would be the means of binding all together, so far as this is needful.

“I am ready to resign my connection with Japan at once, if the wishes of the Missionaries can be complied with.”

In a letter written to the Society about the same date (August, 1878) as that from which we have quoted the above remarks upon the desirability of appointing a Bishop to Japan, the Bishop of Victoria refers with well-grounded satisfaction to a determination unanimously arrived at during the Conference at Tokyo in May, namely to have but one Japanese translation of the Prayer-book for the use of both the American and English Church Missionaries. The S.P.G. is represented on the Committee of Translation by Mr. Shaw, and the expense will be defrayed partly by the S.P.C.K. and partly by the Mission of the American Church.

The Bishop met the S.P.G. Missionaries at Tokyo and Kôbe, and states "the work in Tokyo seems to be steadily advancing. . . . Mr. Foss is slowly but surely gaining ground in Kôbe. . . . Mr. Plummer's leaving is a great loss to your Mission, for he was an earnest, devoted Missionary."

Bishop Burdon again in this letter urges the appointment of a Bishop in Japan. "Certainly," he says, "Chinese is quite enough to engage the energies of any man," without the addition of a Japanese diocese. Explaining this, the Bishop continues, "I am now busy on a revision of the entire Prayer-Book, and in addition to this have in my hands the school work in connection with St. Paul's College, the English Chaplaincy at Canton, the care of the Pak-koi Mission, to which I must pay a visit shortly . . . and the responsibilities respecting Toochow, where I have to go, some time in the autumn, for Ordinations. For all this, my only helper is a schoolmaster kindly granted me by the C.M.S., whose work of course lies in Hong-Kong, and there alone."

In a letter, dated 1st and 6th of June, the Rev. A. C. SHAW refers thankfully to the resolution of the May Conference to adopt one common translation of the Prayer-book for both the Missionaries of the English and American Churches. He had just concluded the negotiations preliminary to acquiring a site for his church, and speaks of the situation as central and in every respect desirable. Its cost was only to be 300*l*.

Our readers will be sorry to learn that the Rev. W. B. WRIGHT and his family have been suffering from severe illness. The discomfort consequent on this was increased by their being obliged to leave their former residence at a few days' notice, in order to enable the Governor of Tokyo to throw its site into the Palace grounds. These circumstances have naturally interrupted their work, though the interruption is, it may be hoped, only temporary and Mr. Wright has already purchased another site.

In a letter from KÔBE on the 30th of June, the Rev. H. J. FOSS refers with deep regret to the severe loss the Mission has sustained in the departure of his friend and colleague, Mr. Plummer, who arrived in England on the 6th of August.

Like the other Missionaries, Mr. Foss was very thankful for the Conference at Tokyo, and more especially grateful for the resolution which gives the English and American Church Missions a common translation of the Prayer-book.

The remainder of Mr. Foss's Report is occupied with a narrative of his work in the various departments of the Mission. After grateful recognition of help received in a visit paid to Kôbe by Bishop Burdon, who gave advice about many of the difficulties which beset Missions, Mr. Foss describes his school work:—

"We have been indebted in a very great degree to Rohur Miki, Mr. Plummer's old teacher, for the getting of the bye-laws in order, and for discussing and ventilating the subject of the school among the young men of Kôbe and the neighbourhood. It was my hope to have employed him as Japanese teacher of English, but, as circumstances made that impossible, Midzuno has kindly undertaken to supply his place in explaining English books in Japanese, and also in superintending the boarders as house-master. I trust that we may be able to use the school-house, which is in a favourable part of the town for preaching, and that it may also be a Mission centre in time, if not at once. Midzuno is now reading harder than formerly, and I read the Epistle to the Romans with him, and hope to help him in other ways in his Biblical studies. We are to have set subjects for the Catechists and others to study, and a half-yearly examination under the direction of Bishop Williams, which will be a great gain, as one of the great desiderata has been direction in study.

"The school is worked on the principle of giving a general education as good as possible for those who come and pay for it, with Christian education voluntary. In the school hours, English, both from a foreign and a Japanese teacher, and Chinese and Japanese are taught, Henry Hughes of course teaching the English. The foreigners asked if they might send their children, and after discussing the matter we have admitted them for the present, [thinking it might do more good than harm to the school, and incline the Japanese to come. These pay at present \$2 a month, and the Japanese 70 sen, with 60 sen entrance fee, and fees for the books they borrow and the like. For boarders the charge is \$2 a month for their food. There are about seventeen pupils in all at present, including three pupils to the evening class which Hughes holds every other evening, and the Japanese English teacher will hold on the alternate evenings. There are besides six foreign scholars. The secular instruction necessarily takes the first place at present, but we hope soon to be able to start a voluntary Bible class, either in English or Japanese, or half-and-half. We wished to open this month, though we had no great expectation of getting a great number of pupils, in order to be into working order when we open again after the summer holidays, which will last from about the 20th of this month to the end of August. Hughes seems to take great interest in the teaching, and I trust that he will soon obtain much influence with the boys and young men, for many of them are over twenty. My old teacher, H. Iwata, a man of the age of twenty-seven or so, who has just come back to Kôbe, owing to the sickness of a relative, says that he will probably enter as a scholar. We have three teachers, Henry Hughes, James Midzuno, and Okao the Chinese and Japanese instructor; the latter is a man of some age, he has been studying Christianity for a little while and comes to our services, but he is not yet a Christian.

"Since I have been back from Tokyo, at the end of May, our evening congregations (Japanese) have been very fair. Midzuno generally preaches first, and I follow him. The lectures which we used to hold at Mr. Elliott's house

on Thursday night we now give in the chapel: we have not yet had an opportunity of testing the success of this experiment, as the last two nights have been so wet as effectually to prevent any outsiders from coming, though the comers to Mr. Elliott's house were there. On Ascension Day evening, too, we had a very good congregation. I have now given up, for the summer, at least, the afternoon service at the English Church, and I do not expect to begin it again. It seems to me somewhat to divert one from looking as one ought to the Japanese work as one's proper duty, besides making one feel anything but fit for one's evening work. Of course I shall still take duty on the alternate Sunday mornings.

"The Americans usually go away for two or three months in the summer, but this year one of them stays, and will take alternate Morning Service with me. William Setsu was baptised on Easter Day, and it so happened that Iwata, the first convert, came up to Kôbe on that very day, so that he was present then. Setsu took the name of William in remembrance of his friend and master, J. William Hall, Esq., of Yokohama. A few weeks afterwards I performed the Marriage Service in our church for the first time, and indeed I believe it is the first time that a Church marriage has been solemnised in Japan. Rokuro translated the service for me.

"I have not given you any full account of my visit to Awaji. This is an island at the entrance of the inland sea, and is out of treaty limits, so we can only go there with a passport, which is only given for purposes of recreation, and perhaps for scientific purposes. On that account I had not gone before, but when I felt it would be good to have a change before the heat of the summer, Miss Hutchins and I went with Hirayama, my teacher, and stayed for about a week at Sumoto, the principal town of Awaji, visiting other parts of the country, but only preaching there. Sometimes there was preaching three times a day, and always twice a day, and many came, so that the rooms were always filled. Beyond the coming to hear, and the inquiring of a few in a more definite way, there were no definite results."



REPORTS RECEIVED.

Reports have been received from the Rev. C. S. Kohlhoff and A. Margöschis of the diocese of *Madras*; F. D. Edresinghe and W. Herat of *Colombo*; W. H. Gomes and J. Holland of *Labuan*; T. Button of *St. John's, Pondoland*; E. S. Cross of *Nelson*; R. Lonsdell and T. A. Young of *Montreal*; J. H. S. Sweet of *Quebec*; H. Batlett, J. Hill, R. W. Johnstone, G. Keys, E. Softley, and T. Waters of *Huron*.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, October 18th, the Rev. the Master of the Charterhouse in the Chair. There were also present the Bishop of Nassau, P. Cazenove, Esq., Rev. Canon Gregory, *Vice-Presidents*; Sir Brian Robinson, Rev. J. W. Festing, H. V. LeBas, C. T. Procter, E. J. Selwyn, General Tremenhoe, W. Trotter, Esq., Rev. R. T. West, and S. Wreford, Esq., *Members of the Standing Committee*; the Rev. H. Adcock, Archdeacon Baly, Rev. J. B. Beers, H. Bigsby, Esq., Rev. H. R. Blackett, E. H. Blyth, J. A. Boodle, J. Boodle, Esq., Rev. R. H. N. Brown, J. W. Buckley, C. Bull, F. J. Candy, Esq., Rev. N. G. Charrington, J. J. Elkington, G. H. Feilden, J. A. Foote, J. F. France, Esq., Rev. H. G. Henderson, J. W. Horsley, Edgar Jacob, R. A. Kennaway, Herbert Lawrence, Esq., Rev. Dr. A. T. Lee, E. H. MacLachlan, S. Maude, R. S. Oldham, E. Palmer, Esq., Rev. E. B. Penfold, C. R. C. Petley, Esq., Rev. C. R. Powys, J. C. B. Riddell, Esq., Rev. T. Rooke, Admiral Ryder, Rev. J. Sorrell, R. U. Todd, S. J. Wilde, Esq., Rev. H. E. Willington, J. H. Worsley, C. Wyatt-Smith, and S. York.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of the Society's Income to the 30th September :—

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—Sept., 1878.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 21,071	£ 8,846	£ 3,331	£ 33,248	£ 70,060
II.—APPROPRIATED . .	12,646	—	2,892	15,538	10,000
III.—SPECIAL	13,027	19	1,194	14,240	19,324
TOTALS . .	46,744	8,865	7,417	63,026	99,384

B.—Comparative Amount of Receipts at the end of September in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL					
1. Subscriptions, &c. . . .	£18,177	£19,394	£18,909	£18,943	£21,071
2. Legacies	12,363	7,033	10,782	9,803	8,846
3. Dividends	3,114	3,309	3,124	3,201	3,331
	33,654	29,736	32,825	31,947	33,248
II.—APPROPRIATED	7,522	6,873	5,500	14,817	15,538
III.—SPECIAL	17,291	14,278	22,856	18,203	14,240
TOTALS	£58,467	£50,887	£61,221	£64,967	£63,026

3. The Bishop of Nassau took leave of the Society on his departure for his diocese.

4. On the recommendation of the Board of Examiners the Rev. Josiah Spencer, B.A., was approved as a Chaplain in Cyprus, Rev. R. A. Ransom for Missionary work in Zululand, Rev. H. C. Carlyon, M.A., and H. F. Blackett, B.A., for Missionary work in Delhi, in connection with the Cambridge University Mission. On the recommendation of the Bishop of Newfoundland, the Rev. F. T. Smith was appointed to Salvage Bay, and Rev. A. C. Waghorne to New Harbour.

5. Resolved that the Rev. C. E. Kennet be appointed Principal of the Theological College in Madras.

6. On the recommendation of the Standing Committee the following Resolutions were passed in reference to a proposal made on the part of the Government of India for the purchase of Bishop's College, Calcutta :—

“I. To accept the terms offered for Bishop's College, Calcutta, by the Indian Government, viz., Rs. 200,000 and the site suggested in Calcutta, the purchase-money to be paid to a separate account to be opened with the Bank of Bengal in the name of the Society, and the new site to be vested in the Incorporated Society.

“II. That satisfactory arrangements be made to secure that the Chapel will not be deconsecrated, but will remain as the Place of Worship for the European

Officers of the proposed Engineering College and others ; also that the Cemetery will be carefully and religiously kept.

"III. That the Calcutta Diocesan Committee be requested, in conjunction with the Principal, to take the necessary steps for the carrying on the work of the College without break or interruption, pending further communication from the Society."

7. Admiral Ryder called attention to the necessity of increasing the Episcopate in North China, and moved the following Resolution, which was seconded by the Rev. J. W. Festing, and carried unanimously :—

"That it is expedient that a Missionary Bishop be appointed, with a considerable staff of clergy, for the shores of the Gulf of Pe-chi-li, including Peking, and that special contributions be invited for the purpose of supporting them."

8. Resolved that 3*l.* 10*s.* be paid to the Nestorian Deacon George for services rendered to the Rev. E. L. Cutts during his tour in the East.

9. The Secretary, in the absence of the Rev. T. O. Marshall, gave notice that he had announced at the Meeting in April his intention to move a Resolution at the Meeting in November.

10. The Secretary laid before the Society the following statistical information, showing the extension of the Society's sphere of work and the increase of work in the Office since the last addition of a clerk to the working staff was made in the office in the year 1867 :—

COMPARATIVE STATEMENT OF OFFICE WORK.]

	1866.	1877.
Colonial Dioceses	47	66
Average gross income of 5 years ending 1866 and 1867	£93,919	£131,147
Number of Incorporated Members	1,980	4,300
„ Letters received in each of 2 years	17,155	26,152
„ Receipts issued	7,274	13,422
„ Special and Appropriated Funds	221	335
„ Advices of ditto sent out ...	76	201
„ Cheques drawn and bills accepted	1,300	2,100
„ Occasional parcels sent out, exclusive of the regular quarterly parcels	1,757	4,502
„ Boxes sent out (in 1871) ...	5,535	11,546

For a long time past several officers of the Society had been compelled to work considerably beyond office hours, and one had been seriously ill in consequence of overwork. The Standing Committee are taking steps towards procuring additional help in the office.

11. All the members proposed in June were elected into the Corporation.

12. The following will be proposed for election in December :—

B. Reynell Balfour, Esq., Townley Hall, Drogheda ; Rev. H. Saville Young, Aston Rowant, Tettsworthy ; Major J. Bouchier, Felthorp Hall, Norwich ; Rev. T. H. F. Hickes, St. Michael's Home, Cheddar ; Rev. E. B. Charlton, St. John Street, Lichfield ; Rev. Wilton Oldham, LL.D., St. Michael's, Louth ; Francis E. Nugée, Esq., Cuddesdon College, Wheatley ; Commander P. T. Richards, R.N., West Lodge, Farlington, Havant ; Rev. N. G. Philpott Thwaite, All Saints, Norwich ; Rev. J. H. Ellis, Stanton, Bath ; and Rev. A. E. Molineux, Maiden Bradley, Bath.



THE MISSION FIELD.

The field is the world. The seed is the Word of God.

DECEMBER 2, 1878.

THE TRAINING OF THE AFRICAN RACES.



HERE are two important expressions of opinion upon this subject which should not be left unnoticed in these pages. The first is an address delivered by the Governor of Cape Colony, Sir Bartle Frere, at Capetown in June last. The speaker is one of those typical Englishmen to whom long and arduous service in the colonies has given an intimate acquaintance with the half-civilized or altogether barbarous races who still remain upon the face of the earth. And not only is he this, but he is a man of great and varied cultivation, of a capacious and receptive mind, and, what is in this connection still more valuable, he is one who appreciates and who values as it deserves, our holy religion. The well-considered conclusions of such a man upon such a subject as the future of the native races well deserve a respectful attention; while again his views on the policy to be aimed at by Christian Missions will be taken as the kindly criticism of one who has proved himself their friend.

In the first place, then, Sir Bartle Frere makes certain criticisms upon the Missions. It seemed to him that "there was a want of individual life in the people who were taught." This he ascribes to "the want of individual tenure in the land." But it is very possible that

the general orderliness and obedience which are undoubtedly fostered by Mission Stations, in contrast with the rudeness and lawlessness outside, may have conveyed an exaggerated impression to his mind. There is plenty of individual character among converts, as those who are acquainted with them know. It is a little inconsistent with this criticism that Sir Bartle should go on to object to the wide influence and jurisdiction exercised by the heads of many Missions, "rather setting aside the jurisdiction of the Government officials in the district." Perhaps that is a natural observation for one in Sir Bartle Frere's position to make. But it should not be forgotten that much of such order and law as reigns around these stations is owing to the Missions themselves. They were founded in the wilds; and the Government system and Government officials have gradually come to them, not they to it. It is surely the most natural thing in the world that those who had been in the habit of coming to the Missionary that he might arbitrate upon the causes of quarrel which they might have with others, should continue to do so still. But we can quite understand a government official looking askance at the custom: and it is, of course, quite worthy of consideration whether the old order should not change of its own accord, and give place to the new. A considerable portion of the influence held by heads of stations belongs to them simply as landowners and large employers of labour. With this, of course, it would be unreasonable to expect them to part. And their character as ministers of religion and friends of the natives will, in all probability, continue to point them out as the fittest to hold the balance between the two races. If, as Sir Bartle Frere seems to intimate, there is any pretension beyond this (though we ourselves know of none), it may safely be given up.

We hardly know whether Sir Bartle Frere's words can have been correctly reported, when we find a complaint of the "want of what I should call the higher training, such as we get in our colleges and universities in Europe." That is certainly an unreasonable demand to make upon the Mission schools. It may be advisable for a few institutions of a higher class to give this training to all who wish for it and can pay for it, colonists and natives alike; it can never be expected that such institutions can be maintained by English Churchmen for a distant country, under the guise of Mission schools. More to the purpose is his Excellency's recommendation of industrial training for the natives. That is already extensively pursued (as

the speaker acknowledged) at St. Matthew's, at Springvale, and elsewhere among Church Missions; and no doubt it would be an excellent plan to make it all but universal. We feel sure that Sir Bartle Frere's friendly suggestions will receive the most careful consideration at the hands of Missionaries.

Another opportunity of "seeing ourselves as others see us" is afforded by the publication of a paper on "Africa and Africans" in *Fraser's Magazine*, by a negro writer, Mr. Edward W. Blyden, of Liberia. Mr. Blyden, who is, if we do not mistake, Minister or Envoy in this country for the Liberian Republic, writes thoughtfully on the need for "common-sense" management of Missions, and puts into the forefront of the needs of Africa—the suppression of the slave-trade. In a man who can see so clearly up to a certain point, it is disappointing, however, to find such a passage as the following, which shows a deplorable ingratitude towards Christianity, and an extensive misapprehension of the real tendency of Moham-medanism towards the negro race. He says:—

"Just as the truth in Christianity produced, though tardily, a Wilberforce and a Clarkson, so the truth in Islam will raise up, is now raising up, Muslim philanthropists and reformers who will give to the negro the hand of a brother, and, perhaps outstepping their Christian brethren in liberality, accord to them an equal share in political and social privileges."

S. J. E.



CAPETOWN.

PEACE OF THE DIOCESE.—COLONIAL POLICY TOWARDS THE NATIVE RACES,

IF we should say that the Diocese of Capetown is in a state of suspended animation, we should possibly be misunderstood. What we mean, however, is that just now the Church life at the Cape does not give any very marked indication of its energy and vitality, such as we are accustomed to in a See so actively administered and piously guided. The Bishop is working for the benefit of his diocese in England; the parishes are well cared for by their respective pastors; the native war absorbs all men's hearts and

thoughts; and the consequence is that the Church organs are, in the dearth of Church news of their own, falling back on the sayings and doings of the Mother Church, which it is needless to reproduce here.

The address of his Excellency Sir Bartle Frere, however, is as a stone thrown into the centre of this (ecclesiastically) quiet place, and has aroused the many comments, favourable and the reverse, which were to be expected. We speak of the subject of it more at length elsewhere.



GRAHAMSTOWN.

RETURN OF THE BISHOP. — PROPOSED ARCHDEACONRY AT PORT ELIZABETH. — MISSIONARY CONFERENCE. — THE WAR. — REV. CYRILL WYCHE AT EAST LONDON.

THE Bishop of Grahamstown has, we are rejoiced to see, returned to his diocese with health and strength renewed from his visit to England, and nothing daunted by the afflicting contests of which his diocese is the scene, and indeed the chief centre, is making it the focus of renewed and remarkable Church life and activity.

A movement of some importance on the part of an influential section of Churchmen in the colony is that asking for the creation of a third Archdeaconry, to have its centre at Port Elizabeth. The *Port Elizabeth Telegraph* reporting the proceedings of the "Church of England Conversazione" held in that town to receive the Bishop and Mrs. Merriman, gives the text of a memorial presented to him from the Church Laity of Port Elizabeth, giving reasons for the step they desire.

The Bishop, in reply, spoke of Port Elizabeth as the strongest Church centre in the diocese, both in numbers and wealth, and promising to consult his senior clergy, gave in principle a favourable reply to the memorial. It appears to be, in fact, mainly a financial question.

Another diocesan incident by no means to be overlooked, is the Missionary Conference at King William's Town, held on the 5th September. We do not indeed gather from it any fresh facts bearing on Missionary work to any extent, but the most significant fact

throughout the proceedings was the unabated determination and hopefulness of tone, which the war has by no means diminished. The Kaffir Institution at Grahamstown, we see with more regret than surprise, is not so large or flourishing this year as heretofore. The war has in some districts inflicted serious damage and loss on the loyal natives, whether Christian or heathen. If, however, this has taken something from the beauty and regularity of the accustomed Services and other portions of the Missionary's avocations, it is perhaps some compensation that it brings the masses of natives who seek shelter at the Mission stations within the reach of the Missionary's influence, and that too at a time when he is in a position to exercise it with some effect. Our readers will remember the description given in the *Mission Field* for October, 1877, of the large and flourishing Mission at Keiskama Hoek, where a beautiful stone Church has been erected "at a cost of 1,530*l.*, of which 1,000*l.* has been contributed on the spot, principally by natives." We have before us a letter from the Rev. CHARLES TABERER, the head of this Mission, describing the alarms and vicissitudes to which his people had been exposed:—

"As the Society's Missions in this country are passing through very trying times just now, I think that perhaps you will be glad to receive a few lines from me (in the shape of an intermediate Report) with reference to what is going on at and around St. Matthew's.

"It would be impossible to enter into all the details of the struggle going on around us, as scarcely a day passes without fighting in one direction or another, and sometimes within a very short distance of the station. (I am writing this at 8 P.M. in my study, and three rifle-shots have been fired not very far away within the last minute.) On several occasions we have been able to watch the progress of minor engagements, during the night, from the reports and flashes of the guns in the distance. I must, however, give you a short account of the two most alarming 'scares' we have had up to the present time. On Saturday morning, April 20th, I rode to Keiskama Hoek to spend a portion of the day with my family, when suddenly (about 3 o'clock in the afternoon) the war-cry was shouted from the opposite side of the river. The whole village was immediately aroused, and it was only too evident, from the smoke of burning huts visible in the distance, that the Kaffirs had come down from the forest in force, and were making a determined attack on the Fingoes at the Gwiliwili, a large native location about four miles from the Hoek, and one and a half from St. Matthew's. I at once set off home, and when I came in sight of the Mission Station the whole valley was one scene of confusion. I was for a moment uncertain whether the numbers of people hurrying across the valley were Fingoes or Kaffirs, but, hardly pausing to consider the matter, though supposing they must be Fingoes from the fact that they were driving large herds of cattle, sheep, and goats before them, I pushed on full gallop through the fugitives (as they afterwards proved to be) and eventually arrived safely at the Station. As

I hurried along I could distinctly see the burning huts, and the fight still going on. I found the whole Mission in confusion, but managed in a very short time to restore confidence and order. My first care was to have water and provisions carried into the church; and then we collected at the one door left open, all the women and children who were flying in different directions across the valley. I then sent out scouts to watch the fight, and made every preparation for an immediate attack. Edmund Sandili in person was at the head of the Kaffirs, but fortunately for us he found the Fingoes opposed to him stronger than he expected, so after a sharp contest, in which about ten of his men were killed, he was obliged to retreat. If the fight had continued a little longer I think it very probable that Edmund would have been caught, as Mr. Lonsdale (the Special Magistrate at the Hoek), with a troop of mounted volunteers, arrived only a very few minutes too late to get between the Kaffirs and their line of retreat. We spent a very anxious night at St. Matthew's, as you will suppose, not knowing how soon another attack might be made, and having the extra care on our hands of from four to five hundred fugitive women and children. Easter dawned with very little prospect of our being able to spend it as we had hoped to do; we, however, had our services as usual, though with very diminished congregations. The men could not leave their homes, and the women were busily employed in carrying their household goods to places of greater security. We escaped any further alarm that day, and until we were again taken by surprise about a fortnight afterwards.

"The whole of my report hitherto has been nothing but war-news really, but bearing as it does on the welfare of this Mission Station, I trust you will not think it out of place.

"I have not as yet been able to open my school at the Rabula, as the people who were burnt out have not yet been able to return to their homes. This out-station is about three miles from Colonel Wood's present camp, and about twelve from St. Matthew's. The Fingoe huts have been destroyed by the Kaffirs up to within about 300 yards of my school-house, and I have for some time past expected almost daily to hear that this had been also destroyed. I am glad to say, however, that it is at present standing; and I now hope it will entirely escape, as the Kaffirs have been thoroughly driven out of the Ntaba, Ka Ndoda, and Zanyokwe valley (fastnesses immediately above this out-station) where they had assembled in great numbers. It was in this successful attack on them that Lieutenant Saltmarshe, of the 90th Light Infantry, lost his life two or three weeks ago.

"With reference to our work altogether, I can only say generally that with all our difficulties I have every reason to be thankful that the station has been preserved from destruction; and that, although food is scarce, sickness very prevalent, and a severe and gloomy winter is just setting in, I shall still look forward hopefully to better times, trusting that a wise Providence will overrule all for good, and eventually make all these troubles tend to a wide extension of His Kingdom in this land."

With regard to the charge of sympathy with the rebellious natives, made against the converts residing on Mission stations and farms, and even against some of the Missionaries themselves, it may be useful to mention here that in a letter (to the *Cape Argus*) the Bishop of Grahamstown refutes these charges, made not unnaturally.

perhaps by some few of the colonists while engaged in a severe and wide-spread war with the various native races. The editorial comment however on the Bishop's letter, is sensible and very reassuring upon the matter: "If it had been necessary to deny assertions which were generally known to be groundless, the explanations contained in Bishop Merriman's letter would be ample by way of refutation."

The Rev. CYRILL WYCHE, who has recently gone out to work in this diocese, writes from East London giving details of the work, which he finds ready to his hand. He has no consecrated church as yet, but hopes to be enabled shortly to build one. He asks for a fellow-helper, clergyman or candidate for Holy Orders, as he is himself over-burdened with work, being, besides his parochial duties, chaplain to a company of soldiers stationed at Fort Glamorgan, and also in charge of the large convict prison on the other side of the harbour! We regret to hear of the sad loss Mr. Wyche has sustained by the accidental drowning of one of his children.



ST. JOHN'S, KAFFRARIA.

THE MISSIONS AND THE WAR.—REV. T. BUTTON'S REPORT.—LETTER FROM THE BISHOP.—DIOCESAN FINANCE.—MISSIONARY FOR FINGO-LAND.

WE need hardly remind our readers that this diocese has been during the year the principal seat of the native war, and is even now the seat of severe preventive measures and martial law, which are as much a hindrance as war itself to the spread of the Gospel. Accordingly the reports of Missionaries are filled with this unwonted intrusion of war into the pursuits of peace. Archdeacon WATERS gives some interesting details of this:—

"The alarms in connection with the war have gradually ceased during the past quarter, so far as the neighbourhood of St. Mark's is concerned, but the fighting has been severe in other parts. The Government levies at and about St. Mark's have been disbanded, and the traders, as well as the foresters, have gone to their homes. The Tambookie location, opposite to St. Mark's, is desolate, and no orders have as yet been issued for its reoccupation. Although a large number of our people have been among the native levies, and others have been compelled to remove to a distance to obtain food, a fair congregation has been kept together, and the daily services maintained. On Good Friday the attendance at service

was large, both at the early communion and other services. On Easter Day, at daybreak, about sixty persons assembled outside the church, and sang the Easter hymn, and shortly after the Holy Communion was administered. The chapel had been neatly decorated the previous day by the ladies on the Mission; this added to the general effect of the service. There was a midday Communion for the Europeans. St. Mark's day was kept as usual for our annual gathering. The circumstances of the country prevented at least three hundred men from attending. The Chief Darala was present with a few followers. Every one being in full dress, the meeting had a gay appearance, and although only one-third of the usual number was present, the collection amounted to about 65*l*. At night there was a grand choral service, with ten adult baptisms; addresses were made in Kaffir, Dutch, and English. This meeting, although poorly attended, has been the most pleasing yet held.

"As this valley runs into the great Kei, the people are on the alert day and night, lest the Gaika Kaffirs should surprise them. Many sharp actions have been fought at the junction of this valley with the larger river. On the opposite bank one of the most deadly fights took place. Captain Harvey and his men, Europeans and Fingoes, were bathing, when surprised by the Kaffirs; they rushed to their guns from the river, buckled their cartridge belts round their naked bodies, and then closed in fight with rifles and revolvers, against assegais broken short, so sure were the Kaffirs of their prey. Sixty Kaffirs were killed, while Harvey and his men came off with scarce a wound. Accounts of this kind form the staple for conversation at present in the kraals and huts of the Transkei, but the night never closes without a hymn of praise, and a prayer for grace, among the Christian warriors, whether at home or in the camp. Let me remark that although a few professing Christians have joined the rebel party, yet a hundred to one have been loyal, and not a few have died fighting for the queen.

"*May 1st.*—After the usual services went on to Caba and Umfula, holding the usual services, and on the 3rd slept at the Presbyterian Mission, where Mr. Davidson showed me great kindness. I discussed with him the practicability of checking the sale of brandy in the Transkei. Next morning called at Mrs. Loves, and so on to Hebehebe, where I found a marvellous change for the better in spiritual matters. I hope to write fully on this and kindred matters next quarter, but report now the crowded congregation, and a very simple and interesting ceremony which I had to extemporise on receiving ten young women, who had been leading careless lives for some time past. After using a few collects, the Kaffir hymn 'We are sinners, we are guilty,' was sung. The whole congregation knelt as they sang—it was a natural impulse. The service was affecting, every one sang aloud and wept as they sang; and amidst smothered sobbing I blessed them in the name of the Lord."

Another letter, from the Rev. THURSTON BUTTON, Missionary at CLYDESDALE, narrates some of the alarms which the presence of war so near them could not fail to cause. It is a matter for congratulation that the Mission has been kept in safety. The deposition of Umquikela, the Pondo chief, is a step which cannot fail to have an important influence, and as we do not hear of the appointment of any successor as head chief, we must conclude that the sub-chiefs are

in future to depend directly upon the Colonial Government. This is manifestly assuming a paramount authority over the country; and the direct annexation of the district on either side of the River Kei will tend farther to bring this home to the minds of the Pondos. Probably this will be to the great benefit, commercially, of the district, and, it may be hoped, in other ways also. Meanwhile we hear, since the date of this letter, that Mr. Button has been placed by the Government in charge of the natives on the eastern side of the mouth of the Kei. He writes (April 24) as follows:—

“The week before last I sat down to write all the letters that are due from me, and had finished two in which I spoke of a certain unsettled feeling which unfortunately was increasing around us every day. The night that I wrote this I was called up at midnight to go about three and a half miles to see our magistrate, who had just received very important and alarming news in reference to a part of the Griquas, who were anxious to throw off their allegiance to the Crown, and be the owners of Griqualand. After this night the news became more and more serious every day, and our magistrate and his clerk, with a number of men, were ordered to be in Kokstad against a certain day to resist the rebels, who had encamped within about two miles of Kokstad, the residence of the chief magistrate, and the town of Griqualand East. The magistrate asked me to help his brother in his absence to keep things in order here.

“On Sunday, the 7th of this month, an order came from Kokstad that all white people were to gather together, and protect themselves if necessary. We were at service when the message came to me, and we broke up almost immediately, after a few prayers for the safety of our friends and ourselves, and then began to consider what was right to be done. I felt that my duty was plain—to remain at my post till driven from it. The people on the station decided with me that every night until all was quiet again we should gather in and about the school-chapel and keep guard all night through—this we did for several nights, but happily we had no occasion to use the guns which we carried to protect, if necessary, our wives, children, and friends. It was, however, an anxious time, and we are thankful to be able again to go about the work which more befits us, of speaking of love to man from God, and our duty to imitate our Saviour, and love one another as He loves us. It had been given out that during ‘passion week’ there would be addresses every morning at our daily service—this arrangement fell through, however, as we were all well tired-out by the morning.

“The first night we were on the watch was Sunday the 7th. We had beautiful moonlight nights, and it was hard to think that men’s evil passions were doing so much to mar the quiet and peace that seemed to surround us. At about 7.30 P.M. as we many of us were sitting together, we heard a distant rumble in the direction of Kokstad—some said it was cannon; I thought it was thunder, though there were no thunder-clouds about. However, we knew that there would be fighting that day, so we were anxious to know what had been done. The next evening we heard that the Griquas had been attacked the day before, one of the leaders killed (there were two) and the rest dispersed. That after the battle, by accident the magazine had blown up and killed eight people, and wounded

many more. It was the magazine blowing up that we had heard on Sunday night. Mr. Stafford, the magistrate's clerk, was amongst the killed. How much we miss him I cannot say. He lived in Clydesdale, and was ever ready to help us in our work. He was a living example of manliness and goodness to our people, both as a citizen and a husband and father. Every one, both Griquas and natives, are very sad, and they feel they have lost a friend. Since his death we have been doubly anxious about our magistrate, who is also engaged in quelling the rebellion. We were told that a portion of the rebels had come down this way, and that we were to be on our watch. However, on the Wednesday following, Mr. Strachan and his men came up with the other leader, a notorious man for wrong-doing in olden times, and after a severe engagement killed him with about twenty of his men, and took the rest prisoners. It appeared that we were really in danger from this man, had they had the slightest success at Kokstad—so we are indeed thankful. We should, I have no doubt, have repelled an attack, but some of us would probably have been killed, and we certainly should have killed some of the enemy, as many of our men were very determined, and would have been fighting for children and life. As it is we are very thankful that Clydesdale is free from the stain of blood.

"On Good Friday, in the midst of our service, I was speaking of the events that had taken place during the week, and said that if we would remember that our Saviour came to give Himself for us, though we had rebelled against Him, it would help us to put out of our hearts any hard and uncharitable feelings that might be there against those who had given us so much cause for sorrow and anxiety. The day reminded us that we ought to pray for our enemies, and try our best to help them should we have the opportunity; in doing this we should be blessed. A messenger came in just as I was saying this, and said that one of the men wounded in the late engagement was without, asking to have his wounds dressed. So we soon had an opportunity of practising what we preached. It appeared that the man had been left for dead where his leader, Smid Pommer, fell, but that he had come to himself in the night and managed to limp home, where he was taken and brought on to us. I have learnt most of the above particulars from him. He has two bad shots through the right arm—one through above the collar-bone, one on the head, and an assagai wound in the ankle. It is a wonder that he lived. I am treating him with every chance of being successful."

In a later letter, dated July 31st, he continues his narrative:—

"At the present time the Cape war is almost a thing of the past—but Griqualand West and the Transvaal have an enemy in active operation to cope with, and we expect trouble with the Pondos every day. Before we can have a lasting peace, however, the Zulu power must be broken—this done there will be peace, and not before. Unless the Zulu question is met promptly, and with unwavering firmness, we shall have much suffering and loss yet in store for us. It is most difficult to understand why most of the natives have taken up arms against the Government—I suppose the rising generation of young men not having had any trouble, are anxious to try their courage and skill against those who have given them peace and security in place of anarchy and continual fighting, and living without security to life and property. I can vouch to the truth that the Cape Government is anxious to advance the people—the number of schools amongst them, supported, to a large extent, by Government

aid, show this. Those who have availed themselves fully of this are in a thriving position. Others, again, have used their advantages for a time, but afterwards seem to have wished for the old rules and customs to be reintroduced—hence all this trouble. You will have noticed that the wave of war has been gradually rolling this way. We had thought the Pondos quite right; but recent events show that they are just as much implicated in all that is taking place around us as those who have taken a more active part in the war. I do not apprehend any prolonged resistance on their part should blows be struck, as most of the people would join the Government side; in fact, several tribes hitherto under the Pondos have been received as British subjects, at their own request. Yet though this is the case, a general state of uneasiness is produced, which tends to keep us all in an unpleasant state of uncertainty. I fear, too, that with regard to the Pondos, certain *white* influence is at work. Bad advice is given by men who call themselves Englishmen, but disgrace their colour. It seems almost incredible to us, who have suffered from the duplicity and want of good faith in these people as a nation for some time past, that any one living amongst them should not know how very bad they have been. After the decided way in which the rebellion in this country has been dealt with, I hope that we shall only hear of war, but not see it. I think when the Pondo question is settled, the next serious difficulty must be the Zulus. If they are at once well beaten, then we shall have a lasting peace; should they gain the slightest advantage (I do not believe they will), then a greater number of the Natal Kaffirs will unite against the whites."

The Bishop, writing on May 23rd, says:—

"We are in great want of a good man for Fingoland. . . . It is even more important than ever, as the people require especial care now the war is approaching, we trust, to an end. We want a strong, vigorous man, who is not afraid of roughing it; he should not be too young, and should have been accustomed to parish work. Of course a man who has spent five or six years in the colony, especially in the Mission field, would be best. But in Fingoland many speak English, and an intelligent man would get on without much difficulty. The Archdeacon is much overworked; and should he be disabled, I do not see how his work is to be done.

"You will be sorry to hear that Mr. Broadbent is ill, not expected to recover. He will be a great loss indeed.

"Many thanks for the expression of your sympathy. But the war troubles have not really reached us: we have only had to sympathise with sufferers, and feel at times the trial of alarms."

Further information respecting this diocese will be found at page 586.



MARITZBURG.

REV. H. DAVIS' REPORT.—THE NEED FOR NATIVE SCHOOLS.—ILLNESS OF REV. F. A. BROADBENT.

FROM a full report of the Rev. H. DAVIS, of Highflats, who is temporarily Missionary at Maritzburg itself, we extract the following sentence, which points, we believe, to a real want of this diocese, viz., *schools* for the native population. It is premature to talk of *colleges*; what is probably wanted is the great rudiments of education for the great mass of the Kaffirs; and supplying them with this may prove to be the great step towards evangelizing them. We commend Mr. Davis' suggestion to careful consideration:—

“Called on Miss Cresswell the lady principal of St. Anne's Diocesan College—the house is large and airy, and admirably adapted to a school. I believe twenty-seven boarders and twenty-four pupils are expected this term,” and I hope Bishop's College, Maritzburg, and St. Mary's, Richmond, may soon have a like number. The diocese is rich in schools for the children of Europeans, so I hope now we may soon do something for the higher education of native boys and girls. I am not in favour of private enterprise; if we could only inspire the whole diocese with interest to start Diocesan native colleges, and so gather all the most promising boys and girls from the several day schools throughout the colony!”

Letters have also been received from the Rev. T. B. JENKINSON and ERNEST SHEARS. The former speaks despondingly of the change of the colony, and explains that Mr. Broadbent's illness has been brought on by fatigue, excitement, and exposure:—

“Mr. Chater and Mr. Davis on their way to Clydesdale were met by a messenger sent to ask the latter to go to bring Rev. F. A. Broadbent out of the country as he was lying ill and delirious at Cole's Store. *April 20.* Davis arrived at Springvale, bringing Broadbent in a wagon. He had been up with him three nights, and had travelled with him twenty hours. We carried the invalid into the house. He was in high delirium. This was the most dreadful Easter I ever spent. Sat up with Broadbent till 2 A.M., when I was relieved by Davis. *22nd.* Sent Broadbent into town with Davis and McLeod. They reached town at 9 P.M. on Tuesday, and we cannot tell how soon the Amazulu with their 30,000 warriors may burst upon Natal, now lying ‘careless and secure’ at their feet. Our means of defence are utterly inadequate. We tempt the foe by our reckless disregard of the most common precautions, I think it my duty thus to warn our friends at home, and to send this special report to entreat the Committee of the Society to represent to the home authorities our utter helplessness in case of a Zulu invasion or of a revolt among our own natives. The greatest alarm was lately felt in Griqualand lest the natives should join in the revolt, and the white population fled across the borders (Thurston Button remaining true to his charge). In the whole colony

very experienced men fancied they had seen the last Kaffir war, yet now war to the death between black and white is raging."

Mr. Jenkinson also announces his own resignation.

A second letter from Mr. Davis, dated August 22, notifies his return to Highflats; he relates a visit of the Bishop to that place, for a Confirmation, and speaks hopefully of the prospects of Church work there. The war hardly finds an echo in this letter:—

"I hurried back from Maritzburg to continue my preparations for the Bishop's visit. Soon after Whitsuntide 1877 when we had had a large in-gathering, instruction for the rite of Confirmation was commenced, and the people began to look forward to the Bishop's visit. He fixed the first Sunday after Easter to spend with us at Highflats. After English Service and Holy Communion for Europeans the natives arrived in great force a little earlier than usual, and during the service which followed nineteen natives and half-castes were confirmed.

"On Monday the Bishop spent some time in the school—hearing the children read and asking questions. He expressed himself as much pleased with them, and gave them a short address before dispersing for the day."



BLOEMFONTEIN.

REINFORCEMENTS.—THE CHURCH IN KIMBERLEY.—DESERTED MISSION
AT PHOKOANE.—REPORTS.—DROUGHT AND FAMINE.

LETTERS from this diocese record fair though not especially marked progress, and detail the circumstances and wants of the various Missions. The Rev. JOHN WIDDICOMBE refers again to the serious loss felt by the Mission in Mr. Lacy's death, and appeals for a helper "who will be willing to come out and cast in his lot with us."¹

With regard to the position of his Mission, Mr. Widdicombe writes (June 30) as follows:—

"Since my last report the Mission district of North Basutoland has been divided, a new station having been established at Sekubu, a very heathen place about twenty-five miles north-east of Thlotse, under the charge of my dear brother and former coadjutor, the Rev. F. R. T. Balfour. Mr. Balfour is building a permanent church of stone, which will, I trust, be ready for Divine Service in a few weeks. His hands have

¹ We are glad to learn that this appeal has been responded to, and that among the party of nine persons who sailed by the *Nubian* for work in this diocese, was included Mr. Mark Reading, a student of St. Boniface, Warminster, who had been accepted to fill Mr. Lacy's place.

been recently strengthened by the arrival of a newly-ordained deacon, Mr. Woodman, and I feel sure that their united labours cannot but make a deep impression on the heathen in the Sekubu Valley.

"I am thankful to be able to report that notwithstanding our trials our Mission is making steady progress,—slow, it may be, but I trust sure. We baptized our first converts, four in number, on Easter Eve. Our services are very hearty, and the attendance of the little handful of Christians is most regular, while on Sundays we are never without the presence of some few at least of the multitudes of heathen around us."

The town of Kimberley, with its 18,000 inhabitants, is not only the largest in the district, but among the largest probably in South Africa, with the exception of Capetown, owing to the vicinity of the diamond fields; and it is the more important that the Church should maintain influence there. From this place the Rev. W. H. R. BEVAN writes (March 31) a description of the position, on the whole an encouraging one, of Church affairs:—

"The work which was begun a year ago at this Church of St. Matthew's is slowly but steadily growing stronger and deeper, and we are advancing, on the whole, by the Grace of God, but not without failures and drawbacks. The congregation at the sermon, which is the principal service on Sunday, has not increased; indeed, there was a larger attendance of strangers three months ago than there is at present; but, on the other hand, the attendance at the early service and at the late evening prayer on Sundays has increased very considerably. These two services are intended specially for Christians; and whereas three months ago about six or eight persons were all that attended them, there is now an average attendance of twenty-five at each of them. Other circumstances also connected with the Mission seem to point to a growth of real Christian life in the few, whilst the strangers who were attracted at first by the mere novelty of the thing, have ceased to care about it.

"Before the beginning of this Lent, I took great pains to instruct the people in the duties proper to the season, and especially desired them to attend a very early daily service before they go to work. The bell, which by the by is only a small one, such as is hung to the neck of an ox, now rings regularly as the first streak of daylight appears, and the congregation assembles by candle-light. The service begins with the Creed and Lord's Prayer, after which is read the epistle or gospel for the week, with a few words of exposition and practical application. Then is sung the hymn, "Now that the daylight fills the sky," followed by the fifty-first Psalm, and the Penitential Prayers annexed to it in the Communion Service. There is a regular congregation of fourteen, and there are generally as many as six other casual worshippers, who make up a congregation of about twenty. This is a very encouraging fact to report, for these people are certainly not attracted by any extraneous circumstances, and it must cost them a considerable effort to get up day after day half an hour earlier than they would otherwise do, in order to say their prayers. Several among them have hardly missed a single service since Lent begun.

"During these three months three catechumens have been received. The first is a young woman, who was married at the same time to a Christian youth. He has been very diligent in teaching her. They are both away from Kimberley at present, but I hope she may be baptized

when they return,—perhaps at Whitsuntide. The other two are young men, one of them a Zulu from Maritzburg, who has been constantly at Church for several months past, but had not made up his mind to become a Christian, until in October he broke his leg while working in the diamond mine, and was laid up for seven weeks in the hospital, during which time he was visited regularly twice a week; and soon after his recovery he declared his desire to embrace the faith. The other young man is a Mochoana, of Sechele's tribe, who was kidnapped by some Boer in his childhood, and has spent his life among Europeans. He is a rough jewel, with a good deal of the uncouth bearing natural to his Boer breeding, but thoroughly in earnest, and most diligent in all his religious duties. Both of these are looking forward to baptism at Easter.

"The weekly offertories at this church have averaged 5s. 10d. a Sunday, producing 3*l.* 14s. during the quarter, and the monthly subscriptions at an average of 2*l.* 11s. 6d. have produced 7*l.* 14s. 6d."

Our readers will not have forgotten Mr. Bevan's repulse a year ago at Phokoane. It was promised to him, however, by the chief that if he would cease to make his residence at the place, he might make occasional visits to it, to watch over the progress of the little band of converts whom he was thus forced to abandon. Left to themselves they rebuilt their ruined church, and seem to have maintained with surprising pains and regularity such services as were within their power. Mr. Bevan thus describes the pastoral visit which he paid them:—

"In February I paid a visit extending over two Sundays to the Christians at St. John's on the Vaal, and at St. Michael's in the Hills, Phokoane. The former settlement I found considerably reduced. There remain there now only Jeremiah Gooimane and his large family, about twenty baptized persons.

"The Christians at St. Michael's are very much in earnest, and Peter Gaserone, the reader, devotes himself heart and soul to the work of the Church. It would be an immense benefit to this congregation to have a clergyman resident among them, but the political situation continues so unsettled that it seems impracticable for the present to do more than pay them these quarterly visits. The Bishop met me at St. Michael's on February the 13th, and confirmed forty-four converts there. This first episcopal visit had long been desired, and was highly valued. If it had not been for political disturbances, which had scattered the people, the number of persons confirmed would have been larger. On the day after the confirmation I administered the Holy Communion to twenty-eight people from St. John's and St. Michael's. During the first few days of this visit a most welcome rain was falling. It hindered me, however, seriously from ministering to the people, for the little church they have built leaks all over like a sponge, and is quite miserable in wet weather. There is much distress at Phokoane in consequence of the drought, aggravated by other causes of a political nature, and I much fear the dispersion of the congregation to seek for necessary sustenance wherever they can find it. Such an event would be very deplorable for a Church whose vigorous life gives large promise of future growth and development."

The hopeful work of the Rev. E. W. STENSON at MOHALIS HOEK is much hampered by want of funds; and it is sad to notice how little sympathy he expects from English settlers around him. The war against the native races may have something to do with this; but we fear that there, as in England, the evil of indifference respecting the spread of the Gospel lies deeper. Mr. Stenson says (June 30):—

“In the face of much distress caused by drought and rumours of war on all sides, we have gone on quietly. Our new church is so far finished that we can hold service in it. We opened it on the Sunday after Ascension Day: it was not half large enough for the crowded congregation. The heathen chief Putsane and his son (a most promising young man) were present. The son is now an habitual worshipper, coming from his father's village every Sunday.

“There was a very large attendance of the heathen followers of the chief, who is now being brought into nearer contact with us. During the service these poor people hung round the door and windows, listening to the very fine chanting and singing of our people inside. The proceedings commenced with a procession from the court-room, the choir leading, and singing hymn 385 in Sésuto. Then came the congregation, and, afterwards, the heathen visitors of any importance who *would* take their share in the joyful doings. Everything was very bright and hearty, and fully repaid all our anxiety during the last eighteen months. Afterwards I had a baptismal service, when one adult and four infants were christened.

“I have nothing to expect from the people around. The English have no sympathy with Mission school work, and the natives are too poor to help themselves, especially this year, which threatens to be a year of sore trial and pressing want to many in this land.”

The Rev. GEORGE MITCHELL of Thabanchu has a similar report to make of privation and suffering among the native population, and consequent hindrance to Mission work.

At the headquarters of the diocese, however, this discouragement does not appear to be so much felt; and the Rev. W. CRISP, who has returned from England, writes (June 27) from Bloemfontein in good hope. His letter gives a highly interesting narrative of the course of Missionary effort in the district. He relates one fact, however, which we are sincerely sorry to hear: the abandonment of the settlement of PHOKOANE, the consequent dispersion of the native congregation which had been gathered there, and the scattering of the Christians “by twos and threes” where the Missionary would have no chance of following them. This is very lamentable, but we suppose is not an unfrequent incident of life among a nomadic people like the Becoanas. We must hope that the HOLY SPIRIT, who has sown the seed of Truth in these savage breasts, will not suffer

it to die, but will bring them at length once more within reach of Christian teaching and privileges :—

“You will remember that, with the consent of the Society, I am working at the Theological College here. The native students are very well conducted, young men, very desirous of learning, and very teachable. I am giving most of my time now to teaching them to write and speak English, for until they can do this, text-books are of course useless. I am also at work upon a Grammar of the native language, which will, I hope, soon be ready, and will be printed at our college press. One of the students is from a tribe beyond the Transvaal. We are doing a little to find out the grammar of his language, and to frame a small vocabulary, hoping thus to help Bishop Bousfield. Besides the college work, I find plenty to do at St. Patrick’s Mission chapel here. The congregation is much increased, for Bloemfontein is rapidly growing both in size and importance. The chapel has been twice enlarged during the past two years. The native catechist, Gabriel David, has worked most carefully and with much zeal, and there is much to be done which has hitherto awaited a clergyman speaking the Secoana language. Then, again, we have a boarding-school for native girls, under the care of the sisterhood, so that in every way there is much work to be done.

“And now as to the state of things in general at St. John’s and Phokoane. Botlhasitse, the chief of the tribe, has gone to the place where Phoi used to live (about eighty miles to the north), and where we went to visit him. The people have all left Phokoane now. Botlhasitse called Sitan and the rest to follow him. Peter Gaserone begged the Christian body not to disperse, but they have not taken his advice, and are scattered in twos and threes among the trees. Botlhasitse’s settlement in his neighbourhood is not agreeable to a neighbouring chief, and Europeans (not natives) say there will be war between them. It appears to me worse than useless, under the circumstances, to go on to see Sitan and the rest, as I was quite prepared to have done had it seemed advisable. I wrote to Gaserone to the effect that I would return and visit them as soon as I heard of their being peaceably settled. I fear the chances are against their returning to Phokoane. . . .

“The chapels appear not to be molested by any one, whether white or black. This opening for religious instruction at his place is delightful, and I promised Sechele to go and spend a day or two with them whenever I go again with the waggon.

“Mr. Hall is working away among the half-caste population on the fields. He has a daily school for the children, which does something towards his support in such an expensive place, and has week-day and Sunday services. He is now able to take the service in Dulah. His work is a very uphill one, for there is every temptation in such a place as the diamond fields to draw such people away from a good life. His people are making preparations for building a more suitable church than the canvas building in which they now worship.

“So we are all three at work ; though not in the field where at one time we hoped we were fixed, and which is at present closed to us, still all of us in direct Mission work.

“I am glad to be able to tell you that all the young men whom we sent down some time ago from Thaba Nchu to Mr. Mullen’s school at Grahams-town, and who have now returned, are setting themselves to work for the Church. One of them, Cornelius Lekoko, is the son of the chief, Montshioa, a Barolong chief in the interior, living just outside the borders of

the Transvaal. He went to Grahamstown with a strong desire to be trained for the ministry, and has returned with the same longing as firmly fixed as ever. He had now gone back to his father to pay a visit and to ask leave to confine his studies at the college here. I fear many hindrances will be put in his way, but we hope confidently to see him back with us ere long."

A later letter from Mr. Crisp (Sept. 28) will bring up the chronicle of the Mission nearly to the present time:—

"Soon after I wrote my last letter a war broke out between the British Government and Bothasitse, the chief who was so unkind to us at Phokoane last year, and since then everything has been in a most trying condition. Bothasitse and his tribe have been utterly routed. He himself has hitherto escaped, but the diamond field forces are still hunting him. His brother, who, poor fellow, was foremost in opposing us at Phokoane, lies in Kimberley Gaol, charged with being one of the principals in a horrible murder which provoked the war. Mr. Bevan visits him constantly. We have heard nothing definitely of our Christians at St. Michael's, but last week I heard that they had fled for refuge to Montshioa's, a Barolong chief, living on the Lotlhakane stream, just south of the Molopo river, on the borders of the Transvaal. I shall be most thankful to hear that this is so, for Montshioa is friendly to the British Government and to the Church, and one of his sons is a young man who has been trained at the Grahamstown College, and is a candidate for holy orders, though at present unable to obtain his father's consent.

"Mr. Bevan has had hard times of late. All these difficulties and outrages on the frontier raised much suspicion and ill feeling against the natives at the diamond fields. But he has surmounted this now, and has been able to protect many who were unjustly accused. His work seems to be steadily making its way, as indeed it always does.

"Mr. Hall has been very ill indeed for several weeks past. The fields try a man very severely, and few work there long without feeling it sooner or later. Before his illness his work was very flourishing, and his people were setting to work to build a new and larger church."



ZULULAND.

CRITICAL STATE OF AFFAIRS.—DEPARTURE OF NORWEGIAN MISSIONARIES AND OF MR. SAMUELSON.

WE regret that we have no encouraging news to report from this quarter. Cetywayo has not disbanded his soldiers, but as yet he seems to be held back by a wholesome fear of what might follow his collision with the English power: and "letting I dare not wait upon I would" has not yet crossed the frontier of Natal. It should, however, be understood that it is merely the prestige of the English name which is restraining

him ; and that Natal is not in any sense in a condition to make a defence against such an inroad, should it unhappily take place. Meanwhile, Cetywayo's own territory has been as nearly as possible abandoned to the natives. The Norwegian Missionaries have already gone. The letters we have received show, however, that the Rev. S. M. SAMUELSON, although he has sent to Natal his wife, and the children white and black under charge of the Mission, is holding on boldly to his post himself. Save, however, for the proof of courage and devotedness which this affords, his staying would appear to be of little direct benefit to Mission work. The calmness and fearlessness of Mr. Samuelson's attitude have not been without effect upon the king, who has thus far protected him with a certain magnanimity, and we learn from the present letters, mulcted in the fine "of a large beast (ox) or to lose his head" a Kaffir who had come to the Mission and created a disturbance threatening Mr. and Mrs. Samuelson. Very similar is the testimony of the Rev. JOEL JACKSON, who is resident among the neighbouring tribe of the Amaswazi (familiarily the Swazies), and who writes (on June 30) as follows :—

"Since my last report things have been very quiet in this part of our diocese. We are between the Zulus and the Amaswazi, and only a few miles from the kraals of both tribes ; and, whilst other parts of the Zulu border have been in a very disturbed state, we have been left undisturbed, except by occasional rumours that the Zulus mean to attack the Amaswazi and drive them further inland. It is looked upon, both by white people and natives, as quite certain that a collision between the Zulus and the white people will take place very soon ; indeed, most people are surprised that matters have kept quiet so long. Should a war break out between the Zulus and the white people, or between the Zulus and the Amaswazi, it would be absolutely necessary for us to remove from this place, and all our buildings would be in very great danger of being burnt ; and this circumstance prevents anything like progress in our work. We have hardly buildings enough to protect us from the weather, and yet nothing more can be done till this Zulu question has been settled. We are sadly in want of a schoolroom, but we have no funds, nor could I venture at present to put up a schoolhouse if I had funds. Hitherto I have used my small room both for service and school, as well as for dwelling-house ; and as far as I can see there is nothing for us but to labour and wait till a change comes."

The last letter received from Mr. Samuelson is written from "Bozamo, Stanger, Natal" (received in September, 1878), and relates that at length he has found it advisable to return to British territory.



PRETORIA (TRANSVAAL).

FEARS OF A KAFFIR RISING.—UNFINISHED CHURCH AT LYDENBURG.—
FIRST LETTER FROM THE BISHOP.

LETTERS from the few clergy in these parts are very naturally full of apprehension and almost of despondency. They are exposed to the attack, always impending, of a savage enemy; trade and commerce are almost paralysed by the general insecurity, and many families are in mourning for the deaths of volunteers killed in the encounters with the enemy. Is it any wonder that Church work should languish for the moment? Our readers would sympathise in Mr. Thorne's lamentations over his unfinished and even unroofed church.

A gleam of light amidst all these discouraging circumstances is afforded by Mr. ARTHUR J. LAW's list of subscriptions towards the building of his church, amounting to 601*l.* 1*s.* 3*d.*, from which it will be seen that Churchmen in South Africa are not deficient in the valuable quality of self-help; and in the second place, from the cheerful account of the laying of the foundation-stone in question, of which, writing on May 14, he says:—

"It was a grand ceremony. At a quarter to eleven A.M. a guard of honour from the 1—13th P.A.L.I. was drawn up on the ground to receive his Excellency. The choir and friends of the Church were arranged on a platform close to the stone, which was suspended by a block just above the place destined to receive it.

"The service consisted of prayers suitable for the occasion. The Psalms lxxxiv. *Quam dilecta*, cxxvii. *Nisi Dominus*, lxxxvii. *Fundamenta ejus*, and cxxii. *Lætatus sum*, chanted by the choir, and a short address by myself. The hymn 241 A. and M. ('O Lord of Hosts whose glory fills the bounds of the Eternal Hills,') was sung at the commencement, and 320 A. and M., '*The Church's one Foundation*,' at the close of the service. A bottle containing a statement of the object for which the building was erected was placed under the stone. Sir Theophilus Shepstone spread the mortar with a small silver trowel provided for the occasion and engraved with a suitable inscription, and having tried the level of the stone, and seen that it was properly placed, declared the stone to be duly and truly laid in the name of the Father, the Son, and the Holy Ghost.

"We have collected about 30*l.* for enclosing our new Church burial-ground. Politics just at present are sadly mixed. The Kaffir question too is very serious, so much so that unless the power of some of the great chiefs is broken and a terror of the white man impressed upon the natives, very terrible results will in some districts probably follow."

A first letter from the Bishop has been received, dated "Durban,

Natal, September 20," in which he gives his *impressions de voyage*, and the results of his first look at Church matters in the colony:—

"This, my first quiet hour alone for writing to you since I left, I take advantage of at once to report myself so far advanced towards Pretoria. Our voyage was very pleasant; the captain, officers, crew, and servants of the *Danube* doing all they could to make it so. We had morning and evening prayer daily, with rare exceptions, and on Sundays, in addition, an early administration of the Holy Communion, two sermons, and a Litany service with sermon in the fore cabin at 3 P.M.

"We were delayed by weather at Port Elizabeth, which gave me and others a Sunday on shore, and the weather here has rendered it hitherto impossible to get all the cargo of the ship. This keeps me here still, the things we want most not having yet come out, and some perhaps having gone on. All the rest of my party have gone on to Pine Town, where waggons were to meet us and await my arrival. I am thankful to say some only suffered on board ship; all are well now, and kind friends have been raised up for us in many directions, relieving the great care and charge of so large a party.

"At Port Elizabeth most of my party were prisoners on board. But Spratt went out to a place some miles inland—some 'flatts,' 'high,' 'spring,' or another, where his ministry was very acceptable, I heard. I was entertained most kindly at the house of Mr. Christian—most Christian in his hospitality.

"At 8 A.M. I celebrated at St. Mary's, delivering a short sermon by request; at 11 I preached at St. Peter's; at 3 catechized the children, baptized three children (one black), and received another into the congregation. After 7 o'clock, evening, I preached again at St. Mary's. On Monday the 9th I saw churches, chapels, and other more secular buildings; and in the evening there was a fairly large and very hearty assembly of Churchmen, called together at short notice to welcome us, and, if applause be the true token, they welcomed very heartily the Bishop of Pretoria, both when he began speaking and still more when he finished (not apparently from gratification at his doing so). Last Sunday I celebrated at St. Cyprian's at 8; went out to the Umgeni (where Mr. Gordon has a most simple consistent-looking little church, and seems doing good quiet work) by 11, where I read the lessons and preached from the first 2 Kings v. 15—according to one of my hearers, 'sending every one home with a fitting cap,' which they seem, however, to have worn with pleasure, and, I hope it may prove, profit. After luncheon I returned to preach by an interpreter at the Kaffir chapel here at 4, and finished the day with a sermon at St. Cyprian's on St. Mark xiii. 13. My impressions of Church matters are too new to be worth troubling you with, save to say that here as at home my own praise is my deepest sorrow, so sadly suggestive of one great want of the Church.

"As to the country it is dried up for want of rain now, and consequently the sand here is trying and the sun scorching at times; but the air is beautiful, the lights and shades of the evening beyond my description, and what I have seen of this neighbourhood so beautiful in its barrenness that it must indeed be lovely when green."



CENTRAL AFRICA.

POSITION OF THE MISSION.—MR. YORKE'S LETTER.

WE regret to say that the working staff of this Mission has been sadly weakened by the necessary furloughs and withdrawals on account of health. Rev. H. W. WOODWARD and Miss Bartlett have indeed returned to the Mission; and Mr. NEWHAM has been added to the workers; but on the other hand the Rev. F. R. HODGSON and Mrs. Hodgson, the Rev. E. S. L. RANDOLPH, the Rev. J. P. FARLER, have all been obliged to leave for England; and Mr. F. A. Wallis is also on furlough.

Nevertheless the remaining members of the staff are working gallantly to supply the gaps in work left by these withdrawals. Mr. F. G. WILLIAMS and Mr. Goldfinch have begun a series of short preaching tours in Zanzibar and its vicinity. The former is to be ordained Deacon at Christmas next. The Church at Zanzibar is advancing towards a measure of completeness; and the work of the Mission is generally prosperous, though sorely pressed for funds. The Hospital however is closed.

“The Mission is in distress really because of its great success. In the direction of the Nzassa, not only has the original settlement at Masari become well established, with decent houses, church, and schools, but since the beginning of the year a new station (consisting of fifty souls, received and trained at Zanzibar,) has been established at Newala, forty miles further up, and on the Robuma river, under the care of the Rev. H. Clarke, ordained for that purpose by the Bishop. The last advices spoke of his being busily engaged in building, and scholars being promised in abundance for his schools as soon as ready. The first year of a station is always a year of considerable outlay. It may here be remarked that the colony at Masari is now entirely self-supporting, and no provisions have to be sent up, or purchased with Mission money, save for the staff.

“At Magila there are now about forty baptized, and 120 catechumens; and at Umba, one of the sub-stations, Mr. Yorke has built and opened with great *éclat* his church, and received his first catechumen therein. Four great nations in this district are begging for teachers; and Mohammedanism is ready if we are not. At present we have the start; the question is, does the Church at home intend to keep it? It is a question of months only. At Zanzibar all the ordinary works are in progress, but sadly crippled by the endeavour to make both ends meet. The printing-press has nearly been stopped for lack of means, and so the Acts and the Epistle to the Romans, though set up, are not yet pulled off.

“Within the last fortnight three most desirable workers have offered themselves. A Cambridge graduate, as a lay-worker; a duly-qualified surgeon, and his wife, who have both worked in India previously. The

former desires to enter into Holy Orders ; the latter has been engaged in teaching for years, and is a trained man. They would be of untold value at Magila ; but as yet we dare not definitely accept their services. Such an account surely is sufficient to speak for itself.

"Meanwhile the Bishop is doing the work of three men, and, humanly speaking, wearing himself out before his time ; whilst each member of the staff feels the pressure which the increase of work throws on their efforts, without a corresponding increase in the number of workers, and means to employ them."

The Bishop has written in the *Sunday Magazine* an interesting article in which he points out that the work devolving on English Missions in Central Africa is not merely to *evangelize* but also to *civilize* the African tribes, and that in doing this, we are exposed to the bitter rivalry of Mohammedanism, which in Africa, though apparently in no other part of the world, is showing a power of expansion and attractiveness towards the native races : "There is the labour of a life needed to adapt our civilization to the wants of the people, and bring them to understand and use our improvements, just as there is the work of a lifetime in the creation of a vernacular literature."

The following extracts from a letter of one of the members of the Mission will be especially interesting, as exhibiting the actual *modus operandi* of the work of evangelization, and the nature of the hindrances and difficulties experienced in the course of the operations :—

"Since writing last I have made another move. Formerly I was assisting Mr. Farler at Magila, and Mr. Phillips was in charge here at Umba, a branch station. Mr. Farler has left for England, Mr. Phillips is ordained and in charge of Magila, and I am here in charge of Umba. This station is an easy day's walk from the coast, and Magila about four hours beyond. The people are called the Waboondei (valley people). To the east and north-east live the Wadigo, to the west the Wakilindi ; and between these there is a continual war going on. The wars are caused by one tribe stealing from the other, corn, cattle, or people (the latter for slaves).

"The common idea amongst these people about the war in Europe is this : that the Europeans (which to the natives means us English) are at war with Turkey. The Arabs tell these people that the Great Sultan will conquer the Europeans, and then we Missionaries shall have to leave this country ; then they (the Arabs) will come and make all the Waboondei slaves.

"Munyi Pembe comes here to learn to read and write, and can now read words of two syllables ; and I often get an opportunity of talking quietly to him about religion. He wants to be a Christian, but still wants to keep his Islam ; which I tell him is impossible. It is not so much Islam which he wants to follow, he wants to keep friends with the coast people ; and he knows that if he embraces Christianity he

would be hated, called a 'Káfiri,' and run a risk of losing his life. I one day asked him what his 'mwalianu' teaches him about the creation of man, and his words were thus :—

"GOD sent the angel "Jibrieli" down on the earth to get a handful of dust, but Satan told the earth to refuse. Notwithstanding the earth's refusal, Jibrieli took some dust and ascended ; but the earth still rebelled, and was cast down. And Jibrieli entered heaven and told GOD what had occurred ; and GOD said, "Never mind, this little dust which has stuck to your fingers will do." So He took the dust and made Adam and Eve.' . . .

"The next day a bull was sacrificed in town for the repose of the soul of a Mohammedan. Two men stood at the head, each holding an ear, whilst a third cut the throat ; and a prayer was said which ran thus :—

"GOD have mercy upon him, as Thou hast taken away Thy creature, have mercy upon him. Put him in the place of spirits."

"And addressing the dead, they said :—

"And thou who hast died do not come again, lest we fight thee in a dream."

"After this a feast was made. A boy dressed in monkeys' skins, bells, feathers, and shells, danced to the beat of a drum round a fire which had been kindled at the time of death ; and the women poured basketsful of Indian corn over the men's heads.

"The custom amongst the people of naming is this : a child receives its name as soon as it begins to understand, and goes by that name till it is grown up and married. At the birth of the first-born the name of the child is chosen ; the father drops his old name and adopts that of the child, with the prefix 'Se.' The mother does likewise, but the prefix to her name is 'Ma.'

"For instance, Sepindu was, from a child, called Mhando ; he called his first-born Pindu, changed his own to Sepindu, and the mother's name to Mapindu. So, if you know the name of father, you know the name of wife, and first-born. Another man had a son whom he called Mbuyu, changed his own to Sembuyu, the mother's to Mambuyu. Mbuyu called his first-born Msoke, changed his own to Semsoke, and his wife's to Mamsoke.

"Palm-wine drinking is a great evil. The custom is to get the 'tembo' morning and night. You see at sunset all the men climbing the cocoa-nut trees, with their great pumpkin shells, to get the tembo. One man often gets as much as half a gallon. They take it into their huts, which are full of smoke, and so hot that I can't stay long at a time when I go in. There they put it by till after their evening meal, which is generally about 7 P.M. Their meal over, if a moonlight night the men will sit outside their huts and smoke their pipes, while the children and youths dance and sing ; but on dark nights they take to their bedsteads (they have no beds), where they smoke and drink till they fall asleep.

"The Bishop came up to Magila in February last, and held a confirmation. The day he arrived we had a baptism of seventeen people (nine men and eight women). At 7 A.M. there was a celebration of the Holy Communion. After breakfast we all assembled in church again, where the first part of the Baptismal service was said ; then went down to the river in procession, singing hymns."

Mr. Randolph, who is in England, is endeavouring to raise funds to purchase a traction engine, which would be of great service to the

farming and building operations. Carts have been built, but traction by bullocks is found uncertain and expensive, because so few of these animals are found equal to bear the labour in this climate. Three out of every five purchased speedily die. The native-plan, as we have mentioned before, is that of burdens carried upon women's heads : but this is obviously both undesirable and inadequate. The cost of a six horse power engine would be 380*l*.



MAURITIUS.

CONSECRATION OF ST. PETER'S, BAMBOUS.—SUCCESS AT PRASLIN.—
MISSION TO THE TAMILS.—ORDINATION OF MR. DESVEAUX.

THE report of the Local Committee in this diocese for the year 1877 details the chief incidents of interest from an ecclesiastical point of view. Of these the principal was the consecration of a new church at Bambous named from St. Peter. This building had originally been used for a school. The Rev. R. J. FRENCH, chaplain to the Tamils, reports that, including himself, there were eleven agents engaged in this work. The number of Church members was 739 ; of baptisms forty-four during the year ; and there were forty-eight catechumens preparing for baptism ; thirty-four persons had been confirmed, and the number of communicants was 143 ; while of unbaptized heathens there were 322 under Christian instruction. The offertories during the year from the Tamil congregation amount to 31*l*. 9*s*. 11*d*. and from the Telugu, to 4*l*. 3*s*. 0*¼d*. The catechist Alphonse was to be presented to the Bishop for "admission into the Native Pastorate," that is, as we understand the phrase, for admission into Holy Orders. He was to minister to a Telugu congregation. Concerning the Rev. C. M. BLACKBURN'S work at Praslin in the Seychelles, a gratifying account is given.

The report of the Morne Mission is "of a chequered character," say the Committee ; and they suggest the replacing of the aged catechist Sarradei, by a clergyman—a very desirable course, which it was thought the establishment of a new incumbent at St. Peter's, Bambous, would enable the Committee to carry out.

A letter from the Rev. R. J. FRENCH, of Port Louis, dated June 20th, relates two facts of interest: first, the ordination, as Deacon, of Mr. DESVEAUX on the 16th June, and his appointment to St. Peter's, Bambous; and, secondly, the arrival of Mr. and Mrs. Batchelor from Madagascar, and their leaving for England by the outgoing mail.



MADAGASCAR.

WORK AT ANTANANARIVO.—LETTER FROM THE BISHOP.—CONFIRMATION.—BAPTISM OF FOUR BETSIMISARAKA CHIEFS.—OPENING OF ST. PAUL'S COLLEGE.

THE Rev. A. SMITH, who has been left by the departure of Archdeacon Chiswell in charge in the capital, has occupied himself in reorganizing the details of the work there, and gives in a recent letter (June 18) a description of the whole as now arranged. Some extracts from this will give our readers a fair idea of the progress and state of the Mission:—

“With regard to the Church. The congregation of this church consists of the Girls' School and the Boys' School, together with some of the parents of the children, and a few others. There are very few persons who are more than thirty years of age. Upon my appointment as priest-in-charge, I found the congregation divided into two factions.

“Thus the most influential young men of the Church are filled with envy and hatred one towards the other, and the Church has been brought into disrepute.”

Mr. Smith laid this difficulty before the Bishop, who has taken steps which will, it is hoped, restore peace and goodwill.

The letter of Mr. Smith says:—

“The number of communicants, whose names I have been able to find out, is ninety-five. Of these some have left the town, and some have left the Church, so that this number is reduced to seventy-

five, who are actually communicants. On referring to some notes I have kept, I find there has been one confirmation since August 5th, 1877, at which thirty-one persons were confirmed."

The Bishop writes as follows from Antananarivo under date July 20th :—

"This morning I went with Mr. Crotty to Anjnanimendvola. I confirmed twenty men and women, baptized sixteen, and administered Holy Communion to forty persons. This is a very promising station. I also preached. The service took just three hours. Getting into my filanzana directly I was in time to get something to eat and to take evensong at Holy Trinity with a baptism and two admissions."

In other letters from the Bishop he explains Mr. Batchelor's departure to have been caused by "continual fever in its suppressed form, so that he could not sleep at night." The gravest consequences might have followed if he had not taken rest; and he was accordingly to leave for the Cape at the first opportunity, *viâ* Zanzibar, which seems a roundabout route. Various changes of post were to take place in consequence of this. Archdeacon CHISWELL was to come down to Tamatave to fill Mr. Batchelor's place; Mr. Baily, whom the Bishop had ordained Deacon at Easter, and the catechist David John, to Fenoarivo; while the schools of the capital were left, as we have seen, to Mr. Smith. The Bishop mentions having baptized twenty-four persons, and confirmed twelve at Mahasoà. But the Mission was terribly short-handed in consequence of the growing work, and the lessening number of workers: and the Bishop says, in a letter of the 15th August, reviewing the situation of affairs :—

"The one thing that strikes me especially is that we have passed the 'Cave of Adullam stage.' We have a really respectable body of men around us, attracted by no false lights, but simply because they have learned that the Church system is the true one. Our progress will now be steady and sure. But I warn you that we are overstrained. Mr. Smith is doing the work of quite two Missionaries, while I am parish priest and Bishop too, and my wife parish schoolmistress. This is all very well as long as it lasts, but it cannot last, and then comes chaos."

The outlook of the work is, in fact, encouraging, and that in various directions. The Rev. HENRY W. LITTLE writes to record what appears to be an important accession to the Church—the baptism of three chiefs :—

“ANDEVORANTO, *July 16, 1878.*

“I have to report to the Society through you an event of great importance to our work here, viz., the baptism on Sunday last of three Betsimisaraka chiefs who have taken the following Christian names before their Malagasy ones, viz., Samson Rabegirira; Moab Ranismangava, Joseph Ranibatona: another, Betalanga Rainimazava, has expressed a wish to follow the example of his friends, but is at present under special instruction, as he has not had that advantage lately, having been for the last three months away on government service at Tamatave.”

Archdeacon CHISWELL also writes on the 8th June to notify his removal to Tamatave. He appears to have been much beloved by the native Christians at Antananarivo, who petitioned the Bishop not to remove him.

Perhaps, however, the most important and hopeful step is the opening of a college to educate native catechists and clergy, by the Rev. F. A. GREGORY. He writes (June 30) a very full description of the work, which we will lay before our readers:—

“As my work in Antananarivo has ceased since last I wrote to you, and my charge of the Mission College at Ambatoharanana commenced, you will be glad, no doubt, to hear from me some account of the youngest child of the Church of England Mission in Madagascar.

“You know already that, after many difficulties, we secured a site for this purpose, at a suitable distance from Antananarivo. I think that we have been fortunate in many ways in the situation, for, after many questionings as to whether we should be wise in leaving Antananarivo or not, and after having settled to do so, it was very difficult to find a place which should not be too much in the wilds, and yet should not be too near the capital. We are about thirteen miles north of Antananarivo, but only two miles west of Ambohimanga, the old capital; and while, therefore, a considerable distance from town, we are near the second most important town in Imerini, at which the Queen constantly stays: and we are, on this account, not out of the world, even from a Malagasy point of view.

“As soon as it was possible to gauge the time when the houses would be inhabitable, we looked about for men who might be suitable as students; and when the time drew near we gave notice in all the churches that any one might give in his name who wished to enter, provided he was a member of our Church. Eighteen names were given in, but three of these failed when the time of the examination

came, and only fifteen presented themselves. We chose seven, who, though they cannot be considered clever, are perhaps up to the average, and who, after three years' training, or longer should it be necessary, will probably be sufficiently educated to teach their countrymen.

"The examination was simple, but sufficient to show whether anything might be hoped in the future or not; and, while not very sanguine about some, I think there are two or three who may be expected to turn out well, not only from a general good-conduct point of view, but also in respect of their abilities.

"When the students were chosen we sent in their names to the Prime Minister, and asked him to free them from all government service. This he did; and, as is his wont, he gave them good advice—to stick to their work, and, what was very much to the point, he gave them clearly to understand that if they were idle they would be given work to do which they would not like, or, in plain words, would be given a gun and made soldiers. In his letter to me he also told me that I was to let him know if they were lazy: so that it would be impossible to have more hold over them than we have. It is very much to be hoped that there will never be any necessity for extreme measures, and I see no signs of that at present, as they have behaved very well. They are all married with the exception of one, and I hope that he will be so after a short while. Each has a house, consisting of sitting-room, bed-room, and kitchen, with an upstairs room for his slaves. We have now been at work for a month and a half. Our hours are—morning service at 7.30; theology, 9—11; miscellaneous, 2—4 P.M., evening service, 4 P.M. This goes on uninterruptedly for five days each week, and Saturday is necessarily a *dies non*, as Malagasy custom imperatively require Saturday for washing lamba. On Saints' Days we have an hour's work less in the morning."

After stating that instruction is given in introductory theology, practical theology, dogmatic theology, the Acts of the Apostles, Church History, English, analysis, and arithmetic, Mr. Gregory adds:—

"In addition to this they have private work to be finished before the first examination after six months—*Pearson on the Creed*, part I. (just translated and printed); Leviticus and Numbers; History, &c.; Geography; Physical Geography; Old Testament History (Maclear translated into Malagasy). If they can manage it all they

will do well ; but they are sorely perplexed about some of their work, especially at our old friend Pearson, which they assure me is at present a perfect puzzle. The necessity for the introduction of a great many foreign words causes this in part, but when they have had a little help I daresay they will see their way more clearly.

“ I hope we have avoided what is the great snare to the youth of Madagascar—attempting a large quantity of subjects, none of which they will ever know anything about. It is sad to hear young Malagasy talk about logic and half a dozen other subjects, even in some cases biology and psychology, when they know nothing beyond their names.

“ The English I look upon as a substitute for classics in an English education ; and though I do not expect that many will ever be able to read an English book with pleasure or profit, I look to it to widen their minds, and enable them to understand things which otherwise they would not be able to do. I hope in time to teach them Euclid, and possibly a little of the history of ethics ; but, knowing as I do the habit of the Malagasy mind, I am sure that it would, at present, be waste of labour.

“ Such is the state of St. Paul’s College, Ambatoharanana, at the present moment ; and, if nothing unforeseen happens, we may hope to have a race of catechists and native clergy who may be qualified to hold their own when there shall be no European to direct the fortunes of the Malagasy Church.

“ We are helping to build, in connection with the College, a small stone church, for which we have the plans ; and we are only awaiting a stonemason from Mauritius. We are, however, putting up a temporary church of sun-dried bricks, and also a house for Rafilibera, and eight houses for next year’s students, so that there does not seem any reasonable probability of getting our hands out of stone and mortar, or bricks and mud, for some time to come.

“ Mr. Coles, who had been working with me in town for more than a year previous to my coming here, is still in charge of the boys as heretofore. We all take our turn in teaching the boys, and he goes into the country as well, as most of my time is occupied with the College.

“ There are four churches attached to the College ; one on the ground, one at Ambohimanga, one at Amboatany, and one at Amboronjaza. They are all within easy distance, and it is quite possible to take a morning service at one, and be home for the evening, or *vice versa*.

"On Trinity Sunday last the Bishop ordained Mr. Coles and Rafilibera to be deacons, so that this place is well served, and has, perhaps, rather more than its share. The ordination took place in Holy Trinity Church, Antananarivo, at which both had served ever since its commencement, and of which St. Paul's is the daughter."

SIERRA LEONE.

BAPTISM OF THE LADY CHIEF, MRS. LIGHTBURN.

A GLEAM of success has been at length given to this long patient Mission and its workers in the conversion and Baptism of an old "lady chief" or considerable landed proprietor in the Pongas, Mrs. Lightburn, who, say the Missionaries, "had for more than twenty years been repelling the Gospel." It is very probable that her Baptism will exercise a considerable influence in disposing the population of the district favourably towards the Mission, and that it may be "a shaking among the dry bones" of this people. The Rev. P. H. DOUGLIN writes from Freetown, Sierra Leone, on the 30th September:—

"The principal event during this quarter is the baptism of Mrs. Lightburn, and her request that a Missionary should be sent to her town of Farrinjia. This certainly is one of the greatest triumphs which the Cross has achieved in this country; and I hope that the news of it will gladden the hearts of the friends and supporters of the Mission, and serve to give a fresh impetus to their work of faith and labour of love. Mrs. Lightburn is the old lady chief of Farrinjia. She is known to country people as Mammy Beli (Continental pronunciation) and to foreigners as Mrs. Lightburn. She was, in her day, by far the greatest slave dealer on this part of the coast, and the greatest person among all the natives—the Zenobia of West Africa. Alliance with her was eagerly coveted by all around, and to have a wife given by Mammy Beli was esteemed a great honour, even if that wife was one of her slave-girls. She had been the wife of a distinguished slave-trader, and had grown rich and powerful. Her personal appearance, her beautiful hand, and her train of girls, have been already mentioned.

"Mrs. Lightburn was prejudiced against the Gospel, and against the Gospel as preached by English Missionaries. Her grandchildren were sent to Fallanjia to be brought up in the school there, but she refused to allow the Missionaries to get any footing at Farrinjia. Mr. Neville tried, and tried in vain, and those who followed him met with no better success. The idea occurred to me to scatter the seeds of the Word of God as often and as plentifully as I could—to *scatter* them where I was not allowed to *sow* them. God's Book teaches that faith comes by

hearing. Mrs. Lightburn, so far as I understood, did not profess to disbelieve what was told her by the Missionaries. She only doubted that it was the right thing for her and for her people. She was prejudiced against it; and prejudice is generally the result of ignorance. When she knew more about the matter, she would, with God's blessing, think and act differently. In pursuance of my plan I contrived always to glide from ordinary conversation into talking and explaining to her the way of God, from every-day concerns to the things which belong to her peace. It was not long before I asked her to kneel down with me and pray to God through that loving Friend I had been telling her about, Whose Name she knew so well, and Whose Cross she wore; to show (as she said) that she knew what He had done for the world—Jesus Christ. She knelt down, and uttered a very hearty *Amen* at the end of every petition. On rising from her knees she struck me on the shoulder and said, 'You want to make a convert of me.' With that prudent boldness which comes from a hearty desire to make God's way known upon earth and His salvation among all men, I read the Bible with her regularly. Every visit found her learning more of Jesus, learning a prayer, and praying on her knees, but we had little hope of getting Farrinjia during her lifetime. Her head-man, Joseph, her confidant, who had the charge of all her treasures, was led to ask very earnestly to be baptized. After satisfying myself that he had the root of the matter in him, I decided to go up and baptize him. He could read the Bible, and knew the principal facts of our Holy Religion, bore an excellent character for truthfulness, honesty, industry, and uprightness, and was very anxious to be baptized. He had already put away one of his two wives in order to remove that obstacle out of the way of his getting baptized. I wished to baptize him in the presence of his people, along with some children whom I was asked to baptize. One of the Lightburns wanted his wife baptized, and I arranged that she should become the nucleus of a Baptism Class at Farrinjia. I held prayers at two places, and spoke to the old lady and a few others about the Prodigal Son. When we were going to prayer, the old lady, who is very feeble now, found it difficult to get off her sandals; but the words 'Arribo take off my sandals' quickly got them off. Arribo is her head-man and her chief slave. As usual she repeated the hearty *Amen* at every separate petition, and when we rose from our knees, she said, That man is miserable who is ignorant of God.

"Early Sunday morning Mrs. Lightburn sent the town-crier to walk about the town and proclaim that no one was to leave the town that day, as an important meeting was to be held there. We went and arranged about the children who were to be baptized, and visited a few of the Christians. We then talked very earnestly with Arribo, and prayed with him. I made him repeat the Creed and the Lord's Prayer, which he did very accurately and intelligently. We went over the promises and vows he was going to make, and prayed with him for grace to regard them as made to God and not to man.

"At half-past 10 and at 11 o'clock we heard the town-bell ring for service—the first time in the history of that town. Often enough had the zealous Mohammedan shouted out and summoned people to come to prayer, saying in Arabic, in very musical cadences, 'God is great! God is great! There is no God but God. Mohammed is the Apostle of God. Come to prayers! Come to prayers! God is great! God is great! There is no God but God.' Adding at day-dawn the exhortation, 'Prayer is better than sleep! Prayer is better than sleep!' Often had this sound gone

forth; but no sound had ever been heard calling all who could and all who would to come to Christian worship.

"A very large number of people gathered in the three spacious piazzas of Mrs. Lightburn's house, and soon we began to praise God and to pray to Him. I baptized Arribo (Arribo Nathanael) and four children, and Mr. McEwen baptized five children. I preached in Susu. Mrs. Lightburn herself came in during the service, assisted by Mr. Marsden, an English merchant living at Farrinjia, who married one of Mrs. Lightburn's granddaughters. During the sermon she continually exclaimed, 'What he says is true. It is true!' and gave forth sounds which, though untranslatable, are so expressive of assent and consent. 'Let us hold it,' she said. 'Yes. Jesus Christ alone. Him only.' When all was over, Mr. Marsden came to me and told me that the old lady had begged that I would baptize her. He did not like to interrupt me in the service, but the old lady was very anxious about it. She told me that she could not stay any longer without being baptized. I put a few home questions to her as to whether she had renounced the devil and all his works, going into minute particulars. She had renounced all charms, greegrees, sarrakes (sacrifices), and country-fashions, and said in English, 'I believe in God. I trust in Him. I put trust in Jesus Christ: in Him only.' She promised to serve Him faithfully. I then requested Mr. McEwen to baptize her for me. She knelt, surrounded by her grandchildren and Mr. Marsden, who acted as witnesses, and by her people, and was baptized. As she was returning to her seat she chanted a short native ditty of thanksgiving. She then spoke of the long time she had held out—how that numbers of Missionaries and three Bishops had tried to persuade her, but she had refused. She could hold out no longer against the Truth. She had made up her mind since the over-night. Mr. McEwen said to her, 'You belong to God now.' Large slave-owner as she is, she understood well what that meant. New slaves are entrusted to some responsible person to take charge of them, to show them what work they are to do, and the rules of the place, to prevent them from running away. She caught the idea, and begged that she should not be left alone; but that we would send her some one to take charge of her, and to show her what to do to please God and to walk in His ways.

"One of Mrs. Lightburn's objections to the Gospel coming to Farrinjia was that it would make her slaves' 'eyes fit' her—make them look on her as their equal if they sat in the same church, and said the same prayers, and were partakers of the same hope.

"It is no sudden change which has come over the old lady. There has been a gradual disintegration going on for some time.

"Most earnestly do I appeal for help to enable me to go in and take up that place for the Master. I cannot leave that old lady to wander on alone during the few remaining years that are left to her. I cannot leave the Farrinjia people to go on in the dark.

"On Monday morning we held service at Saugha, and baptized an infant child of Christian parents. A service is held here on Sundays. I arranged for a baptism class to be held on Sundays and Wednesdays. We went to Bara to see the titular king living there—King Thomas Bangoo. He speaks English tolerably well, and writes too. I preached and prayed there. I am sorry to say that he has joined the Mohammedan religion. He had promised me some time ago to send a boy for me to train up, but he has not yet done so.

"I called at Tuggi-Kereng to see the Christians there, and especially a sick member from Fallanjia. We read and said prayers."

ST. HELENA.

STORM AND INUNDATION.

AN interesting letter from the Rev. H. WHITEHEAD, Missionary at St. Paul's, states that the island of St. Helena has been visited by a violent storm, which has done a great amount of damage.

The Bishop in a letter dated June 19th refers to the same subject, and after thanking the Society for the renewal of its grant to his diocese, proceeds to say that by this "terrible visitation the poverty of the inhabitants has been increased, and the contributions this year for the support of the ministry must I fear in consequence be diminished, although our congregations have become far more willing to give, and more liberal in proportion to their means, than they were in more prosperous times, when I first came to the island."



LATEST ACCOUNTS FROM KAFFRARIA.

[A valuable notice of work done in part of the Diocese of St. John, which has been received too late to admit of its insertion at page 563, is placed here as a postscript.]

THE promising work going on at ENSIKENI, some thirty miles from Clydesdale and its neighbourhood, of which notices by Bishop Callaway and Mr. Button have from time to time appeared in the *Mission Field*, and which has been carried on under the energetic superintendence of Mr. Broadbent, who had previously been associated with Dr. Callaway for several years at Springvale, will have been read with interest. Three out-stations had already been established with the hearty co-operation and support of the chiefs and people, and were being worked by native teachers, whilst others were in the course of formation. Mention of this active Missionary occurred in the Bishop's Journal, in which he tells us, under the date of March 11, 1878, of his having "confirmed two Griquas, four Sutas, and nine Kaffirs" at Ensikeni, and on March 13, that "at early Communion, at 7.30, there were thirty communicants." We grieve to say that about five weeks after this time Mr. Broadbent was suddenly prostrated by severe fever, brought on by

anxiety for his people during the Griqua rebellion, and by his neglecting to take rest or food during those few trying days. He was immediately taken to Pietermaritzburg for medical advice and treatment, but in his state of utter exhaustion, disease had obtained a firm hold upon him, and there was little if any amendment. A thorough change and return to England were therefore prescribed as affording the best chance of recovery, and efforts were made to strengthen him that he might be able to undertake the journey. As soon as his continued illness became known to his family at home, his eldest sister went out, and she had the satisfaction of bringing him back with her soon after the middle of September. Bishop Callaway, who had been unable to visit him during the early part of his illness, in consequence of the unsettled state of the country, made a great effort to go to Maritzburg, a twelve days journey, to see him. Finding that he had proceeded to Durban, whilst his sister remained behind, he accompanied her there, and spent two days with them before they started. Mr. Broadbent rallied so much during those two days under the Bishop's treatment and genial influence, that he had strong hope that the amendment would have been maintained. That hope, unhappily, has not been fulfilled. Mr. Broadbent, who is now in England, is however gradually gaining a little physical strength, so as to justify a hope of ultimate, although it may be very slow, recovery. Meanwhile it is a great comfort to find Mr. Button writing as follows on September 2nd :—

“You will be glad to hear that Mr. Broadbent's work went on almost without a check. Three of his men at once began the out-station work, regularly visiting the places he had started. The school work also, after a few days, resumed its course, and all goes on smoothly and in an orderly way. How delightful it will be, if he can come back again to strengthen his people, and make them rejoice to see him well and strong once more. Mr. Chater is to stay” (at Ensikeni) “until Mr. Broadbent's return, if within a year. He likes the work, and will in time, I hope, be very efficient.”

Mr. Chater is a catechist, who had been working with Mr. Jenkinson at Springvale for about four years. Mr. Broadbent knew him well and valued him much.

On his way back to the Umtata from Maritzburg, the Bishop visited CLYDESDALE, where he confirmed several candidates, and Kokstadt. Mr. Thurston Button writes :—“We enjoy his visits so much that it always makes us feel lonely when he leaves.” He says himself that wherever he went he found “work awaiting him,

some to comfort, or encourage, or advise, or admonish." He returned to the Umtata September 5th.

When the Bishop was at Clydesdale, it was settled that Mr. and Mrs. Tonkin, who had both been engaged in School Work for some years in this Diocese, should go to a new work at MATATICLA, as soon as arrangements could be made for them there, and their place at Clydesdale could be filled. Mataticla, be it remembered, is the place where Bishop Callaway, during his return journey from the north of the diocese early in the year, met, on March 26th, "An important deputation, consisting of chiefs and headmen, who came to ask for teachers;" and whom he promised that he would do his best for them, but added, "These things move slowly, and it might be some time before he was able to send them a man." Mr. Button, in his letter of September 2nd, says:—

"The Bishop may have told you that he intends to start a new work amongst the Basutos and Hlubis in the Mataticla district, about 100 miles from hence. The people are most anxious to have a Missionary. Mr. Tonkin is going there. He is very anxious to be equal to the great work that is before him. From what I have heard, we may expect before many years a large ingathering there. Mr. Strachan, our magistrate, who knows the place and people well, speaks most hopefully of the opening. How I wish we were stronger. We want more men and more means."

Mr. Tonkin writes:—

"I returned from Mataticla on Thursday last, September 18th, where I had been to meet the chief men of a Basuto tribe (the Liprani), about forming a Mission amongst them. They received me most kindly, and promised great support. I do not expect to leave this much before Christmas for my new work."

Mr. Button tells us, referring to one of the out-stations from Clydesdale:—

"We have begun a school-chapel at the Kcapani, forty feet long and nineteen feet wide. We are making a pole building, as the soil is not of the right kind for bricks. It will be very good, as the poles are large, strong, and straight. It ought to last for years. We have about 50% towards it. The people, mostly heathen, have given about 35%. If any one would help to fit up the interior with forms, &c., we should be truly thankful. The children are most regular at school, and set a good example to others. I expect to baptize about fifteen or twenty children and older people when the school-chapel is opened. At Mehlwana, Charles Heber has much to discourage, but still much to encourage him; he is working on manfully. One thing in regard both to John Ncamu and Charles Heber, is most encouraging; I mean the respect their people have for them."

This is indeed strong evidence of their real worth. None are more quick to discern intrinsic merit, and to detect want of uprightness and thoroughness, both in their own people and the colonists, than the natives of South Africa.

We will turn now to ST. ANDREW'S Mission and its workers. Miss Richardson has been succeeded by Miss Blackmore, whom the "Ladies' Association for Promoting Female Education among the Heathen," sent out on Miss Croome's return to England, to take charge of the school. She set to work at once most diligently, and soon won the respect and affection of her pupils, and the confidence of Mrs. Oxland, to whom she greatly endeared herself by her kindness and attention.

The school went on increasing, more boarders were received, and a mothers' meeting for the refugee Gcaleka women was undertaken, until the alarms caused by the Griqua rebellion, and the part which some few of the Pondos took in it, unsettled the whole country. But, notwithstanding many 'scares,' all went on peaceably and quietly at St. Andrew's until the end of June, when the girls dispersed for the holidays, and Mrs. Oxland and Miss Blackmore, with Rebecca, a Springvale native woman, and two native girls, went to the Umtata, Mrs. Oxland having become anxious to see Mrs. Callaway after more than a year's separation.

They intended to have paid a visit of three weeks only, but the unsettlement in Pondoland became more and more serious; weeks lengthened to months, and up to late in September it had not been considered safe for them to return, although it has been an ever-increasing trial to both to stay away, Mrs. Oxland from her husband and home, and Miss Blackmore from her pupils. Bishop Callaway wrote on September 10th. :—

"We hope that Mrs. Oxland and the rest will be able to go back in about a fortnight, and that the work will then go on without interruption. It is a cause of anxiety to me notwithstanding. I think you know the history of the Griqua insurrection: how about ninety Pondos armed, marched to the rebel camp, prepared to act with the rebels, and separated from them only when they found it was to be a more serious affair than they expected. This feeble manifestation, and many other unsatisfactory actions on the part of Umkqikela, have been a cause of much unsettlement and discussion ever since. During the discussion, Mr. Oxland acted wisely, fairly, and discreetly, and gave Umkqikela the best advice with all boldness and openness. The Commission sitting on the case at Kokstad very soon singled him out as a clever and reliable man; and the Pondo chief and the Pondos trusted to him, and made him their mediator. Under these circumstances, the Government offered him the post of

British Resident in Pondoland. He told the Commission and Government that he could not quit his position as priest. The reply from Cape Town was, they would be satisfied if he would give all the time he could to the Government. The post it was said would involve nothing but the duties connected with being the official medium of communication between the Pondos and Government, which might be done without materially interfering with his clerical duties. But it is evident to me that these duties will take up all his time. He has always maintained that he has neither intention nor wish to give up his clerical position. I believe he sees all the gravity of the subject."

Mr. Oxland himself, writing to a friend in England, thus describes the state of the case :—

"I have to make the announcement to you of my appointment as British Resident in Pondoland. Throughout the whole of the very trying and difficult negotiations of the past few months, the Pondos have looked to me for advice and help ; and Government has expressed itself in no measured terms of thankfulness for my mediation. To my surprise, I was asked one day by the chief to act on behalf of himself and people as their official agent towards the Government. The next post, three days later, brought a similar request from Government, that I would act on their behalf as Resident in Pondoland. To these requests I replied that I was a Missionary, and did not wish to enter into politics in any fixed official position. Time went on, and then came this last crisis, when the Europeans left the country, and a large force of troops and police marched to the border, ready to attack the Pondos if they still refused to submit to the conditions imposed by Government, in consequence of ninety armed Pondos having taken part in the Griqua rebellion. Once more I was called in to mediate. The Governor himself requested me to undertake a Mission to Umkikela to deliver the ultimatum. . . .

"I have accepted the appointment of British Resident on the grounds, as put to me, of forwarding the progress of the natives, and in the interests of peace and humanity ; but I have accepted the post only as a temporary measure, and with a clear understanding that I do not thereby secularize myself or give up my priestly calling."

The Bishop, in his last letter of September 25th, writes :—

"Pondo affairs continue pretty much in the same state. Matters are not settled, and are not likely to be, without a sufficient force to let the natives know that we intend to be masters. A want of a decided policy now is sure to entail sufferings on the future. The question we should ask ourselves is this : Our position to these natives is such, that it appears to lay responsibilities upon us. Is this the case ? Or is it a mistake ? Are we prepared to take these responsibilities upon us, and to do two things ; 1st, to put down by the strong arm of righteous law, the lawlessness and disregard of life and property amongst them ; 2ndly, to urge and guide them on the way of a progressive Christian civilization ? I have no doubt what is the right course to take. We urge Italy, Greece, and Turkey against brigandage, and legalized plundering and murder, and yet we have something of the same kind going on between the Old Colony and Natal."

On September 17th he wrote :—

"My work just now is heavy. I am subject to constant interruptions during the day ; but with them all I am getting on with the revision of the

Kxosa Prayer-book, and am adding daily to my knowledge of Kaffir. But of what use, if I cannot give others the result of my work? I also take Mr. Coakes and Mr. Cameron for about an hour daily. We compare my revised translation of the Prayer-book together, and discuss every point. But I find they manage somehow to get me to discuss all kinds of questions of theology. They seem to enjoy the hour, and never like to miss it. We often have very interesting evenings. Then Mr. Bunn and Mr. Cook bring me their papers once a week, and have a *vivâ voce* of about an hour. And now for an hour-and-a-half after tea, I take three Kaffirs, to teach them Norris's Manual of the Prayer-book. Thus you see there are no less than seven theological students. Why not seventy? And how can I go on with this work *alone*?"

The Bishop has managed to receive ten boarders, but he grieves over their scanty and poor accommodation. "Government," he says, "was much pleased to give me 100*l.* per annum for our boarders."



CONVERSIONS IN TRINIDAD.

THOUGH the arrangement of this number of the *Mission Field* involves, as a general rule, the postponement of all intelligence from abroad which is not from Africa, a letter written by Bishop RAWLE gives such important information of work amongst Chinese immigrants in his West Indian Island, that it is impossible entirely to defer notice of it. Writing from Trinidad on the 8th of July, he says:—

"I have now, besides my coolie catechist, a Chinese parson, Eh pa poi by name, recommended to me from Demarara, and the baptisms of Hindoos or coolies are almost weekly."

The letter of the Bishop of Trinidad will, we trust, be given to our readers *in extenso* ere long.



MISSION COLLEGE BUILDINGS AT DORCHESTER AND WARMINSTER.

ON October 31st two events took place, each of hopeful promise for the Church's Missions. At Dorchester, in the neighbourhood of Oxford, the buildings of an institution designed to train young men as Missionaries were solemnly dedicated to God; and on the same day a new chapel was opened at the Mission House of St. Boniface, Warminster.

ARRIVAL AND DEPARTURES.

The Bishop of Labuan has arrived in England on medical certificate. The Bishop of Guiana left England on October 17, the Bishop of Nassau on October 24, and the Bishop of Barbados on the 18th of November, for their respective dioceses.

REPORTS RECEIVED.

Reports have been received from the Rev. G. Billing, S. Christian, Samuel Daniel, V. Gnanamuttu, S. Joseph, G. Parenjody, P. Swamidian, and G. Yesadian of the Diocese of Madras; C. David, R. Edwards, and C. Sennanayake of Colombo; P. H. Douglin and J. B. McEwen of Sierra Leone; S. M. Samuelson of Zululand; H. F. Tucker of Melbourne; W. King of Quebec; R. S. Cooper, G. Keys, and A. E. Meller of Huron; J. H. Macaulay of Algoma; T. A. Goode and T. M. Wood of Newfoundland; G. Ditcham of Columbia; J. Clark and R. de M. Dodsworth of Antigua; J. G. Pearson of Guiana; and C. G. Curtis, Missionary at Constantinople.

Review.

LIFE OF MISS MACKENZIE.

TO those who have not read the life of Bishop Mackenzie, by the Bishop of Carlisle, or the narratives of the Universities' Mission to Central Africa, while under the leadership of Bishop Mackenzie, this little book will be useful and interesting.

The early days of the Bishop and his sister, their home-life, her affection for and care of him, his affection for and care of her, and his career at school and college, are simply and graphically retold. The subsequent events in the life of the brother and sister at Natal and in Central Africa are carefully chosen, if not very artistically detailed, and though no new light is thrown upon the character of the Bishop or his work, and not much more is told of Miss Mackenzie than was known already, the recapitulation is pleasantly done, and is calculated to render good service to the labour of love to which they devoted their lives.

From the title¹—*An Elder Sister*—it was natural to conclude that

(1) *An Elder Sister. A Short Sketch of Anne Mackenzie, and her brother the Missionary Bishop.* By Frances Awdry. London: Bemrose and Sons.

she would be the principal subject ; but it is not so, her position throughout being made subordinate to that of her brother, and only seen through his. Even after his death, less than fifteen pages are devoted to a description of her fifteen more years of life and work. This, there can be no doubt, is as she herself would have had it ; yet those who knew her during these years would have been glad of something more. Her letters were always interesting, and some of the reminiscences of her friends would have been valuable. As is truly said of those who visited her at Havant :—"Visits to Havant must have sent them away cheered and helped to their work. The air felt very pure around her. She was a thing of beauty both to heart and soul. A fair fragile lady, tenderly refined, and old rather with service than with years, she seemed to shed a halo of peace and tenderness round her.

"Children were always happy with her, for she loved and understood them, and there was about her a playfulness, fun, and interest in trifles that they would feel at home with. For instance, she had 'a young forest' of acorns growing in bottles of water on the dining-room mantelpiece, over which she watched with an anxiety that was not feigned. They amused her, and diverted her thoughts for a time from the many burdens pressing on her shoulders. It may be for this reason she was so happy with children, to whom care had not yet come ; she loved teaching, and never went anywhere without making herself useful. Even one year when spending the winter in Rome she offered her services to the English Chaplain, and he gathered round her a class of the children of Englishmen employed there, who were sadly out of reach of any religious instruction.

"Whenever she was staying in England, she liked to have a Sunday class. She would give them their religious lesson with an earnest manner all her own, and bring out her store of photographs, and tell them of Natal and the Kaffirs."

As all who know anything about our Missions are aware, she had a daily care and occupation which was a heavy one. Through the agency of her little monthly periodical *The Net* she pleaded for Missions, and she received 18,117*l.* 8*s.* 5*d.* for the Mackenzie Memorial Mission, and 9,846*l.* 5*s.* 9*d.* for other Missions. Besides this there were sent to various Missions through her instrumentality constant gifts of clothing, books, &c.—the value of which cannot be estimated, but the work and correspondence connected with which were very great.

"Doing, suffering, loving, and praying, she worked on till the early spring of the year 1877, and then the summons came." After sixty-four years of patient service she was taken to her rest on February 11—the afternoon of Quinquagesima Sunday.

This story of *An Elder Sister* is prettily got up, the illustrations are excellent, and as a Christmas present to young people it is a most suitable book.

MONTHLY MEETING.

THE Monthly Meeting of the Society was held at 19, Delahay Street, on Friday, November 15th, the Rev. J. E. Kempe in the Chair. There were also present the Bishop of Saskatchewan, Bishop P. Claughton, and Rev. Dr. Currey, *Vice-Presidents*; Rev. B. Belcher, Archdeacon Blomfield, F. Calvert, Esq., Q.C., Rev. B. Compton, General Davies, Rev. J. W. Festing, Rev. G. P. Pownall, Sir Bryan Robinson, Rev. E. J. Selwyn, General Tremenhoe, W. Trotter, Esq., Rev. R. T. West, and S. Wreford, Esq., *Members of the Standing Committee*; the Rev. A. Adcock, F. J. Ball, Canon Barry, A. Bathe, J. B. Beers, G. W. Berkeley, H. Bigsby, Esq., Rev. H. R. Blackett, John Boodle, Esq., Rev. J. A. Boodle, V. Borradaile, A. Brinckman, J. W. Buckley, C. Bull, C. H. Christie, T. Copeman, Esq., Rev. T. Darling, C. Dent, J. J. Elkington, E. J. A. Fitzroy, J. A. Foote, J. F. France, Esq., Rev. C. E. Freeman, R. L. Giveen, C. D. Goldie, Osborn Gordon, Colonel Hardy, Rev. T. Hazell, H. G. Henderson, T. W. Herbert, J. W. Horsley, E. G. Houndle, Esq., Rev. W. W. Howard, G. P. Howes, G. B. Hughes, Esq., Rev. W. Jones, A. C. King, Esq., Rev. F. W. Kingsford, R. C. Kirkpatrick, Dr. A. T. Lee, T. O. Marshall, J. F. Moor, W. Pancridge, T. Peacey, W. Pugh, Esq., J. W. B. Riddell, Esq., Rev. E. Shears, J. H. Snowden, C. R. Sowell, Hon. A. C. Stanley, W. Tennant, H. D. Thomas, R. Tweed, R. D. Tyssen, N. Wade, C. E. Walkey, S. J. Wilde, Esq., Rev. G. W. B. Wills, H. E. Willington, J. R. Willington, Alfred Wilson, J. H. Worsley, and P. Wright, Esq.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of the Society's Income to the 31st October:—

Society's Income for 1878.

A.—Monthly Abstract of RECEIPTS AND PAYMENTS.

I.—GENERAL FUND, at the disposal of the Society. II.—APPROPRIATED FUNDS, administered by the Society. III.—SPECIAL FUNDS, not administered by the Society, but transmitted direct to the persons named by the Donors.

January—October, 1878.	1. Subscriptions, Donations, and Collections.	2. Legacies.	3. Dividends, Rents, &c.	Total RECEIPTS.	Total PAYMENTS.
I.—GENERAL	£ 24,673	£ 11,080	£ 4,169	£ 39,922	£ 74,942
II.—APPROPRIATED . .	13,707	—	4,309	18,016	11,694
III.—SPECIAL	15,648	19	1,390	17,057	21,556
TOTALS . .	54,028	11,099	9,868	4,995	108,192

B.—Comparative Amount of Receipts at the end of October in five consecutive years.

	1874.	1875.	1876.	1877.	1878.
I.—GENERAL.					
1. Subscriptions, &c.	£22,243	£23,636	£22,298	£22,189	£24,673
2. Legacies	12,520	7,134	10,967	10,039	11,080
3. Dividends	3,867	4,034	3,823	3,950	4,169
	38,635	34,804	37,024	36,178	39,922
II.—APPROPRIATED	7,950	7,194	7,547	22,918	18 016
III.—SPECIAL	23,078	15,547	25,310	19,708	17,057
TOTALS	£69,663	£ 57,545	£69,951	£ 78,804	£74,995

3. Read a letter from the Secretary dated November 4, inclosing Medical Certificates stating that six months absolute rest was imperatively required for the restoration of his health.

Resolved (1) that Mr. Bullock be allowed six months leave of absence, and that whatever provision may be necessary for the discharge of his duties during his absence be made without any charge to himself; (2) That the Society desires to express its regret at hearing that the chief Secretary is compelled for a time to give up his work, and trusts that the rest which he is about to take will be effectual for the restoration of his health, and assures him that it will be ready to make such arrangements, in conjunction with the Assistant Secretaries, as shall relieve him from all anxiety in connexion with the duties of his office. (3) That the Rev. H. W. Tucker be appointed Acting Secretary during Mr. Bullock's absence.

4. The Acting Secretary presented the following Report of the Committee on the Board of Examiners, appointed December 21, 1877, "To consider the constitution of the Board of Examiners, and to confer with the Metropolitan and other Colonial, Indian, and Missionary Bishops, relative to the mode now pursued by the Society in selecting applicants for Missionary work, and to report their views as to what improvement can be made in the manner of choosing men for such work."

"In the month of April a Circular Letter was sent to the Colonial, Indian, and Missionary Bishops asking them to communicate any suggestions for improvements in the mode now pursued by the Society in selecting applicants for Missionary work which may have occurred to them from their several experiences in their respective dioceses.

"Replies have been received from only nine Bishops, viz.: Calcutta, Guiana, Honolulu, Mauritius, Rupertsland, St. John's, Madras, Nova Scotia, and Dunedin.

"The Bishop of CALCUTTA writes: 'Your present Board of Examiners is as good as any that could be substituted for it.'

"The Bishop of GUIANA writes: 'Most unhesitatingly do I say that I should be sorry to see any reversal of your rule as it stands at present. It has been a great comfort to me to feel that inquiries can be made through the Society in a way which cannot be done, or cannot be so well done, by any individual clergyman acting in my behalf.'

"The Bishop of HONOLULU has 'no suggestions to offer.'

"The Bishop of MAURITIUS thinks 'that the plan defined in 1854

meets as well as any other the relations of the Society to the Church of England.'

"The Bishop of RUPERTSLAND writes: 'I think it desirable that the Society should have a Board of Examiners. I am perfectly satisfied with the way in which the Board is at present constituted.'

"The Bishop of ST. JOHN'S writes: 'I do not see how the Society's arrangements for selecting applicants for Missionary work can be improved.'

"The Bishop of NOVA SCOTIA writes: 'I am well satisfied with your present arrangements with reference to candidates for employment abroad.'

"The Bishop of DUNEDIN writes: 'I think that in the case of fully organized dioceses the Society should operate only in the way of making grants in aid where aid is still required. I do not think that the Society need concern itself either with the qualifications or even the names of the recipients of the grants.'

"The Committee do not recommend any alteration in the constitution of the Board of Examiners; but on one point there is a difference of opinion, viz: whether a Bishop should be allowed to place on the list of clergymen to be supported wholly or partially in his diocese by the funds of the Society, a clergyman residing in England without his appearing before the Board of Examiners."

The Rev. T. O. Marshall brought forward the following motion of which he had given notice, which was seconded by Mr. J. W. B. Riddell, and after discussion carried on a division by forty to thirty-two:—

"That the following bye-law, which was in force up to the year 1854, be now re-enacted, and be known as bye-law XIX_a, viz:—

'That the Standing Committee be empowered to dispense with the foregoing rule [i.e. bye-law XIX] in the case of candidates selected by one of the Colonial Bishops or his Commissary.'

5. On the recommendation of the Board of Examiners the Rev. H. McD. Courtney was accepted for Mission work in Province Wellesley (Diocese of Labuan).

6. Colonel Gillilan was nominated to fill the vacancy in the Standing Committee caused by the death of Mr. George Frere.

7. Resolved that a grant of 3*l*. from the Negus Fund be made to the Rev. J. C. Harvey, of Newfoundland.

8. On the recommendation of the Standing Committee a grant of 60*l*. was sanctioned out of the Chota Nagpore grant for the passage of Miss Zippel to Chayabassa.

9. The Candidates nominated at the Meeting in July were elected by ballot. The following were proposed for election in January next.

Rev. F. C. Gosling, Newtown, Newbury; Rev. B. B. Dowling, Brown Candover, Alresford; Rev. H. De Foe Baker, Thruxton, Andover; Rev. L. M. Humbert, St. Bartholomew, Hyde, Winchester; Rev. H. J. Le C. Sumner, Yateley, Winchfield; Rev. Robert Mackrell, 7, Whitehall, s.w.; Rev. T. Howard Twist, St. Michael's, Derby; Rev. E. A. Hillyard, Christ Church, Belper; Rev. Thomas Fenton, Ings, Kendal; Rev. W. T. Image, Wickham Market; Rev. A. W. Macnab, St. Catharine's, Niagara, Canada.



